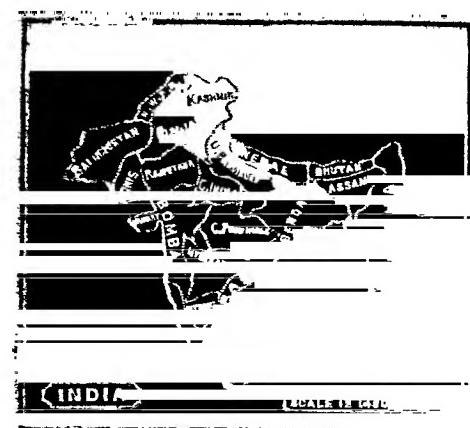


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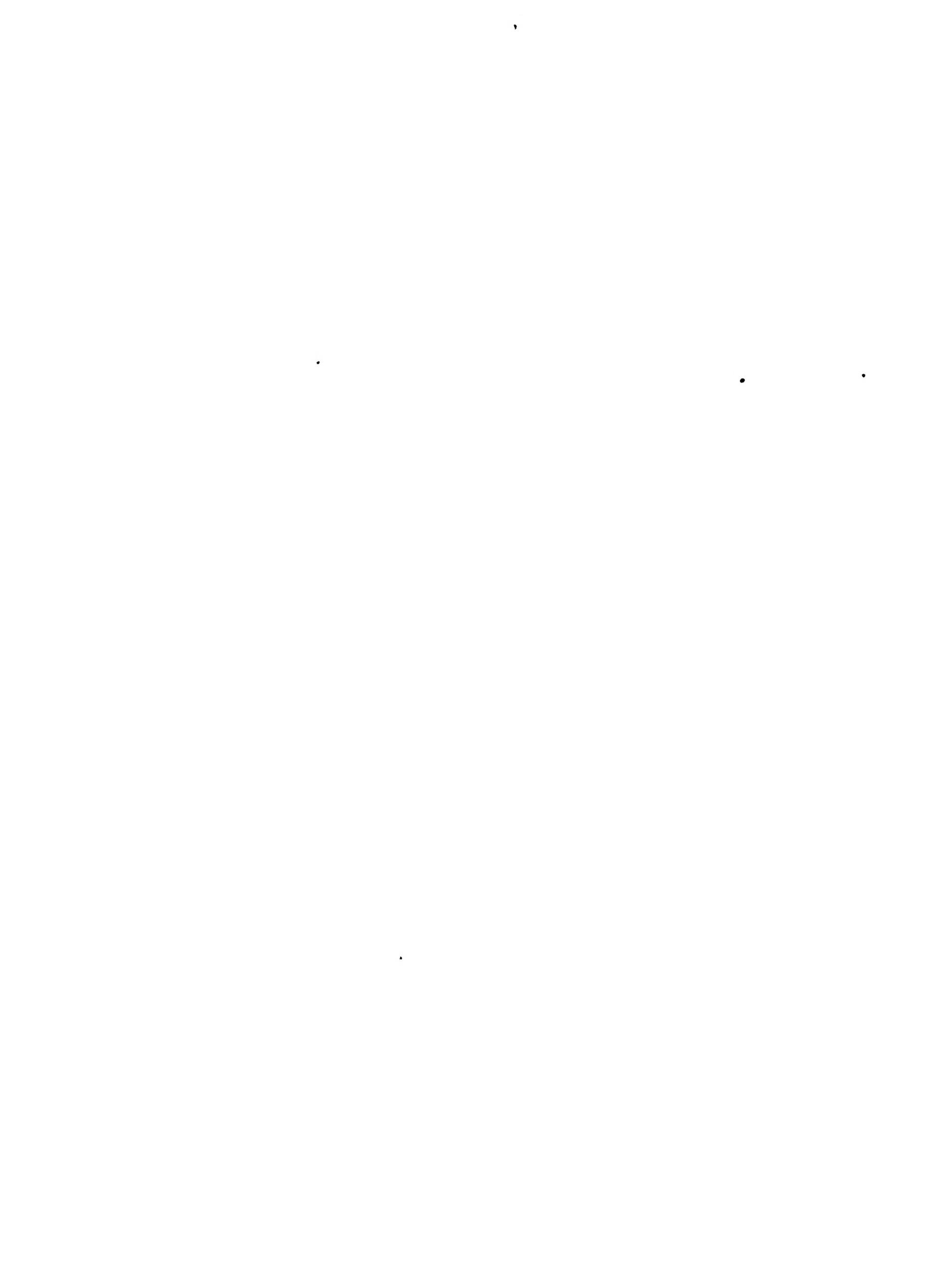
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VOL. IX

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PART II

SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTĪ



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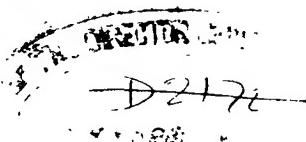
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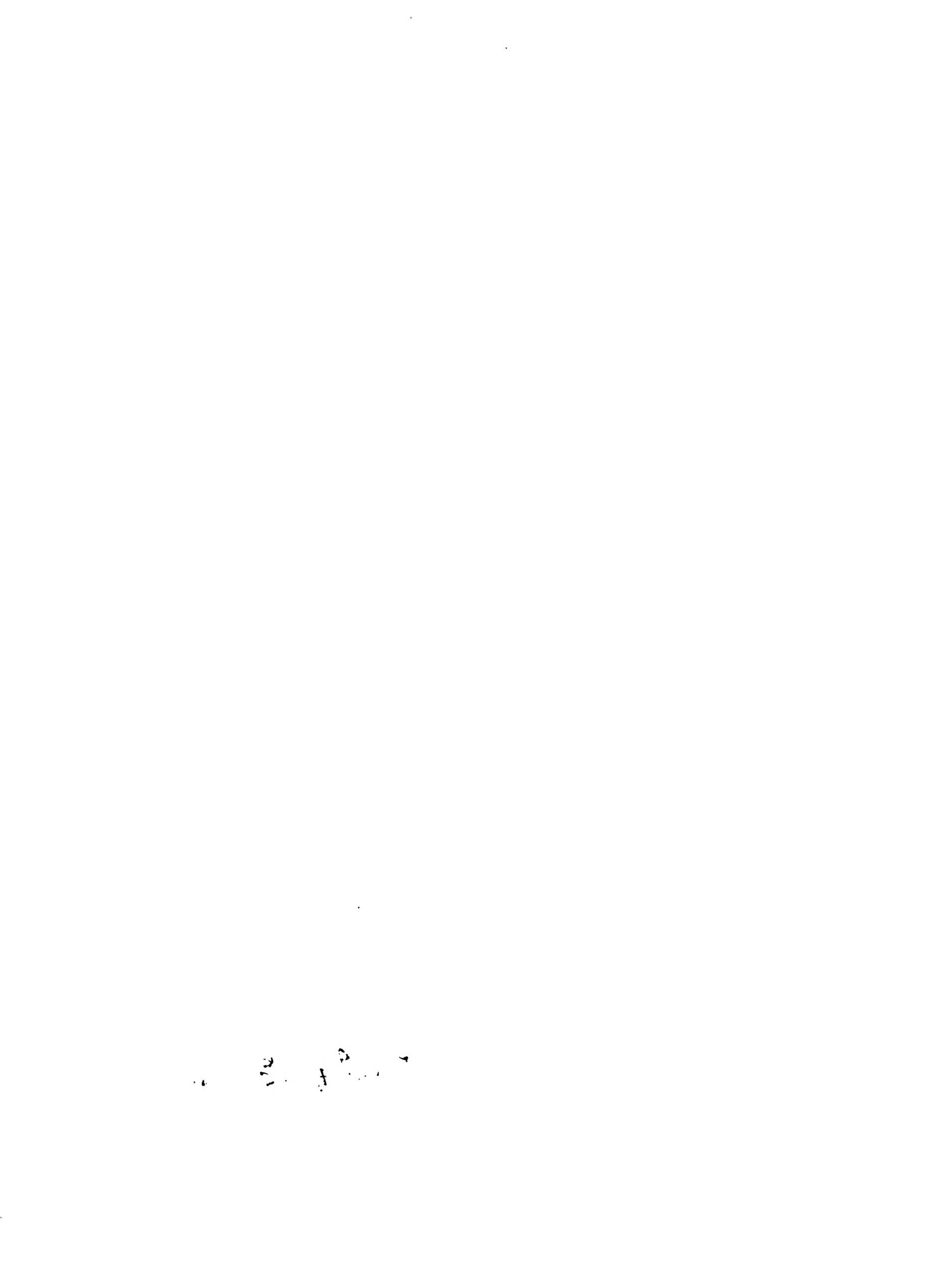
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- Vol. I. Introductory.
,, II. Mōn-Khmēr and Tai families.
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,, „ III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
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,, VI. Indo-Aryan languages, Mediate group (Eastern Hindi).
,, VII. Indo-Aryan languages, Southern group (Marāṭhī).
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgari alphabet, and others related to it—

अ a	आ ā	इ i	ई ī	उ u	ऊ ū	ऋ ri	ॠ e	ए ē	ऐ ai	ओ o	औ ō	औ au
क ka	ख kha	ग ga	ঘ ghu	ঢ ū	চ chā	ঝ chha	জ ja	ঝ jha	ঞ ña			
ট ṭa	ঠ ṭha	ড da	ঢ dha	ণ na	ত ta	থ tha	দ da	ধ dha	ন na			
প pa	ফ pha	ব ba	ভ bha	ম ma	য ya	ৰ ra	ল la	ৱ va or wa				
শ śa	ষ sha	স sa	হ ha	ঢ řa	ঢ řha	ঞ la	ঞ lha					

Visarga (:) is represented by *h*, thus ক্রমশঃ *kramaśah*. *Anuswāra* (‘) is represented by *m*, thus সিংহ *simh*, বংশ *vamś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus বংশ *bangśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ~ over the letter nasalized, thus মে~ *mē*.

B.—For the Arabic alphabet, as adapted to Hindostānī—

ا a, etc.	ج j	د d	ر r	س s	ش sh	ع ‘
ب b	چ ch	ڈ d̪	ڙ ř	ش sh	غ gh	
پ p	ھ h	ڏ z̪	ڙ z̪	ص s	ف f	
ت t	ٿ kh		ڙ zh	ض z̪	ق q	
ٿ t̪				ط t̪	ک k	
ڦ s̪				ڦ z̪	گ g	
				ل l		
				م m		
				ن n		
				় when representing <i>anunāsika</i> in Dēva-nāgari, by ~ over nasalized vowel.		
				و w or v		
				হ h		
				য y, etc.		

Tanwin is represented by *n*, thus جুৰ fauran. *Alif-e maqṣūra* is represented by ়;—thus, دا‘wā;—thus, دا‘wā.

In the Arabic character, a final silent *h* is not transliterated,—thus بندি *banda*. When pronounced, it is written,—thus, گونাহ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, بان *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता *dēkhātā*, pronounced *dēkhtā*; (Kāśmiri) چھ ڈی *ṭeṭh*; کار *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhath*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāthī (त), Pushtō (خ), Kāsmīrī (ڪ, ٿ), Tibetan (ଡ), and elsewhere, is represented by ts. So, the aspirate of that sound is represented by ts.
- (b) The *dz* sound found in Marāthī (ڏ), Pushtō (ڙ), and Tibetan (ڻ) is represented by dz, and its aspirate by dzh.
- (c) Kāsmīrī ڦ (ڙ) is represented by n̤.
- (d) Sindhi ڻ, Western Panjābi (and elsewhere on the N.-W. Frontier) ڦ, and Pushtō ڙ or ڦ are represented by n̤.
- (e) The following are letters peculiar to Pushtō :—
، ٿ t; خ ts or dz, according to pronunciation; ڦ d; ڻ r; ڻ zh or g, according to pronunciation; ب sh or kh, according to pronunciation; ڻ j or ڻ u.
- (f) The following are letters peculiar to Sindhi :—
ٻ bb; ڦ bh; ڻ th; ڦ t; ڻ th; ڻ ph; ڻ jj; ڻ jh; ڻ chh; ڻ n̤; ڻ dh; ڦ d; ڻ dd; ڦ l̤h, ڦ k; ڦ kh; ڦ gg; ڦ gh; ڦ n̤; ڦ n̤.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ା, represents the sound of the *a* in *all*.

ା,	,	,	,	,	<i>a</i> in <i>hat</i> .
ୟ,	,	,	,	,	<i>e</i> in <i>met</i> .
୭,	,	,	,	,	<i>o</i> in <i>hot</i> .
୧,	,	,	,	,	୧ in the French <i>était</i> .
୦,	,	,	,	,	୦ in the first <i>o</i> in <i>promote</i> .
୥,	,	,	,	,	୨ in the German <i>schön</i> .
୨,	,	,	,	,	୨ in the „ <i>mühe</i> .
୰,	,	,	,	,	୰ in the <i>th</i> in <i>think</i> .
ୱ,	,	,	,	,	ୱ in the <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (*Khōwār*) ássistai, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I TAKE this opportunity of tendering my thanks to the many friends who have assisted me in the compilation of the following pages. Most particularly do I record my indebtedness to the Rev. G. Macalister, M.A., of Jaipur, and to the Rev. G. P. Taylor, D.D., of Ahmedabad. To the former gentleman I owe not only a very complete series of specimens of the dialects spoken in the State of Jaipur, but also the valuable book on the same subject, which was written by him at the request of His Highness the Mahārājā. Limits of space did not permit me to utilize in their entirety the numerous specimens provided by him, but, that they may be available to future students, these have all been carefully filed in the India Office with the records of the Linguistic Survey.

To Dr. Taylor I owe an equally heavy debt of gratitude. Besides furnishing me with specimens of dialectic Gujarātī, he most kindly revised the proofs of the whole section dealing with that language, and has materially enhanced its value by his criticisms and suggestions. His revision has stamped the section with an authority that no labours of mine could have supplied.

GEORGE A. GRIERSON.

CAMBERLEY;
February 24, 1908.

RĀJASTHĀNī.

Rājasthānī means literally the language of Rājasthān, or Rājwārā, the country of the Rajputs. The name, as connoting a language, has been invented for the purposes of this Survey, in order to distinguish it from Western Hindī on the one hand, and from Gujarātī on the other. Europeans have hitherto included the various dialects under the loose term of 'Hindī,' just as they have also used that name for Bihārī and for the Eastern Hindī of Oudh. Natives do not employ any general name for the language, but content themselves with referring to the various dialects, Mārwārī, Jaipurī, Mālvī, and so forth. Rājasthānī is spoken by an estimated number of more than fifteen millions of people, and covers an area which may be roughly estimated at 180,000 square miles. The number of speakers is that estimated in the returns made for this Survey, which were based on the returns of the Census of 1891. The figures for Rājasthānī in the Census for 1901 are much less,—*i.e.*, 10,917,712. The difference is no doubt due to the uncertain line which lies between Rājasthānī and Western Hindī, and between Rājasthānī and Sindhī. In 1891 many speakers of Western Hindī and Sindhī were included in the figures which were, for the Survey, interpreted as representing Rājasthānī. On the other hand, a large reduction was to be expected in 1901, owing to the lamentable famines which have prevailed in the preceding decade over the area in which Rājasthānī is spoken. The figures for 1901, therefore, though more accurate for the time at which they were recorded, cannot be taken as representing the normal number of persons who might be expected to speak this language. This I am inclined to put down at about twelve millions. As, however, the whole of the Linguistic Survey is founded on estimates which are derived from the figures of the Census of 1891, I am compelled to adhere to the larger estimated total in the following pages. No other figures which give the necessary details are available. The totals given must therefore be received with great reserve. We may compare the estimated number of speakers, and the area in which Rājasthānī is spoken with the population and area of Spain, which are, in each case, a little larger.¹

On its east, Rājasthānī is bounded (going from north to south) by the Braj Bhāshā and Bundēlī dialects of Western Hindī. On its Language boundaries. south (from east to west), it has Bundēlī, Marāthī, Bhīlī, Khāndēsī, and Gujarātī. Bhīlī is also spoken in two mountainous tracts (the Vindhya Hills and the Aravali Hills) in the heart of the Rājasthānī country.

On its west (from south to north) it has Sindhī and Lahndā, and on its north (from west to east) it has Lahndā, Panjābī, and the Bāngarū dialect of Western Hindī. Of these, Marāthī, Sindhī, and Lahndā belong to the outer circle of Indo-Aryan languages.

As explained in the general Introduction to the Group, the areas now occupied by Relationship to neighbouring languages. Panjābī, Gujarātī, and Rājasthānī, which are classed as languages of the Central Group, were originally occupied by languages belonging to the Outer Circle. Over them the language of the Central Group, now represented in its purity by Western Hindī, gradually spread in a wave

¹ Population of Spain, 18,607,500. Area, 196,000 square miles.

which diminished in force the further it proceeded from the centre. Rājasthānī, therefore, and especially Western Rājasthānī presents several traces of the older outer language which once occupied Rajputana and Central India. Such are, in Western Rājasthānī, the pronunciation of *ā* like the *a* in 'ball,' of *ē* and *ai* like the *a* in 'hat,' and of *au* like the *o* in 'vote.' Such, too, are the common pronunciation of *chh* as *s* and the inability to pronounce a pure *s* when it really does occur, an *h*-sound being substituted. Again, Rājasthānī nouns have the oblique form in *ā*, as in most Outer Languages, and in the west it forms the genitive with *r* as in Bengali. Eastern Rājasthānī, like the Outer Lahndā, forms its future in *s*, and in the west we find a true passive voice,—forms unknown or almost unknown at the present day in Western Hindī.

All this is borne out by what we know of the way in which Rajputana and Gujerat have been populated by their present inhabitants. At the time of the great war of the Mahābhārata, the country known as that of the Pañchālas extended from the River Chambal up to Hardwār at the foot of the Himalayas. The southern portion of it, therefore, coincided with Northern Rajputana. It is known that the Pañchālas represented one of the Aryan tribes who were first to enter India, and that, therefore, it is probable that their language was one of those which belonged to the Outer Circle of Indo-Aryan Sanskritic languages. If this is the case, it is *à fortiori* also true of the rest of Rajputana more to the south. The theory also further requires us to conclude that as the Aryans who spoke the Inner Group of languages expanded and became more powerful, they gradually thrust those of the Outer Circle, who were to their south, still further and further in that direction. In Gujerat, the Inner Aryans broke through the retaining wall of the Outer tribes and reached the sea. There are traditions of several settlements from the Madhyadēśa (the home of the Central Group) in Gujerat, the first mentioned being that of Dwārakā in the time of the Mahābhārata war. The only way into Gujerat from the Madhyadēśa is through Rajputana. The more direct route is barred by the great Indian Desert. Rajputana itself was also occupied in comparatively modern times by invaders from Central Hindostan. The Rathauras abandoned Kanauj in the Doab late in the twelfth century A.D., and took possession of Marwar. The Kachhwāhās of Jaipur claim to have come from Oudh and the Solankīs from the Eastern Panjab. Gujerat itself was occupied by the Yādavas members of which tribe still occupy their original seat near Mathura. The Gahlōts of Mewar, on the other hand, are, according to tradition, a reflex wave from Gujerat, driven into the neighbourhood of Chitor after the famous sack of Vallabhi. We thus see that the whole of the country between the Gangetic Doab and the sea coast of Gujerat is at present occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled, who belonged to what I call the Outer Circle, and whom they either absorbed or drove further to the south, or both.

Rājasthānī contains five dialects, those of the West, of the Central East, of the North-East, and two of the South-East. They have many varieties, which are explained in the sections dealing with each. Here, I shall confine myself to the main dialects. The most important of all, whether we consider the number of its speakers, or the area which it covers, is the Western dialect, commonly known as Mārwāṛī. It is spoken, in various forms, in Marwar, Mewar, Eastern Sindh, Jaisalmer, Bikaner, the South Panjab,

and the North-West of the Jaipur State. The area occupied by Mārwārī is greater than that occupied by all the other Rājasthānī dialects put together. The Central-East Dialect is recognised under two well-known names, Jaipuri and Hārauṭī, and there are other varieties as well. We may take the language of Jaipur as the Standard. Jaipuri, although in the East of Rājputana, is more nearly allied to Gujarātī than is Mārwārī, the latter dialect tending rather to agree with the Sindhi, immediately to its west. North-Eastern Rājasthānī includes the Mēwātī of Alwar, Bharatpur, and Gurgaon, and the Ahīrwātī of the Ahīr country south and south-west of Delhi. It is the form of Rājasthānī which agrees most closely with Western Hindī,—the purest representative of the Central Group—and some people maintain that it is a dialect of that language and not of Rājasthānī. It is admittedly an intermediate form of speech, and the point is not one of great importance, but in my opinion it must be classed under the latter language. The principal South-Eastern dialect is the Mālvī, spoken in Malwa and the adjoining country. It has Bundēlī (a Western Hindī dialect) to its east and Gujarātī to its west, and is really an intermediate form of speech between the two. It is hence less decisively marked by typical peculiarities of Rājasthānī than Jaipuri, possessing some forms which are evidently connected with those of Western Hindī. The other South-Eastern dialect is Nīmādī. It is by origin a form of Mālvī, but is spoken in a rather isolated position amongst a number of non-Aryan hill tribes. It has hence been so affected by the influence of the neighbouring Bhili and Khāndēsī that it is now a distinct dialect, with marked peculiarities of its own.

According to the returns supplied for the Linguistic Survey, the estimated number of speakers of each of the dialects of Rājasthānī in the Number of speakers. area in which it is a vernacular is as follows. As previously explained, the figures given in the Census of 1901 are much less :—

Mārwārī	6,088,389
Central-East	2,907,200
North-Eastern	1,570,099
Mālvī	4,350,507
Nīmādī	474,777

Total number of speakers of Rājasthānī in the area in which it is a vernacular as estimated for the Linguistic Survey 15,390,972

No figures are available as to how many speakers of any of the dialects of Rājasthānī except Mārwārī are found in other parts of India. In 1891, 451,115 speakers of Mārwārī were found outside Marwar, and scattered all over the Indian Empire. Natives loosely employ the name 'Mārwārī' to indicate any inhabitant or dialect of Rajputana, and it is certain that these figures include some (but not all) the speakers of other dialects of Rājasthānī, who were found away from their native country. We can, therefore, say that, in 1891, the total estimated number of speakers of Rājasthānī in India was *at least* 15,842,087.

The literary history of Rājasthānī is discussed in the sections dealing with the various dialects. A few general remarks will, therefore, suffice in Literature. the present place. The only dialect of Rājasthānī which has a considerable recognised literature is Mārwārī. Numbers of poems in Old Mārwārī or Dingal, as it is called when used for poetical purposes, are in existence but have not as

yet been studied. Besides this, there is an enormous mass of literature in various forms of Rājasthānī, of considerable historical importance, about which hardly anything is known. I allude to the corpus of bardic histories described in Tod's *Rajasthan*, the accomplished author of which was probably the only European who has read any considerable portion of them. A small fraction of the most celebrated history, the *Prithirāj Rāsau* of Chand Bardāi, has, it is true, been edited and translated, but the rest, written in an obsolete form of a language little known at the present day, still remains a virgin mine for the student of history and of language. The task of producing the whole is, however, too gigantic for any single hand, and unless it is taken up by some body of scholars acting on a uniform plan, I fear that the only students of Rajputana history for many years to come will be fish-insects and white-ants. Besides these Bardic Chronicles Rājasthānī also possesses a large religious literature. That of the Dādū Panthī sect alone contains more than half a million verses. We do not know in what dialect of Rājasthānī any of these works are written. The portion of the Prithirāj Rāsau which has been published is written in an old form of Western Hindī,—not Rājasthānī,—but, unfortunately, this work, while the most celebrated, is also the one regarding the authenticity of which the most serious doubts are justified. The Serampur missionaries translated the New Testament into Mārwārī, Udaipurī (*i.e.*, Mēwārī), Bīkānerī (a form of Mārwārī), Jaipuri proper, Hārauti (an Eastern dialect), and Ujainī (*i. e.*, Mālvī).

The only essay dealing with the Rājasthānī dialects as a group is one by the present writer on pp. 787 and ff. of the Journal of the Royal Asiatic Society for 1901, entitled *Note on the principal Rājasthānī Dialects*. Most of this is incorporated in the following pages.

For printed books the Dēva-nāgarī character is used. The written character is a corrupt form of Dēva-nāgarī, related to the Mōdi alphabet used in Marāthī, and to the Mahājanī alphabet of Upper India. Its most noteworthy peculiarity is that it has distinct characters for the letters *d* and *r*.

The grammars of the various dialects are described, under the head of each. I here propose to give a brief comparative sketch of the grammars of the four principal dialects, Mārwārī, Jaipuri, Mēwātī, and Mālvī, based on the *Note* referred to above. Nīmādī, being a mixed form of speech, does not require illustration in this connexion.

The pronunciation of the vowels, especially in Western Rājasthānī, is often irregular. In certain cases *ā* is pronounced like the *a* in 'ball,' *ē* and *ai* like the *a* in 'hat,' and *au* like the *o* in 'hot.' Short *e* and *o* (like the first *o* in 'promote') also undoubtedly exist, but the distinction is never shown in writing. When I have been certain, I have marked the distinction in transliterating the specimens, but every *e* which I could not be sure was short, had to be marked as long, and many of these are really short.

Especially in the west and south, the letter *s* is pronounced like a rough *h*, thus agreeing with Northern Gujarātī and many Bhil dialects. On the other hand, in the same locality *chh* is commonly pronounced as *s*. The letter *h* itself and the aspiration of aspirated letters is frequently dropped, so that such a word as *hāth*, a hand, becomes *āt*.

I take this opportunity of explaining the pronunciation of the letter **়**, sometimes transliterated *w*, and sometimes *v*. In Western Hindi and in the languages further to the east this letter almost invariably becomes *b*. Thus *wadam*, a face, becomes *budan*, and *vichār*, consideration, becomes *bichār*. In Rājasthānī we first come upon the custom prevalent in Western India of giving this letter its proper sound. In the Marāthī section of the Survey it is regularly transliterated *v*, but this does not indicate its exact pronunciation. In English the letter *v* is formed by pressing the upper teeth on the lower lip. It is thus a denti-labial. This sound, so far as I am aware, does not occur in any Indo-Aryan language. In India *v* is a pure labial, and is formed by letting the breath issue, not between the teeth and the lip, but between the two lips. An experiment will show the correct sound at once. It is something between that of an English *w* and that of an English *v*. This sound naturally varies slightly according to the vowel which follows it. Before long or short *a*, *u*, *o*, *ai*, or *au* it is nearer the sound of *w*, while before long or short *i* or *e* it is nearer that of *v*. These sounds will be naturally uttered under the influence of the following vowel, so long as the consonant *w* or *v* is pronounced as a pure labial, and not as a denti-labial. In transliterating Rājasthānī I represent the *w*-sound by *w*, and the *v*-sound by *v*, but it must be remembered that the English sound of *v* is never intended. Thus, I write 'Mārwārī' not 'Mārvārī,' because the *w* is followed by *ā*, but 'Mālvī,' not 'Mālwī,' because the *v* is followed by *i*.

Rājasthānī agrees with Gujarātī and Sindhī in having a strong preference for cerebral letters. The letters *l* and *n* which are hardly ever met in Western Hindi are here very common. In fact every medial *l* or *n* which has come down from Prakrit is cerebralised, unless it was doubled in the Prakrit stage. A Prakrit *ll* is represented by a dental *l*, and a Prakrit *nn* by a dental *n* in Rājasthānī. This is fully explained, with examples, in dealing with the dialects. It will be observed that *initial l* and *n* are not cerebralised.

In the following tables, I also give the Braj Bhāshā, Bundēlī and Gujarātī forms for the sake of comparison.

As regards gender, the rule of Western Hindi is generally followed, that there are only two genders, a masculine and a feminine. In Gender. one or two dialects of Western Hindi we have noted sporadic instances of the use of a neuter gender. In Rājasthānī these occasional instances become more and more common as we go west and south till we find the neuter gender firmly established in Gujarātī.

The following tables illustrate the declension of the Declension. four chief Rājasthānī dialects.

A.—DECLENSION.

(a) Strong masculine tadbhava noun. *ghōrō*, 'a horse.'

	Braj.	Bundēlī.	Mēwātī.	Mālvī.	Rājasthānī.		Gujarātī.
					Jaipuri.	Mārwārī.	
Singular.							
Direct	<i>ghōrā</i>	<i>ghwārō</i>	<i>ghōrō</i>	<i>ghōdō</i>	<i>ghōrō</i>	<i>ghōdō</i>	<i>ghōdō</i>
Agent	...	...	<i>ghōrai</i>	<i>ghōdē</i>	<i>ghōrai</i>	<i>ghōdāi</i>	<i>ghōdē</i> or <i>ghōdīē</i>
Oblique	<i>ghōrē</i>	<i>ghwārē</i>	<i>ghōrā</i>	<i>ghōdā</i>	<i>ghōrā</i>	<i>ghōdā</i>	<i>ghōdā</i>

A.—DECLENSION.

(a) Strong masculine tadbhava noun. *ghōrō*, 'a horse'—(continued).

	Braj.	Bundēlī.	Mēwātī.	Mālvī.	Jaipuri.	Rājasthānī	Gujarātī.
<i>Plural.</i>							
Direct	<i>ghōrē</i>	<i>ghwārē</i>	<i>ghōrā</i>	<i>ghōdā</i>	<i>ghōrā</i>	<i>ghōdā</i>	<i>ghōdī(-ō)</i>
Agent	..	...	<i>ghōrā</i>	<i>ghōdā</i>	<i>ghōrā</i>	<i>ghōdā</i>	<i>ghōdī(-ō)-ē</i>
Oblique	<i>ghōraū</i> or <i>ghōrani</i>	<i>ghwāran</i>	<i>ghōrā</i>	<i>ghōdā</i>	<i>ghōrā</i>	<i>ghōdā</i>	<i>ghōdī(-ō)</i>

(b) Strong feminine tadbhava noun *ghōrī*, 'a mare.'

	Braj.	Bundēlī.	Mēwātī.	Mālvī	Jaipuri.	Rājasthānī	Gujarātī
<i>Singular.</i>							
Direct	<i>ghōrī</i>	<i>ghwārī</i>	<i>ghōrī</i>	<i>ghōdī</i>	<i>ghōrī</i>	<i>ghōdī</i>	<i>ghōdī</i>
Agent	...	...	<i>ghōrī</i>	<i>ghōdī</i>	<i>ghōrī</i>	<i>ghōdī</i>	<i>ghōdīē</i>
Oblique	<i>ghōrī</i>	<i>ghwārī</i>	<i>ghōrī</i>	<i>ghōdī</i>	<i>ghōrī</i>	<i>ghōdī</i>	<i>ghōdī</i>
<i>Plural.</i>							
Direct	<i>ghōriyā</i>	<i>ghwāriyā</i>	<i>ghōryā</i>	<i>ghōdyā</i>	<i>ghōryā</i>	<i>ghōdyā</i>	<i>ghōdī(-ō)</i>
Agent	...	...	<i>ghōryā</i>	<i>ghōdyā</i>	<i>ghōryā</i>	<i>ghōdyā</i>	<i>ghōdī(-ō)-ē</i>
Oblique	<i>ghōriyaū</i>	<i>ghwārin</i>	<i>ghōryā</i>	<i>ghōdyā</i>	<i>ghōryā</i>	<i>ghōdyā</i>	<i>ghōdī(-ō)</i>

(c) Weak masculine tadbhava noun. *ghar*, 'a house.'

	Braj.	Bundēlī.	Mēwātī.	Mālvī	Jaipuri.	Rājasthānī	Gujarātī
<i>Singular.</i>							
Direct	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
Agent	...	...	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>gharē</i>
Oblique	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
<i>Plural.</i>							
Direct	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar(-ō)</i>
Agent	...	...	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>ghar(-ō)-ē</i>
Oblique	<i>gharaū</i> or <i>gharani</i>	<i>gharan</i>	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>ghar(-ō)-e</i>

In the above we note the typical Rājasthānī and Gujarātī singular oblique form in *ā*, instead of *ē*. In Rājasthānī the plural of the *ā* is *āā*. It will also be noted that all the Rājasthānī dialects have a special form for the Agent case, instead of using the oblique form with the postposition *nē* or its equivalent. Mēwātī and Mālvī, which are most nearly related to Western Hindī, also optionally employ *nē* or *nai*.

Mālvī has also a plural formed by suffixing *hōr*, which reminds us of the old Kanaujī *hwār* and the Khas (Naipālī) *haru*.

All these nouns have also an organic locative in *ē*, or *ai*. Thus *gharē*, in a house.

B.—POSTPOSITIONS.

	Braj	Bundēlī	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipuri.	Mārvārī.	
Agent	<i>nē</i>	<i>nā̤</i>	<i>nai</i>	<i>nē</i>	...	...	...
Genitive	<i>kau, kē, ki</i>	<i>kō, kē, ki</i>	<i>kō, kā, kī</i>	{ <i>rō, rā, rī</i> ; { <i>kō, kā, kī</i>	<i>kō, kā, kī</i>	<i>rō, rā, rī</i>	<i>nō, nā̤, nī</i>
Dative	<i>kaū</i>	<i>khō</i>	<i>nai</i>	<i>nē, kē</i>	<i>nai, kai</i>	<i>nā̤</i>	<i>nē</i>
Ablative	<i>sō̤, tō̤</i>	<i>sō̤, sō̤</i>	<i>sā̤, tā̤</i>	<i>ū, sē, sū</i>	<i>sū, saī</i>	<i>sū, ū</i>	<i>thī</i>

In the above, note that the oblique genitive ends in *ā*, as in Gujarātī, not in *ē*, as in Braj and Bundēlī. The forms commencing with *r* are typical of Rājasthānī. The dative postpositions commencing with *n* are typical of Rājasthānī and Gujarātī. So is the *e* or *ai* of the Agent. Note that Mēwātī and Mālvī are the only dialects which can optionally employ a postposition for the case of the Agent.

The dative cases are always locatives of corresponding genitive postpositions. Thus *kai* is the locative of *kō*, and *nai* the locative of the Gujarātī *nō*. Note that in Mālvī and Mēwātī *nē* and *nai* are used both for the agent and for the dative.

Adjectives.—Adjectives follow the genitive postpositions in their inflexions. Thus *āchchhō*, good; fem. *āchchhī*; masc. obl. *āchchhā*. Adjectives (including genitives) have, however, a further declension. When the noun is in the agent or locative, the adjective is put into that case too, and not into the oblique form. Thus, *kālē ghorē lāt mārī*, the black horse kicked; *rājā-kē gharē*, in the Rājā's house. In other words adjectives agree in case with the nouns they qualify. When the noun is in the oblique form, the adjective is put into the oblique form, and when the noun is in the agent or locative, the adjective is put into the agent or locative as the case may be. So we have in Gujarātī *bijē dahādē*, on the second day.

Pronouns.

A.—PERSONAL PRONOUNS.

First Person.

	Braj.	Bundēlī.	Mēwātī.	Mālvī.	Jaipuri.	Mārvātī.	Rājasthānī.	Gujarātī
<i>Singular.</i>								
Direct	maī, hāū	mē, māī	maī	mū, hū	maī	hū, mhū	hū	
Oblique	mōhi, mō, muj	mō, mōy	mū, muj	ma, mha, mħā	ma, mū, maī	mha, maī	mā, mīrā	
Genitive	mērau	mō-kō, mērō, mō-nō	mērō	mārō, mhārō	mārō	mhārō, mārō	mīrō	
<i>Plural.</i>								
Direct	ham	ham	ham, hamā	mhē, āpā	mhē, āpā	mhē, mē, āpā	amē, āpānē	
Oblique	hamāū, hamani	ham	ham	mhā, āpā	mhā, āpā	mhā, mā, āpā	am, amīrā, āpanē, āpānī	
Genitive	hamārau	ham-kō, hamārō, hamāō	mhārō	mhānō, āpānō	mhā-kō, āpānū	mhārō, mārō, āpārō	āmīrā, āpānō	

Second Person.

	Braj.	Bundēlī.	Mēwātī.	Mālvī.	Jaipuri.	Mārvātī.	Rājasthānī.	Gujarātī
<i>Singular.</i>								
Direct	taī, tā	tai, tā	tū	tū	tū	tū, thū	tū	
Oblique	tōhi, tō, tōj	tō, tōy	tū, tuj	ta, tha, thā	ta, tū, taī	tha, taī	ta, tārā	
Genitive	tērau	tō-kō, tērō, tō-nō	tērō	thārō	thārō	tārō	tārō	
<i>Plural.</i>								
Direct	tum	tum	tum, tam, tham	thē	thē	thē, tamē	tamē	
Oblique	tumhāū, tum	tum	tam	thā	thā	thā, tamā	tum, tamīrā	
Genitive	tumhārau, tilārau	tum-kō, tumārō tumāō	tērō	thānō	thā-kō	thārō, tamārō	tamārō	

In these two pronouns the distinguishing points of Rājasthānī leap to the eye. The declensional base of the singular in Braj and Bundēlī is *mo-*, *muj-*, or *mē-*; *tō-*, *tōj-*, or *tē-*. In Rājasthānī it is *ma-* or *mū*; *ta-*, or *tā*, in this agreeing with Gujarātī.

In the plural it is *mhā* and *thā* instead of *ham* and *tum*. There is also a tendency in Rājasthānī to aspirate the first consonant in the singular, so that we get *mhā* and *thā*. Mēwātī alone shows signs of agreement with its neighbour Braj in the formation of the genitive. On the other hand, in the second person, its plural agrees with Gujarātī in having *tam*, not *tum*, which it optionally aspirates to *tham*. In the genitive plural Mālvī has the termination *nō*, which corresponds to the *nō* which Gujarātī uses for substantives, and which appears in the genitive of *āp* in all Indo-Aryan languages. Note also the aspirated forms of the plural in Rājasthānī, and the use of *āp* to mean 'we,' only employed, as in Gujarātī, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Muṇḍā or Dravidian languages. On the other hand, Rājasthānī sometimes employs the genitive of *āp* to mean 'own,' in this respect agreeing with Western Hindī: but this method of using the word is very loosely followed, and the genitive of the ordinary pronouns are more often employed.

B.—DEMONSTRATIVE PRONOUNS.

This.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipuri.	Mārvātī.	
<i>Singular.</i>							
Direct	<i>yah</i>	<i>jō</i>	<i>yō</i> , fem. <i>yā</i>	<i>yō</i> , fem. <i>yā</i>	<i>yō</i> , fem. <i>yā</i>	<i>ō</i> , <i>yō</i> , fem. <i>ā</i> , <i>yā</i>	<i>ā</i>
Oblique	<i>yāhi, yā</i>	<i>jā</i>	<i>aī</i>	<i>iñī, añī</i>	<i>ī</i>	<i>in, iñī, añī</i>	<i>ā</i>
<i>Plural.</i>							
Direct	<i>yē</i>	<i>jē</i>	<i>yai</i>	<i>yē</i>	<i>yē</i>	<i>ē, aī</i>	<i>ā</i>
Oblique	<i>inhaū, inī</i>	<i>in</i>	<i>in</i>	<i>iñā, añā</i>	<i>yā</i>	<i>inā, anā, yā, ā</i>	<i>ā</i>

That.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipuri.	Mārvātī.	
<i>Singular.</i>							
Direct	<i>wō, wah</i>	<i>ū, bō</i>	<i>wō, woh, fem. wā</i>	<i>wō, fem. wā</i>	<i>wō, fem. wā</i>	<i>ū, fem. wā</i>	<i>ē</i>
Oblique	<i>wāhi, wā</i>	<i>ū, bā</i>	<i>waī</i>	<i>unī, wanī</i>	<i>ū</i>	<i>un, unī, wanī</i>	<i>ē</i>
<i>Plural.</i>							
Direct	<i>wē, wai</i>	<i>bē</i>	<i>wai</i>	<i>vī</i>	<i>wai</i>	<i>wāi</i>	<i>ē</i>
Oblique	<i>unhaū, uni</i>	<i>un</i>	<i>un</i>	<i>wanā</i>	<i>wā</i>	<i>unā, wanā, wā</i>	<i>ē</i>

C.—OTHER PRONOUNS.

					Rājasthānī.		
	Braj.	Bundēlī.	Mēwātī.	Mālvī.	Jaipuri.	Mārvārī.	Gujarātī.
Relative .	jau, jaun	jō	jō	jō	jō, jyō, fem. jā	jō, jikō, fem. jikā	jē
Oblique .	jāhi, jā	jā	jhai	janī	jī	jin, jan, janī	jē
Correlative	sō	sō	...	...	sō	sō, tikō, fem. tikā	tē
Oblique .	tāhi, tā	tā	...	...	tī	tiṇ, tiṇī	tē
<i>Interrogative.</i>							
Masc., fem.	kō, kan	kō	kaun	kāñ	kun	kuṇ, kaṇ	kōṇ
Oblique .	kāhi, kā	kā	kaih	kanī	kun	kuṇ, kaṇ	kōṇa, kō
Neuter .	kahā, kā	kā	kē	kāñ	kāñ	kāñ	...
<i>Indefinite.</i>							
Masc., fem.	kōū, kōī	kōū	kōī	kōī	kōī	kōī	kōī
Neuter .	kuch	kachū	kimaī	kāñ	kyō	kāñ	kāñ, kīñ

With regard to the relative, it must be observed that in Rājasthānī it is very often used in the sense of a demonstrative.

In the above pronouns, the differences between Rājasthānī and Braj-Bundēlī are not so great, but it will be seen that there are several sets of forms (including feminine nominatives singular) which are peculiar to Rājasthānī.

Verbs.—The verb of Western Rājasthānī has one marked peculiarity—the possession of a true passive voice,—which is strange (except for a few scattered instances) to Western Hindi. The typical syllable of this voice is *īj*. Thus *mārōñō*, to strike; *marījñō*, to be struck. A similar form occurs in Sindhī and Lahndā, both languages of the Outer Circle. Gujarātī also has a passive voice, but makes it by the addition of *ā*, the resulting form thus agreeing with Western Hindi potential passives such as *dikhānā*, to be visible.

A.—VERBS SUBSTANTIVE.

It will be observed that the conjugational roots used are those which are common to the languages of other parts of India. The Mēwātī *sū* is, of course, only a phonetic spelling of the Jaipuri *chhū*. The conjugational forms are the same as those which

occur in all other Indo-Aryan languages. The only peculiarities which need be noted in Rājasthānī are that, in the present, the first person plural ends in \tilde{a} , that (except in Mēwātī) the third person plural is not nasalised, and that, as usual, the plural of the past tense ends, as in the case of adjectives, in \tilde{a} .

	Braj.	Bundēlī.	Mēwātī.	Mālvī.	Rājasthānī.	Jaipuri.	Mārvārī.	Gujarātī.
PRESENT.								
<i>Singular.</i>								
1.	haū	hō, $\tilde{a}w$	hū, sū	hū	chhū	hū	chhū	
2.	hai	hō, $\tilde{a}y$	hai, sā, sai	hē	chhai	hāi	chhē	
3.	hai	hō, $\tilde{a}y$	hai, sai	hē	chhai	hāi	chhē	
<i>Plural.</i>								
1.	hai	hō, $\tilde{a}y$	hā, sā	hā	chhā	hā	chhā	
2.	hau	hō, $\tilde{a}w$	hō, sō	hō	chhō	hō	chhō	
3.	hai	hō, $\tilde{a}y$	haī, saī	hai	chhai	hāi	chhē	
PAST.								
<i>Singular.</i>								
Masc.	hau, hutau	hatō, tō	hō, thō, sō	thō	chhō	hō	hatō	
<i>Plural.</i>								
Masc.	hē, hutē	hatē, tē	hā, thā, sā	thā	chhā	hā	hatā	

B.—THE FINITE VERB.

In Rājasthānī the conjugation of the verb, with two exceptions, proceeds on the same lines as those which obtain in Pañjābī and Western Hindī, of which latter Braj and Bundēlī are dialects. One exception is the conjugation of the Definite Present, which departs from the method adopted in Western Hindī, and follows that of Gujarātī. The other exception is the conjugation of the Imperfect, which is done by adding the auxiliary verb to a verbal noun in the locative. Both these exceptions do occur, however, in the Western Hindī of the Upper Gangetic Doab. They are, nevertheless, distinctly typical of Rājasthānī. It will be sufficient to give only a few of the principal tenses of the intransitive verb *chal*, 'go.' Transitive verbs, of course, use the passive construction in the case of tenses derived from the past participle.

(a) *Old Present*.—This tense is, as in other cognate languages, often employed as a present Subjunctive. More often, however, it has its proper power of a Present Indicative. Its conjugation is practically the same in all Indo-Aryan languages. In Rājasthānī we may note that, as in the verb substantive and in the simple future, the first person plural ends in \tilde{a} ,

and that, except in Mēwātī, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipuri.	Mārvārī.	
<i>Singular.</i>							
1.	chaluū	chalñ	chalū	chalū	chalū	chalū	chālū
2.	chalai	chalē	chalai	chalē	chalai	chalāi	chālē
3.	chalai	chalē	chalai	chalē	chalai	chalāi	chālē
<i>Plural.</i>							
1.	chalaî	chalē	chalā	chalā	chalā	chalā	chālē
2.	chaluu	chalō	chalō	chalō	chalō	chalō	chālō
3.	chalaî	chalē	chalāi	chalē	chalai	chalāi	chālē

(b) *Imperative*.—This tense is practically the same in all Indo-Aryan languages.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipuri.	Mārvārī.	
<i>Singular.</i>							
2.	chal	chal	chal	chal	chal	chal	chāl
<i>Plural.</i>							
2.	chaluu	chalō	chalō	chalō	chalō	chalō	chālō

(c) *Future*.—Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *chalissāmi* or *chalihāmi*; thus, *chal'syū* or *chal'hū*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindī *chalñ-gā*, which probably means ‘I am gone (*gā*) that I may go (*chalñ*).’ Some dialects use one form and some another and some both.

SIMPLE FUTURE.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipuri.	Mārvārī.	
<i>Singular.</i>							
1.	chalihāu	chalihō	...	...	chal'syū	chal'hū	chālis
2.	chalihai	chalihē	...	...	chal'sī	chal'hī	chāl'sē
3.	chalihai	chalihē	...	...	chal'sī	chal'hī	chāl'sē

SIMPLE FUTURE—*contd.*

	Braj.	Bundēli.	Rājasthāni.					Gujarāti.
			Mēwātī.	Mālvī.	Jaipuri.	Mārwārī.		
<i>Plural.</i>								
1.	chalihaī	chalihē	...	...	chaļsyā	chaļhā	chālisū, chāl'sū	
2.	chalihau	chalihō	...	...	chaļsyō	chaļhō	chāl'sō	
3.	chalihaī	chalihē	...	...	chaļsī	chaļhi	chāl'sē	

PERIPHRASTIC FUTURE.

	Braj.	Bundēli.	Rājasthāni.				Gujarāti.
			Mēwātī.	Mālvī.	Jaipuri.	Mārwārī.	
<i>Singular.</i>							
Masc. 1.	chalaū-gau	chalū-gō	chaļū-gō	chaļū-gā	chaļū-lō	chaļū-lā or -gō	...
<i>Plural.</i>							
Masc. 1.	chalaī-jē	chalē-jē	chalā-gā	chalā-gā	chalā-lā	chalā-lā or gā	...

Note that in Mālvī and Mārwārī the singular terminations are *gā* and *lā* respectively, not *gō* and *lō* as we should expect. Unlike the *gō* of Mēwātī and Mārwārī and the *lō* of Jaipuri, *gā* and *lā* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *gā* of Standard Hindī.

(d) *The Periphrastic Present.*—This is the ordinary present with which we are familiar in Hindostānī. In that language, as in Braj and Bundēli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *mai chalātā hū*, ‘I am going.’ In Rājasthānī, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarāti. Thus, to take Jaipuri as an example, we have—

Singular.

1. *mai chalā chhā*, ‘I am going.’
2. *tū chalai chhai*, ‘thou wast going.’
3. *wō chalai chhai*, ‘he was going.’

Plural.

1. *mhē chalā chhā*, ‘we are going.’
2. *thē chalō chhō*, ‘you are going.’
3. *wai chalai chhai*, ‘they are going.’

The following are the forms which this tense takes in the various languages in the first person singular. In Braj and Bundēlī only the masculine forms are shown :—

Braj	.	<i>chal^atu haū.</i>
Bundēlī	.	<i>chalat hō</i> or <i>chalat āw.</i>
Mēwātī	.	chalū hū.
Mālvī	.	chalū hū.
Jaipuri	.	chalū chhū.
Mārwārī	.	chalū hū.
Gujarātī	.	<i>chālū chhū.</i>

(e) *The Imperfect.*—The usual way of forming the imperfect in Rājasthānī is to add the past tense of the verb substantive to an oblique verbal noun in *ai*, which does not change for gender, number or person. Thus we have in Jaipuri *mai chalai chhō*, I was going, literally, I was on going, or as was said in old English ‘I was a-going.’ A similar idiom is heard in the Upper Gangetic Doab, where it has probably been borrowed from Rājasthānī. The line of borrowing is quite traceable. Mālvī alone does not employ this idiom, but uses the present participle as in ordinary Western Hindi and Gujarātī. The present participle may also be optionally used in Mārwārī. We thus obtain the following forms of the imperfect :—

Braj	.	<i>haū chal^atu hō.</i>
Bundēlī	.	<i>mai chalat tō.</i>
Mēwātī	.	mai chałai hō.
Mālvī	.	hū chał^atō thō.
Jaipuri	.	mai chałai chhō.
Mārwārī	.	hū chał^atō hō, hū chałai hō.
Gujarātī	.	<i>hū chāl^atō hatō.</i>

(f) *Participles and Infinitives.*—The following are the most usual forms in the Rājasthānī dialects :—

	Present Participle.	Past Participle.		Infinitives.
Braj	.	<i>chal^atu</i>	.	<i>chal^anaū,</i> <i>chaliwaū.</i>
Bundēlī	.	<i>chalat</i>	.	<i>chal^ao,</i> <i>chal^abō.</i>
Mēwātī	.	chal^atō	.	chal^ayō, chal^anū, chal^abō.
Mālvī	.	chal^atō	.	chal^ayō, chal^anō, chal^awō.
Jaipuri	.	chal^atō	.	chal^ayō, chal^anū, chal^abō.
Mārwārī	.	chal^atō	.	chal^ayō, chal^anō, chal^anū, chal^abō.
Gujarātī	.	<i>chāl^atō</i>	.	<i>chāl^avū.</i>

The differences are slight, but it will be seen that when they exist the Rājasthānī dialects agree among themselves, and with Gujarātī, but differ from Braj and Bundēlī.

In Rājasthānī verbs of speaking govern the dative of the person addressed, not the ablative, as in Western Hindi. Here again the Gujarātī idiom is followed.

When a transitive verb in the past tense is used in the impersonal construction in Western Hindi, the verb is always put in the masculine, whatever the gender of the object may be. Thus, *us-nē strī-kō mārū* (not *mārī*), he struck the woman, or, literally, by him, with reference to the woman, a beating was done. In Gujarātī, on the contrary, the verb is attracted to the gender of the object. Thus, *tēnē strī-nē mārī* (not *māryō*), literally, by him, with reference to the woman, she was struck. Rājasthānī sometimes employs one construction, and sometimes the other, so that, in this respect, it is intermediate between Western Hindi and Gujarātī.

Rājasthānī delights in the use of pleonastic letters which are added to a word without altering its meaning. Thus *kat'rō* or *kat'rō-k*, how many; *khā̤ gayō* or *khā̤ gayō-s*, where did he go? To these may be added *rō* or *dō*, properly a diminutive, but often added without in any way affecting the sense. The frequent use of these pleonastic letters is typical of Rājasthānī.

It will be seen from the above that the Rājasthānī dialects form a group among themselves, differentiated from Western Hindi on the one hand and from Gujarātī on the other hand. They are entitled to the dignity of being classed as together forming a separate, independent language. They differ much more widely from Western Hindi than does, for instance, Panjābī. Under any circumstances they cannot be classed as dialects of Western Hindi. If they are to be considered as dialects of some hitherto acknowledged language, then they are dialects of Gujarātī.

In the inflexion of nouns they agree with Gujarātī and differ from Western Hindi. The postpositions they use in the declension of nouns are either peculiar to them, or else agree more often with Gujarātī than with Western Hindi.

In the formation of the two personal pronouns they have taken an entirely independent course, and in the few cases in which the inflexions of these agree with the inflexions in another language it is again Gujarātī to which we must look for the points of agreement. The forms of the demonstrative and other pronouns occupy a position intermediate between Gujarātī and Western Hindi.

The conjugation of the verb differs but slightly in all these languages, but even in this Rājasthānī has struck out a path for itself in the formation of the first and third persons plural, and of the imperfect tense. In one important point, the formation of the present definite, it agrees with Gujarātī in adopting a principle which is altogether foreign to the genius of Western Hindi.

Taking the dialects separately, Mēwātī is the one which most nearly resembles Western Hindi. Here and there we find in Mālvī a point of agreement with Bundēlī, while Jaipurī and Mārwārī agree most closely with Gujarātī.

I now proceed to deal with each dialect separately.

MĀRWĀRĪ.

Standard Mārwārī is spoken on the Rajputana State of Marwar-Mallani. The dialect, in a more or less impure condition, is also spoken Where spoken. on the east, in the neighbouring British districts of Ajmer and Merwara and in the States of Kishangarh and Mewar; on the south in the States of Sirohi and Palanpur; on the west in the Sind district of Thar and Parkar and in the State of Jaisalmer; and on the north in Bikaner, in the Shēkhāwātī tract of the State of Jaipur, and in the south of the Panjab. In this area the number of its speakers is about six millions.

On the east Mārwārī is bounded by the Eastern dialects of Rājasthānī, of which Language boundaries. we have taken Jaipuri as the standard. On the south-east it has the Mālvī dialect of Rājasthānī and a number of Bhil dialects. On the south-west it is bounded by Gujarātī. On the west, it has, to the south, the Sindhī spoken in Sind and Khairpur, and, further north, the Lahndā of the State of Bahawalpur. On the north-west it has Panjābī. It merges into Lahndā and Panjābī through a mixed form of speech entitled Bhaṭṭānī, which has little connexion with Rājasthānī; on the north-west it merges into Panjābī and the Bāṅgarū dialect of Western Hindī through Bāgrī. In the extreme north-east of the area, it has Mēwātī directly to its north.

Standard Mārwārī varies but little from Jaipuri. We may note three main points Compared with Jaipuri. of difference. In Jaipuri the postposition of the genitive is *kō*, while in Standard Mārwārī it is *rō*. In Jaipuri, the verb substantive is *chhū*, I am, *chhō*, was; in Mārwārī it is *hū*, I am, *hō*, was. In Jaipuri, there are two forms of the future. Of one the typical letter is *s*, as in *mār'syū*, I shall strike. The other takes the suffix *lō*, which changes for gender and number; thus, *mārū-lō*, I shall strike. In Mārwārī, there are three forms. In one of these, the typical letter is *h*, as in *mār'hū*, I shall strike. In another *lā* is added, which does not change for gender or number, as in *mārū-lā*, I shall strike; while the third adds *gō*, like the Hindī *gā*.

Standard Mārwārī is spoken in the centre of the Marwar State. In the north-east of the State, and in Kishangarh, Ajmer, and west Sub-dialects. Merwara the dialect is somewhat mixed with Jaipuri. Further to the south-east in Mewar and the neighbourhood, there is a well-known eastern form of Mārwārī, known as Mēwārī or Mērŵārī, according to locality. In South Marwar, in the State of Sirōhī, and in the north of Palanpur in Gujarāt, the Mārwārī is affected by Gujarātī, and we have a southern sub-dialect. In West Marwar, in Jaisalmer and in Thar and Parker of Sind, the influence of Sindhī makes itself felt. Here we have a number of minor dialects, the principal of which are Thālī and Dhat̄kī, which are grouped together as Western Mārwārī. Finally there are a Northern Mārwārī in Bikaner, the neighbouring parts of Bahawalpur, and Shekhawati of Jaipur, in which we again find Mārwārī merging into Jaipuri, and Bāgrī of North-East Bikaner, and the South Panjab, in which it merges into Panjābī and Bāṅgarū.

It should be noted that, right in the heart of the Mārwārī country, between Marwar and Mewar, the Aravali hills are inhabited by tribes speaking various Bhil languages. These have also affected the Mārwārī spoken in their neighbourhood.

The following table shows the estimated number of speakers of Mārwāri in the Number of speakers. area in which it is a vernacular.

Table showing the number of speakers of Mārwāṛī in the area in which it is a Vernacular.

The Mārwāris are a great mercantile community, and there are few parts of India where some of them may not be found carrying on the banking business of the country. No complete materials are at hand to show the number of speakers of their language away from their home. The following incomplete statistics are compiled from the Census figures of 1891. It will be seen that for several provinces figures are not available. Moreover, even where figures are given, these should be received with some suspicion, for there is no doubt that many speakers of other dialects of Rājasthāni, such as Jaipuri or Mālvī, have been included under Mārwāri.

Table showing the number of speakers of Mārwārī so far as known, in Provinces of India other than Rajputana and Ajmer-Merwara.

Assam	5,475
Bengal	6,591
Berar	36,614
Bombay and Feudatories	241,094 <i>i.e.</i> the Provincial total 276,099 less 35,000 for Palanpur.
Burma	—
Central Provinces and Feudatories	22,566
Madras and Agencies	1,108
United Provinces and Native States	2,228
Punjab and Feudatories	130,000 Approximate. Separate figures not available.
Nizam's Dominions	No figures available.
Baroda	4,859
Mysore	579
Rajputana	No figures available.
Central India	No figures available.
Coorg	1
Kashmir	No figures available.
Total number of speakers of Mārwārī so far as known, in places in India outside the Mārwārī area	451,115

Besides the above there are to be found here and there in India scattered tribes who are said to speak some form or other of Mārwārī. Such are the Ōds of Sind and the Panjab. Some of the members of this tribe of diggers do speak a corrupt Mārwārī, but others do not, and it is best to neglect them here, and to consider them subsequently under the head of Gipsy tribes. More definitely Mārwārī are the Mahēśrī and Ōswālī of Chanda in the Central Provinces. They are the languages of two Mārwārī-speaking mercantile castes, and the figures for them have been included in the general figures for Mārwārī spoken in the Province. So also has the dialect of the Kīrs who have settled in Narsinghpur in the Central Provinces. They cultivate melons, and are said to have immigrated from Jaipur. We should therefore expect that their language would belong to the Eastern Group of Rājasthānī dialect, but the specimens of it which I have received are written in what is certainly a mixture of Mārwārī and Mālvī. Bhōyarī, another tribal dialect of the Central Provinces, which is usually classed as Mārwārī, is really bad Bundēlī. Turning to the North-Western Provinces we find Chūrūwālī returned as a special dialect from the District of Farukhabad. It is the language of the Chūrūwāls, a set of traders who come originally from Churu in Bikaner. As may be expected, their language is a corrupt Bīkānērī, and is already included in the Mārwārī figures.

The total number of recorded Mārwārī speakers is therefore as follows :—

Mārwārī speakers at home	6,088,389
" " abroad	451,115
TOTAL . . .	6,539,504

Allowing for unrecorded entries, we may safely put the total number of speakers of Mārwārī in British India at, at least, 6,550,000.

Mārwārī has an old literature about which hardly anything is known. The writers sometimes composed in Mārwārī and sometimes in Braj Bhākhā. In the former case the language was called *Dīngal* and in the latter *Pīngal*. None of the *Dīngal* literature has yet been published. I have seen some works in prosody in it, and it is known that it contains several important bardic chronicles. Mr. Robson published a collection of dramatic works in Mārwārī which are noticed below in the list of authorities. Mīrā Bāī, the famous poetess, was queen of Mēwār. Any poems of hers, however, which I have seen are in Braj Bhāshā.

AUTHORITIES—

Very few works deal with Mārwārī. I know of the following :—

ROBSON, REV. J.—*A Selection of Khyāls or Mārwārī Plays, with an Introduction and Glossary.* Bewar Mission Press, 1866.

KELLOGG, REV. S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi, also the colloquial Dialects of . . . Rājputānā . . . with copious Philological Notes.* First Edn., Allahabad and Calcutta, 1876. Second Edn., London, 1893.

FALLON, S. W.—*A Dictionary of Hindustani Proverbs, including many Marwari, Panjabī, Maggah, Bhojpuri and Tīrhutī Proverbs, Sayings, Emblems, Aphorisms, Maxims, and Similes,* by the late S. W. F. Edited and revised by Capt. R. C. Temple, assisted by Lala Faqir Chand Vaish, of Delhi. Benares and London, 1886.

PĀNDIT RĀM KARŪ ŚARMĀ.—*Mārwārī Vyākaraṇa.* A Mārwārī grammar written in Mārwārī. No date or place of publication in my copy. ?Jodhpur. About 1901.

For books and the like the ordinary Dēva-nāgarī character is employed. For correspondence and mercantile documents a rough corruption

Written character. similar to the 'Mahājanī' character of Upper India and to the

Mōdī of Marāthī, is used. Some of the forms in this are peculiar, and great carelessness is observed in the spelling,—vowels being quite commonly omitted,¹ so that it is often illegible. No types have ever been cast in this character, but facsimile specimens of documents written in it will be found in the following pages :—

The following account of the grammar of Standard Mārwārī is based on the specimens and on Pāndit Rām Karū Śarmā's *Mārwārī*

Grammar *Vyākaraṇa.* It is interesting to note that the Mārwārī verb

has a regular organic Passive Voice. Although the grammar of Mārwārī is here treated before that of the other dialects, it is not so fully treated as that of Central Eastern Rājasthānī which is dealt with on pp. 33 and ff. I have taken the Central Eastern as the typical Rājasthānī dialect, because more materials were available for it than for the

¹ The Mahājanī character is really this Mārwārī current script which has been carried in the course of trade all over India. Its illegibility, owing to the omission of the vowels, has given rise to numerous stories. One of the best known is of the Mārwārī merchant who went to Delhi. Thence his clerk wrote home 'bābū ajmēr gayō, bari bahī bhēj-dījē. the Babu has gone to Ajmer, send the big ledger.' This, being written without vowels, was read by its recipient, Bābu āj mar-gayō, bari bahū bhēj dījē, the Babu died to-day, send the chief wife,—apparently to perform his funeral obsequies!

others, and the student is recommended to read the Central Eastern Rājasthānī grammar before the Mārwārī one, as several references to it occur in the latter.

PRONUNCIATION.

In \hat{a} , the termination of the oblique plural of nouns, the \hat{a} is pronounced broadly something like the a in all. The diphthongs ai and au have each two sounds. In Tatsama words they are pronounced as in Sanskrit. In Tadbhava words they are pronounced more shortly. The ai is sounded almost like the a in 'hat' and the au almost like the o in 'hot.' In such cases, in order to draw attention to the fact, I transcribe them $\hat{a}i$ and $\hat{a}u$ respectively. It may be added that \hat{e} and $\hat{a}i$ are often practically interchangeable, and so are \hat{o} and $\hat{a}u$.

As in Eastern Rājasthānī i and a are often interchanged as in $ji\hat{u}ai\cdot rai$ for $ja\hat{n}ai\cdot rai$, to a person. The letters ch and chh are quite commonly pronounced s . Thus $chakkī$, a millstone, is often pronounced $sakkī$ and $chhāchh$, buttermilk, as $sās$. As this pronunciation is not universal, I have not shown it in my transcription.

The cerebral l is very common. It usually represents a single l in Prakrit. Thus the Prakrit $chaliō$, gone, becomes, in Mārwārī, $chaliyō$. A dental l represents a Prakrit double ll . Thus, Prakrit $challiō$, gone, becomes, in Mārwārī, $chāliyō$. L is often indicated thus, \underline{l} , instead of by \hat{a} .

In writing Mārwārī the letters \hat{d} and \hat{r} are distinguished. This is not done as in Hindī by representing r by the sign for \hat{d} with a dot placed under it, thus \check{d} . In Mārwārī there are two distinct characters, viz., \check{d} for \hat{d} and \check{r} for \hat{r} . In printed Mārwārī, when the type for \check{d} is not available, the Dēvanāgarī letter $म$ is often substituted for it, which is very inconvenient; as, in that case, for instance, only the context can tell whether $बमो$ represents 'badō' or 'bamō.' In printing the Mārwārī specimens in the Dēvanāgarī character, I shall represent \hat{d} by \check{d} and \hat{r} by \check{r} .

Aspiration and the letter h are commonly omitted. Thus $pa\hat{d}nō$ for $pa\hat{d}h^{\circ}nō$, to read; $pa\hat{l}ō$ for $pahilō$, first; $kāi\hat{n}ō$ for $kah^{\circ}nō$, to say.

The letter s is quite commonly pronounced as sh in English. The rule is almost universal.

DECLENSION.

Nouns are declined as follows. It will be noticed that the agent case never takes the postposition $nē$, but has, like the locative, a special form in declension:—

Tadbhava masculine noun in \hat{o} .

	<i>Sing.</i>	<i>Plur.</i>
Nom.	$ghōdō$, a horse.	$ghōdā$.
Agent	$ghōdē$, $ghōdai$.	$ghōdā$.
Loc.	$ghōdē$, $ghōdai$.	$ghōdā$.
Obl.	$ghōdā$.	$ghōdā$.

Tadbhava masculine noun ending in a consonant.

Nom.	$ghar$, a house.	$ghar$.
Agent	$ghar$.	$gharā$.
Loc.	$gharē$, $gharai$, $gharā$, $gharā$.	$gharā$.
Obl.	$ghar$.	$gharā$.

Tadbhava feminine nouns in ī.

Nom.	<i>ghōḍī</i> , a mare.	<i>ghōḍiyā</i> , <i>ghōḍyā</i> .
Agent	<i>ghōḍī</i>	<i>ghōḍiyā</i> , <i>ghōḍyā</i> .
Loc.	...	<i>ghōḍiyā</i> , <i>ghōḍyā</i> .
Obl.	<i>ghōḍī</i> .	<i>ghōḍiyā</i> , <i>ghōḍyā</i> .

Tadbhava feminine noun ending in a consonant.

Nom.	<i>bāt</i> , a word.	<i>bātā</i> .
Agent	<i>bāt</i> .	<i>bātā</i> .
Loc.	...	<i>bātā</i> .
Obl.	<i>bāt</i> .	<i>bātā</i> .

We occasionally meet with a feminine locative in *ā*, as in *un bīriyā*, at that time.

OTHER NOUNS.

	Sing.		Plur.
Masculine.	<i>Nom.</i>	<i>Obl.</i>	<i>Nom.</i>
	{ <i>rājā</i> , a king.	<i>rājā</i> .	<i>rājāwā</i> .
	<i>muni</i> , a sage.	<i>muni</i> .	<i>muniyā</i> .
	<i>tēlī</i> , an oilman.	<i>tēlī</i> .	<i>tēliyā</i> .
	<i>sādhu</i> , a saint.	<i>sādhu</i> .	<i>sādhuvā</i> .
Feminine.	<i>bābū</i> , a gentleman.	<i>bābū</i> .	<i>bābuwā</i> .
	{ <i>mā</i> , a mother.	<i>mā</i> .	<i>māwā</i> .
	<i>mūrti</i> , an image.	<i>mūrti</i> .	<i>mūrtiyā</i> .
	<i>tamākhu</i> , tobacco.	<i>tamākhu</i> .	<i>tamākhuwā</i> .
	<i>bahū</i> , a daughter-in-law.	<i>bahū</i> .	<i>bahuwā</i> .
	<i>gau</i> , a cow.	<i>gau</i> .	<i>gauwā</i> .

The usual postpositions are :—

Acc.-Dat.	<i>nāī</i> ,	<i>nāī</i> ,	<i>kanāī</i> ,	<i>rāī</i> .
Instr. and Abl.	<i>sū</i> ,	<i>ū</i> .		
Genitive	<i>rō</i> ,	<i>kō</i> ,	<i>taṇō</i> ,	<i>handō</i> .
Locative	<i>mē</i> ,	<i>māī</i> ,	<i>māhāī</i> ,	<i>māī</i> , <i>māy</i> .

With regard to the above it should be noted that the dative (and accusative) postpositions *nāī* (or *nāī*) and *rāī* are locatives of *nō* and *rō* respectively. *Kanāī* is a contraction of *kāī-nāī*, which is the locative of *kō-nō*. *Kō*, *nō*, and *rō* are all genitive postpositions. *Kō* and *rō* occur in Mārwārī and *nō* in the neighbouring Gujarātī. Further remarks regarding the use of *rāī* will be found below.

The usual suffix of the genitive is *rō*. *Taṇō* and *handō* are archaic, and are now only found in poetry. *Kō*, as a genitive suffix, is used in those parts of the Mārwārī area which border on tracts in which Mēwārī or Mālvī is spoken.

It is necessary to state that, if we desire to write with strict philological accuracy *rō*, *rāī*, and *nāī* should be joined to the noun without hyphens, as is done with the *nō* of Gujarātī, while *kō*, *taṇō*, and *handō* should have hyphens. Thus *ghōḍānō*, *ghōḍārāī*, *ghōḍānāī*, but *ghōḍā-kō*, *ghōḍā-taṇō*, and *ghōḍā-handō*. This is a question of derivation which will be found explained under the head of Gujarātī on p. 328 *infra*. In Rajasthānī, in which both the omission and the retention of the hyphen occur, the strict adherence to the rule would be liable to cause confusion in the mind of the reader. I have therefore, in the case of that language, abandoned scientific accuracy and have inserted the hyphen everywhere. Thus, *ghōḍā-rō*, *ghōḍā-rāī*, *ghōḍā-nāī*.

The genitive terminations are liable to change as in Eastern Rajputana. *Rō* (*kō*, *taṇō*, *handō*) changes to *rā* (*kā*, *taṇā*, *handā*) before a masculine noun in the oblique singular or in the plural; to *rī* (*kī*, *taṇī*, *handī*) before any feminine noun; and to *rē* or *rāī* (or sometimes *rā*) before any masculine noun in the agent or locative. As postpositions like *āgāī*, in front, before, or *pachhai*, behind, are really nouns in the locative, the nouns they govern are usually placed in this form of the genitive. *Rāī* or *rē*, itself, is a locative and often means 'in of.' Examples of the employment of the genitive are, *khēt-rō dhān*, the paddy of the field; *rājū-rā ghōlā-sū*, from the horse of the king; *khēt-rī kākādiyā*, the cucumbers of the field; *ghar-rāī pachhai*, behind the house; *thā-rāī bāp-rāī ghar-māī*, in your father's house; *āp-rāī khētā-māī*, in his own fields; *iṇ-rāī hāt-māī*, in his hand; *khētā-rāī pālī*, the boundary of the fields, literally, 'in of the fields'; *uṇ dēs-rāī*, in of that country, one amongst its inhabitants; *thā-rāī bābō-sā gōth kīrī*, by your father a feast was made; *uṇ-rāī bāp dīthō*, by his father he was seen.

As all postpositions of the dative are by origin the locatives of genitive postpositions (*nāī* or *nāī* is itself the locative of the Gujarātī genitive termination *nō*), we often find *rāī* used as a postposition of the dative, but in such cases it is attached, not to the oblique form, but to the locative of the noun. Thus, *māī uṇ-rāī bētāī-rāī ghaṇā chābōkīyā rī-dīvī-hāī*, I have given many stripes to his son; *ēk jīnāī-rāī dōy dāwṛāhā hā*, to a certain man there were two sons; *uṇ-rāī gōth*, a feast for him. In the first example it will be noted that the *rāī* of *uṇ-rāī* is also in the locative to agree with *bētāī*. In the same way, when a genitive agrees with a noun in the dative (of which the postposition is itself in the locative), *rāī* is often used instead of *rā*. Thus *āp-rāī bāp-nāī kayō*, he said to his father; *āp-rāī hukam-nāī lōpiyō nahī*, I did not disobey your order.

Finally, when a noun itself is in the locative with *māī*, the *māī* is sometimes attached to the inflected locative in *āī*, and not to the oblique form. Thus *kūphāñlāī-māī* (not *kūphāñlā-māī*), in debauchery.

To sum up, we may now give the following complete paradigm of the declension of *ghōhā*, a horse :—

	<i>Sing.</i>	<i>Ptur.</i>
Nom.	<i>ghōdō</i> .	<i>ghōdā</i> .
Agent	<i>ghōdē</i> , <i>ghōdāī</i> .	<i>ghōdāī</i> .
Accus.	<i>ghōdō</i> , <i>ghōdā-nāī</i> .	<i>ghōdā</i> , <i>ghōdāī-nāī</i> .
Instr.	<i>ghōdā-sū</i> , <i>ghōdā-ū</i> .	<i>ghōdā-sū</i> , <i>ghōdā-ū</i> .
Dat.	<i>ghōdā-nāī</i> .	<i>ghōdāī-nāī</i> .
Abl.	<i>ghōdā-sū</i> , <i>-ū</i> .	<i>ghōdāī-sū</i> , <i>-ū</i> .
Gen.	<i>ghōdā-rō</i> (- <i>kō</i> , - <i>taṇō</i> , - <i>handō</i>).	<i>ghōdāī-rō</i> (- <i>kō</i> , <i>taṇō</i> , - <i>handī</i>)
Loc.	<i>ghōdē</i> , <i>ghōdāī</i> , <i>ghōdā-māī</i> , etc.	<i>ghōdā</i> , <i>ghōdāī-māī</i> , etc.
Voc.	<i>hē ghōdā</i> .	<i>hē ghōdā</i> .

Adjectives.—Adjectives nearly follow the customary Hindostānī rule. The oblique masculine of tadbhava adjectives ending in *ō* ends in *ā*, and the feminine in *ī*. Thus,—

Kālō ghōdō hawā-rā jīū jāy-hai, the black horse goes like the wind.

Kālā ghōdā-nāī dōrāwō, make the black horse gallop.

Kālī ghōdī bādī saitān hāī, the black mare is very vicious.

Kālī ghōdī-nāī dōrāwō, make the black mare gallop.

When a noun is in the agent case singular the adjective is put in the agent case also. Thus *kālē ghōḍē lāt mārī*, the black horse kicked; *nāñ^akiāi dāw^arāi gayō*, by the younger son it was gone. Similarly with a noun in the locative, the adjective is put in the locative, as in *chhōṭāi ghar-māi*, in a small house.

In comparison the ablative is used, or (as in Gujarāti) the word *kar^atā* is employed in the sense of 'than,' as in *uchchāraṇ-mē mūl swarā kar^atā lambā bōlijāi*, in pronunciation they are uttered longer than the original vowels.

Numerals.—These are given in the list of words; *dōy*, two, has *dōyā* for its oblique form and agent, so *tīn*, three, has *tīnā*.

As ordinals, we may quote *pālō*, first; *dūjō*, second; *tījō*, third; *chōthō*, fourth; *pāch^awō*, fifth; *chhaṭhō*, sixth; *sāt^awō*, seventh; *āṭh^awō*, eighth; *naw^amō*, ninth; *das^awō*, tenth, and so on. *Pāch^awō* has its agent *pāch^awē* and its oblique form *pāch^awā*. So for other ordinals in *ō*. The others are declined regularly. *Chhēlō* (as in Gujarāti) is 'last.'

PRONOUNS.—The pronouns have, as usual, special forms for the Accusative-Dative and for the Genitive.

The Pronoun of the First person is thus declined. It has two forms of the plural. One, *āpā*, includes the person addressed. The other, *mhē*, does not necessarily do so. *Mhē* means 'we,' and *āpā*, 'we including you.'

	Singular.	Plural.	
		Including person addressed.	Excluding person addressed.
Nom.	<i>hū, mhū.</i>	<i>āpā.</i>	<i>mhē, mē.</i>
Agent	<i>mhāi, mīi.</i>	<i>āpā.</i>	<i>mhā, mā.</i>
Acc.-Dat.	<i>mha-nāi, m-i-nāi.</i>	<i>āpā-nāi.</i>	<i>mhā-nāi, mā-nāi.</i>
Gen.	<i>mhārō, mīrō.</i>	<i>āpā-rō.</i>	<i>mhārō, mārō.</i>
Obl.	<i>mhīi, mīi, mhārā, mīrā, mhārāi, mīrāi. āpā.</i>		<i>mhā, mā, mhārā, mārā, mhārāi, mārāi.</i>

So, for the Second person, we have—

Nom.	<i>tū, thū.</i>	<i>thē, tamē.</i>
Agent	<i>thāi, tāi.</i>	<i>thā, tamā.</i>
Acc.-Dat.	<i>tha-nāi, ta-nāi.</i>	<i>thā-nāi, tamā-nāi.</i>
Gen.	<i>thārō.</i>	<i>thārō, tamā-rō.</i>
Obl.	<i>thaī, tāi, thārā, thārāi.</i>	<i>thā, thārā, thārāi, tamā.</i>

The honorific pronoun of the second person is *āp*, your honour. It is regularly declined. Thus, *āp-nāi*, to your honour; *āp-rō* of your honour. Another honorific pronoun is *rāj*, your honour, also regularly declined. *Jī, jī-sā, sā*, or *sāb* are added to a noun to indicate respect. Thus *rāw-jī-sā*, *thākur-sā*, *sēth-sāb*, all of which are titles; *bābō-sā* or *bābō-jī*, O father!

The Reflexive pronoun is also *āp*. *Āp-rō* is 'one's own.'

The pronoun of the third person is supplied by the demonstrative pronouns *ō*, this, and *wō*, that. These have feminine forms in the nominative singular only. They are thus declined—

	This.	That.
Sing. Nom.	<i>ō, yō</i> ; fem. <i>ā, yā</i> .	<i>wō, ī, uwō</i> ; fem. <i>wā, uwā</i> .
Agent	<i>iñ</i> .	<i>un</i> .
Acc.-Dat.	<i>ī-nī̤, iñ-nā̤, anī-nī̤</i> .	<i>ū-nā̤, un-nī̤, wanī-nā̤</i> .
Gen.	<i>iñ-rō</i> .	<i>un-rō</i> .
Obl.	<i>ī, iñ, anī</i> .	<i>ū, un, wanī</i> .
Plur. Nom.	<i>ā̤, ē</i> .	<i>wit, wē, uwī̤, uwē</i> .
Agent	<i>ā̤, ā, yā, iñā̤</i> .	<i>wā̤, wā, uwā̤, unā̤, wanā̤</i> .
Obl.	<i>ā̤, ā, yā, iñā̤</i> .	<i>wā̤, wā, uwā̤, unā̤, wanā̤</i> .

The Relative Pronoun is often used in the sense of a Demonstrative Pronoun.

The Relative and Correlative pronouns are *jō* or *jikō*, who, and *sō* or *tikō*, he. They also have each a feminine form in the nominative. They are thus declined—

	Relative.	Correlative.
Sing. Nom.	<i>jō, jyō, jikō, jakō</i> ; fem. <i>jikā, jakā</i> .	<i>sō, tikō, fem. tikā</i> .
Agent	<i>jin, jañ, janī, jinī, jiñ, jikan, jikīt</i> .	<i>tin, tinī</i> .
Obl.	<i>jin, jañ, janī, jiñ, jikan</i> .	<i>tin, tinī</i> .
Plur. Nom.	<i>jō, jyō, jikī, jikīt, jakīt</i>	<i>sō, tikī, tikīt</i> .
Agent	<i>jañ, jā̤, jyā̤, jinā̤, janā̤, jikā̤</i> .	<i>tinā̤, tikā̤</i> .
Obl.	<i>jañ, jā̤, jyā̤, jinā̤, janā̤, jikā̤</i> .	<i>tinā̤, tikā̤</i> .

The Relative Pronoun is quite commonly used as a Demonstrative, as is also the case in Eastern Rājasthānī. Many examples will be found in the specimens.

The Interrogative Pronouns are *kun*, who? (masc. and fem.) and *kāñ*, what? (neut.) They are thus declined—

	Masc. and Fem.	Neut.
Sing. Nom.	<i>kun</i> , <i>kañ</i> .	<i>kāñ</i> , <i>kāñ</i> , <i>kañ</i> .
Agent and Obl. form.	<i>kun</i> , <i>kañ</i> , <i>kunī</i> , <i>kañī</i> , <i>kiñ</i> , <i>kiñ</i> .	<i>kunī</i> .
Plur. Nom.	<i>kun</i> , <i>kañ</i>.	.....
Agent and Obl. form.	<i>kunā</i> , <i>kañā</i> , <i>kiñā</i>.	.....

The Indefinite pronouns are *kōñ*, anyone, and *kāñ*, *kāñ*, or *kiñ*, anything. *Kōñ* has its agent and oblique form *kiñī*, *kunī*, or *kō*. When *kiñ* is used, the letter *i* must be added to the postposition, as in *kiñ-rō-i*, of anyone. *Kāñ*, *kāñ* or *kiñ* does not change its form in declension.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Sing.	Plur.
1. <i>hū</i> .	<i>hā</i> .
2. <i>hāi</i> .	<i>hō</i> .
3. <i>hāi</i> .	<i>hāi</i>

The past tense is masc. sg. *hō*, pl. *hā*, fem. sg. and pl. *hī*, was. It does not change for person.

The principal parts of the verb ‘to become’ are as follows:—

Root, *hō*, become.

Present Participle—*hōtō*, *hūtō*, *whētō* (masc. pl. -*tā*; fem. -*tī*), becoming.

Past Participle—*huwō*, *huyō*, *whiyō*, *whiō* (fem. *hui*), become.

Adjectival Past Participle—*huwōrō*, *huyōrō*, become.

Conjunctive Participle—*huyar*, *huy-nāñ*, *hō-kar*, *hō*, *whētō-knāñ*, *whēr*, having become.

Infinitive—*hōwañ*, *hōwāñō*, *hōnō*, *hāñō*, *whāñō*, *whāññ*, *whaiō*, to become.

Noun of Agency—*hōñ-wālō*, one who becomes.

Simple Present—I become, I may or shall become, etc.

Sing. P'ur.

- | | |
|--------------------------------------------|-----------------------------------------------|
| 1. <i>huñ</i> , <i>hōñ</i> , <i>whēñ</i> . | <i>huwāñ</i> , <i>whāññ</i> , <i>whaiññ</i> . |
| 2. <i>huwāñ</i> , <i>whēñ</i> . | <i>huwō</i> , <i>whēñō</i> , <i>whaiñō</i> . |
| 3. <i>huwāñ</i> , <i>whēñ</i> . | <i>huwāñ</i> , <i>whēñ</i> . |

Definite Present—I am becoming, etc. *huñ-hū* or *whēñ-hñ*, etc.

Imperfect, I was striking, etc.

whētō-hō, as in Hindi, or

whāñ-hō, as in Eastern Rājasthānī.

Future, I shall become, etc.

1st form—

<i>Sing.</i>	<i>Plur.</i>
1. <i>whēhā̄</i> .	<i>whēhā̄</i> .
2. <i>whēhī</i> .	<i>whēhō</i> .
3. <i>whēhī</i> .	<i>whēhī</i> .

2nd form—

huū̄-lā̄, whēū̄-lā̄, etc.

3rd form—

huū̄-gō, whēū̄-gō, etc.

Imperative, become!

sing. *whā̄i*, plur. *hōwō*.

The other tenses can be formed from the foregoing elements.

THE FINITE VERB.

Root, *mār*, strike.

Present participle, *mār^atō*, striking.

Past participle, *māriyō*, *māryō* (fem. *mārī*), struck.

Adjectival past participle, *māriyōrō*, *māriyō-huicō*, stricken.

Conjunctive participle, *mār*, *mār-kar*, *mārar*, *mar-nā̄i* (or *-nā̄l*), *mārū̄-nā̄i* (or *-nā̄i*), *mār^atō-knā̄i*, having struck.

Infinitive, *māraṇ*, *mār^aṇō*, *mār^aṇū̄*, *mār^abō*, to strike.

Noun of Agency, *mār^anāvālō*, *mār^abāwālō*, a striker.

The Adjectival past participle is only employed as an adjective, like the Hindi *mārā-huā*. When a participle is used adverbially, it takes the termination *ā̄*. Thus, *mulk-mē liyā̄ phirū̄*, I will take (thee) about the country; *mhārō māl magāw^atā̄ gharī na kar^asī jēj*, he will not make an hour's delay in sending for my property; *āw^atā̄ āw^atā̄ ghar nērō āyō*, as he came along he arrived close to the house.

Simple Present—I strike, I may strike, I shall strike, etc.

<i>Sing.</i>	<i>Plur.</i>
1. <i>mārū̄</i> .	<i>mārā̄</i> .
2. <i>mārā̄i</i> .	<i>mārō</i> .
3. <i>mārā̄i</i> .	<i>mārā̄i</i> .

This tense is often employed as a present subjunctive or even as a future.

Present Definite, I am striking, etc.

Formed by conjugating the simple present with the present tense of the auxiliary verb.

<i>Sing.</i>	<i>Plur.</i>
1. <i>mārū̄-hā̄</i> .	<i>mārā̄-hā̄</i> .
2. <i>mārā̄i-hā̄i</i> .	<i>mārō-hō</i> .
3. <i>mārā̄i-hā̄i</i> .	<i>marā̄i-hā̄i</i> .

Imperfect, I was striking, etc.

This has two forms. Either it is formed as in Hindī, with the present participle and the past tense of the auxiliary verb, or else the past tense of the auxiliary verb is added to a verbal noun in *āi*. Thus—

Form I.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mīr^atī-hī</i>
2. <i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mīr^atā-hā</i>	<i>mār^atī-hī</i>
3. <i>mār^atō-hō</i>	<i>mīr^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>

Form II.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>mīrāi-hō</i>	<i>mārāi-hī</i>	<i>mārāi-hā</i>	<i>mīrāi-hī</i>
2. <i>mārāi-hō</i>	<i>mārāi-hī</i>	<i>mīrāi-hā</i>	<i>mārāi-hī</i>
3. <i>mārāi-hō</i>	<i>mārāi-hī</i>	<i>mīrāi-hā</i>	<i>mīrāi-hī</i>

Future, I shall strike.

This has three forms—

Form I.—This tense is formed directly from the root—

	Sing.	Plur.
1.	<i>mār^ahū</i> , <i>mār^asū</i> , <i>mīrū</i>	<i>mār^ahā</i> , <i>mārā</i>
2.	<i>mār^ahī</i> , <i>mār^asī</i> , <i>mārī</i>	<i>mār^ahō</i> , <i>mārō</i>
3.	<i>mār^ahī</i> , <i>mār^asī</i> , <i>mārī</i>	<i>mār^ahī</i> , <i>mārī</i>

The forms with *s* belong to Eastern Rājasthānī, and, in Mārwārī, are only employed in the singular.

II.—This is formed by adding *lā* to the simple present. *Lā* corresponds to the *lō* of Eastern Rājasthānī, but does not change for gender or number, as *lō* does.

	Sing. Masc. and Fem.	Plur. Masc. and Fem.
1.	<i>mārū-lā</i>	<i>mārā-lā</i>
2.	<i>mārāi-lā</i>	<i>mārō-lā</i>
3.	<i>mārāt-lā</i>	<i>mārāt-lā</i>

III.—This is formed by adding *gō*, which changes for gender and number, to the simple present. It properly belongs to Eastern Rājasthānī.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārū-gō</i>	<i>mārū-gī</i>	<i>mārā-gī</i>	<i>mārā-gī</i>
2.	<i>mārāi-gō</i>	<i>mārāi-gī</i>	<i>mārāi-gī</i>	<i>mārāi-gī</i>
3.	<i>mārāi-gī</i>	<i>mārāi-gī</i>	<i>mārāi-gī</i>	<i>mārāi-gī</i>

Imperative, strike thou, etc.

2. sg. *mār*, pl. *mārō*.

Respectful forms *mārjai*, *mārijai*, *mārjyō*, *mārijō*.

Past Tenses.—These are formed from the past participle as in Hindī. Transitive verbs use the passive or the impersonal construction, and intransitive ones the active or the impersonal construction. The various tenses will be found below. Note that the impersonal construction, with the subject in the case of the agent, can be used with intransitive as well as with transitive verbs. Thus, *nāin'kiai dāw'rāi gayō*, by the younger son it was gone, i.e., the younger son went.

The following additional tenses are formed from the present participle :—

hū mārātō, (if) I had struck.

hū mārātō-huū, I may be striking.

hū mārātō-huū-lā, I shall (or may) be striking.

hū mārātō-hōtō, were I striking.

The following are the tenses formed from the past participle :—

mārāi māriyō, I struck (him).

hū sūtō, I slept.

mārāi māriyō-hāi, I have struck (him).

hū sūtō-hū, I have slept.

mārāi māriyō-hō, I had struck (him).

hū sūtō-hō, I had slept.

mārāi māriyō-huū, I may have struck (him).

hū sūtō-huū, I may have slept.

mārāi māriyō-huū-lā, I shall (or may) have struck (him).

hū sūtō-huū-lā, I shall (or may) have slept.

mārāi māriyō-hōtō, had I struck (him).

hū sūtō-hōtō, had I slept.

In the above *sūtō* is an irregular past participle of the intransitive verb *sōw'nyō*, to sleep. The regular form, *sōyō*, is also used.

Irregular verbs.—The following verbs are also irregular :—

karānō, to do, past participle *kīyō* (fem. *kī* or *kīvī*) or *kariyō*.

lēw'nyō, to take, past participle *līyō* (fem. *lī* or *līvī*).

dēw'nyō, to give, past participle *dīyō* (fem. *dī* or *dīvī*).

pīw^anō, to drink, past participle *pīyō* (fem. *pī* or *pīvī*).

jāw^anō, to go, past participle *gayō* (fem. *gai*).

kah^anō, *kāñnō*, or *kāñw^anō*, to say, 3. pres. *kawāi*; past participle *kayō* (fem. *kahī* or *kai*) ; conjunctive participle *kāiyar*.

Like *kah^anō* are conjugated *rah^anō*, to remain, and *bah^anō*, to flow.

The past participles of *kar^anō*, *dēw^anō* and *lēw^anō* are sometimes *kīnō*, *kīdhō* or *kīdō*; *dīnō*, *dīdhō* or *dīdō*; and *līnō*, *līdhō* or *līdō*, respectively. Similarly *khāw^anō*, to eat, makes *khādhō*. *Mar^anō*, to die, has *mariyō* or *muchyō*. *Dēkh^anō*, to see, has *dīthō*.

Other verbs sometimes form the past participle in *ō*, not *iyō*, as in *kasālō bhug^atañ lāgō*, he began to feel want.

Causal verbs.—These are formed generally as in Hindī except that the causal suffix is *āw*, not *ā*, and the double causal suffix is *wāw*, not *wā*. Thus, *ud^anō*, to fly; causal *udāw^anō*; double causal *ud^awāw^anō*. Root vowels are shortened as in Hindī, viz., *ā* to *a*; *ī*, *ē*, and *ai* to *i*; and *ū*, *ō*, and *āū* to *u*.

Causals formed like *mār^anō*, to kill, from *mār^anō*, to die, and *khōl^anō*, to open, from *khul^anō*, to be open, are as in Hindī.

Verbs whose roots end in *h*, drop the *h* in the causal. Thus, from *bah^anō*, to flow, *bawāw^anō*, and from *kah^anō*, to say, *kawāw^anō*.

The following do not follow the usual Hindī rules:—

dēw^anō, to give, causal *dirāw^anō*, double causal *dir^awāw^anō*.

lēw^anō, to take, causal *lirāw^anō*, double causal *lir^awāw^anō*.

sīw^anō, to sew, causal *sīwāw^anō*.

khāw^anō, to eat, causal *khawāw^anō*.

pīw^anō, to drink, causal *piwāw^anō*.

Negative voice.—A kind of negative voice is formed by conjugating the present participle with the verb *rah^anō*, to remain. Thus *gātō rah^anō*, is ‘not to sing,’ not (as in Hindī) ‘to continue singing.’ Dr. Kellogg gives the following example of this idiom, *kiwāñ jāy-dō kāi manakh mahāi ātā rahāi*, shut the door that people may not come in.

Passive voice.—Mārwārī has a regular inflected passive voice, formed by adding *ij* to the root of the primitive verb. Thus, *mār^anō*, to strike; *marij^anō*, to be struck. The primitive root undergoes the same changes that it does in the formation of causals. Other examples are:—

Active.	Passive.
<i>kar^anō</i> , to do	<i>karij^anō</i>
<i>khāw^anō</i> , to eat	<i>khawij^anō</i>
<i>lēw^anō</i> , to take	<i>liri^aj^anō</i>
<i>dēw^anō</i> , to give	<i>dirij^anō</i>

Even neuter verbs can take this passive (*cf.* the Latin *luditur a me*), and are then construed impersonally. Thus, from *āw^anō*, to come, we have *awij^anō*, to be come; *mhāi-sū awijāi nahī*, by me it is not come, I cannot come. Other examples of these passives, *mhū marijīyō*, I was struck; *thāi-sū nahi^a khawijāi-lā*, it will not be eaten by you, you will not be able to eat it. It will be observed that these passives have always a kind of potential sense, like the potential passive formed by adding *ā* to the root in the languages of Hindostan proper.

Compound verbs.—These are as in Hindi, except that intensive verbs are often formed by prefixing *rō*, *parō*, or *warō*, which are adjectives and agree in gender with the object of any tense (not only the past tenses) of a transitive verb, and with the subject of an intransitive verb. *Warō* is used when the action is reflexive, and makes a kind of middle voice, as in *warō lēwəṇō*, to take for oneself.

Examples are :—

- parō mārəṇō*, to kill (Hindi *mār-ḍālənā*).
- parō jāwəṇō*, to go away (Hindi *chalā-jānā*).
- parō uṭhəṇō*, to rise up (Hindi *uṭh-jānā*).
- thū warō jā*, thou (masc.) go away.
- thū warī jā*, thou (fem.) go away.
- ū pōthī warī lēwāi*, let him take the book for himself.
- hū pōthī warī lēw̄-hū*, I take the book for myself.
- ū pōthī parī dēhī*, he will give the book away.
- mhaī chābəkiyā̄ rī divī-hāi*, I have given (so and so) stripes.

Frequentative verbs are formed with the infinitive in *bō*, and not as in High Hindi. Thus, *jābō karəṇō*, to go frequently.

Inceptive verbs are formed with the infinitive in *n*, as in *uwō kasālō bhugətan lāgō*, he began to experience want.

Vocabulary.—Mārwārī vocabulary is much nearer that of Gujarātī than that of Hindi. In studying the language a Gujarātī dictionary will be found very useful. We may specially note the typical Gujarātī word *nē* or *nāi*, and, and the Gujarātī termination *ij* or *hij* used to give emphasis, and connected with the Śaurasēnī Prakrit *jjēva*, as in *iṇ-sū-hij*, even from these; *mārəwārī bhākhā-rī unnati hōwəṇā-sū mārəwār-rō tō phāyədō huicāi-ij*, by importance being attached to the Mārwārī language, Marwar itself will certainly profit. Sometimes this is doubled, and becomes *jēj* as in *karəsī-jēj*, he will certainly do.

The termination *rō* is, as has been seen, added to past participles. It can also be added pleonastically to any noun, adjective, or pronoun. Thus, *badō-rō ḍāwərō*, the elder son; *jakō-rī gaw-rī kachērī-mā̄ ubō-rī hāi*, the cow which is standing in court. It will be seen that the *ō* in *jakō* and *ubō* is not changed for the feminine when *rō* follows.

CENTRAL EASTERN RĀJASTHĀNI.

The Central Eastern dialect of Rājasthāni contains four forms of speech which are recognised by natives as independent dialects. These are

Name of dialect. Jaipuri, Aiméri, Kishangarhi, and Hārauti. So old and

firmly established are these distinctions that the Serampore Missionaries in the beginning of the 18th century made separate translations of the New Testament into Jaipuri and Hārautī. And yet all these four forms of speech differ so slightly that they are really one dialect which can be named Eastern Rājasthānī. Over the whole area, which is clearly shown in the map facing p. 1, the language varies slightly from place to place, as is usual in the plains of India, but such local differences are too unimportant to justify us in allowing them to create separate dialects. Of the four, Jaipuri is the most important and may be taken as typical of the rest.

Eastern Rājasthāni is spoken in the centre and south of the Jaipur State and in the Thakurate of Lawa and those parts of Tonk which are

Where spoken. close to Jaipur, in the greater part of the Kishangarh

State, and the adjoining portion of the British district of Ajmer, in the Hārā States of Bundi and Kota (hence the name Hārautī), and in the adjoining portions of the States of Gwalior, Tonk (*Pargana Chabra*), and Jhallawar.

On its north-east, Eastern Rājasthānī has the Mēwātī dialect of the same language ; on its east, in order from north to south, the Dāng sub-

Language boundaries. dialects of the Brāj Bhāshā spoken in East Jaipur, the Dēli of the centre, and the Mālvī of the south, of the Gwalior Agency of Central

India. On its south it again has Mālvī and also the Mēwārī form of Mārwārī and on its west and north-west Mārwārī. It will thus be seen that, except for a portion of its eastern frontier, it is entirely surrounded by other Rājasthānī dialects.

We have taken Jaipuri as the standard of Eastern Rājasthāni. In the year 1898

Sub-dialects. His Highness the Maharaja of Jaipur published the results of a special linguistic survey of the State, which was con-

ducted by the Rev. G. Macalister, M.A. From this it appears that no less than thirteen different forms of speech are employed in the State, of which six are forms of Jaipuri. These are Tōrāwātī, of the Tōmar country in the north of the State, standard Jaipuri in the centre, Kāthairā and Chaurāsī in the south-west, and Nāgarchāl and Rājāwātī in the south-east. Kishangarhī is spoken over nearly the whole of the State of Kishangarh and in a small piece of the north of Ajmēr, and Ajmērī over the east centre of the latter district. Hārautī is the dialect of Bundi and Kota, and also of the neighbouring portions of Jhällawar, Tonk, and Gwalior. In the last-named State about 48,000 people speak a sub-form of Hārautī called Sipārī or Shiopurī.

Number of speakers. We thus get the following figures for the dialects and sub-dialects of Eastern Rājasthānī :—

	Brought forward	1,442,875
Nāgarchāl	71,575	
Rājāwāṭī	173,449	
		1,687,899
Kishangāṛhī		116,700
Ajmēri		111,500
Hāṛautī—		
Standard	943,101	
Sipārī	48,000	
		991,101
TOTAL EASTERN RĀJASTHĀNĪ . . .		2,907,200

No trustworthy figures are obtainable as to the number of speakers of Eastern Rājasthānī outside the tract of which it is a vernacular. The only dialect of Rājasthānī for which such figures are available is Mārwāṛī, and there can be little doubt that the figures given for that dialect include many speakers of Jaipūrī and its related forms of speech.

Jaipūrī has a large literature, which is all in manuscript and about which very little is known. The most important is probably the collection of works by the reformer, Dādūjī and his followers. Regarding these, the Rev. John Traill, writing in 1884, says as follows:—

"It is now twelve years since I was first introduced to the Bhāshā by the study of a religious poet called Dādū. This man was born in Ahmedabad in A.D. 1544, but he lived and taught a great deal in Jaipur, where many of his disciples are still to be found. The Nāgā soldiers of Jaipur form a part of them.

The Book, or Bāṇī of Dādū, I have translated into English. One of the copies of the Bāṇī now in my possession was written 234 years ago. In the Bāṇī there are 20,000 lines, and in Dādū's life, by Jān Gopāl, 3,000. Then Dādū had fifty-two disciples, who spread his ideas through the country, and who all wrote books of their own, which are believed to be still extant in the Daddwāṛās founded by them. Taking up the list of Dādū's disciples, I copy out a few names, with what each is said to have written:—

Gharib Dās	32,000 lines.
Jaisā	124,000 ..
Prayāg Dās	48,000 ..
Rajab-jī	72,000 ..
Bakhnā-ji	20,000 ..
Śaṅkar Dās	4,400 ..
Bābā Banwāṛī Dās	12,000 ..
Sundar Dās	120,000 ..
Mādhō Dās	68,000 ..

And so on, through all the 52 disciples. All are said to have written more or less.

I say 'are said to have written,' for no European has yet collected their writings, though they are well known among the common people. I hardly meet a native unable to repeat some verse of poem or song composed by them. I believe that most of the books can yet be bought or borrowed for being copied. I have through friends seen, and am in possession of many books belonging to these men, and only the scanty resources of a private individual prevent me from possessing more of them. The men above mentioned are Dadū's immediate disciples: their disciples also wrote, and in this sect living authors are still to be found, so that men have been writing throughout the 340 years of this sect's existence."

The Dādū-panthīs are an offshoot of the sect founded by the celebrated Kabīr. They worship Rāma, but temples and images are prohibited. No doubt most of Dādū's disciples wrote in their native tongue, Jaipūrī, but all the works of Dādū himself which I have seen are in an old form of Western Hindī.

The name 'Jaipūrī' employed for the main language of Eastern Rājasthānī has Jaipūrī. Its various names. been coined by Europeans, from the name of the chief town of the State. Natives usually call it Dhunḍhāṛī, or

the language of the Dhuṇḍhār country. This tract is the country lying to the south-east of the range of hills forming the boundary between Shekhawati and Jaipur proper. The name is said to be derived from a once celebrated sacrificial mount (*dhūndh*) on the western frontier of the State.¹ Other names employed by natives are *Jhāṛ-sāhī bōlī*, or the speech of the kingdom of the wilderness, and (contemptuously) *Kāī-kūī-kī bōlī*, or the speech of *kāī-kūī*, from the peculiar word *kāī*, which, in Jaipuri, means 'what'? The people of Shekhawat do not use the Jaipuri word *mālai*, on, and they facetiously call a speaker of Jaipuri a '*mālai-hālō*', or 'man who uses *mālai*'.

I know of the following works which deal with Jaipuri, and with the Dādū-Panthis:—

AUTHORITIES—

- WILSON, H. H.—*A Sketch of the Religious Sects of the Hindus.—Asiatic Researches*, Vol. xvi (1828). A Sketch of the Dādū-Panthis on pp. 79 and ff. Reprinted on pp. 103 and ff. of Vol. i. of *Essays and Lectures on the Religion of the Hindus*. London, 1861.
- SIDDONS, LIEUT. G. R.—(Text and) *Translation of one of the Granthas, or Sacred Books, of the Dadupanthi Sect*. *Journal of the Asiatic Society of Bengal*, vi (1837), pp. 480 and ff., 750 and ff.
- TRAILL, REV. JOHN.—*Memo. on Bhasha Literature*. Jaipur, 1854.
- ADELUNG, JOHANN CHRISTOPH.—*Mithridates oder allgemeine Sprachenkunde*, etc. Vol. iv. Berlin, 1817. Brief notices of Jaipuri on pp. 488 and 491.
- KELLOGG, REV. S. H.—*A Grammar of the Hinli Language, in which are treated the High Hinli, also the colloquial Dialects of Rājputānā with copious philological notes* Second Edition, London, 1893. Amongst the Rajputana Dialects described is Jaipuri, which is sometimes referred to as the dialect of Eastern Rajputana, and sometimes (incorrectly) as Mēwārī.
- MACALISTER, REV. G.—*Specimens of the Dialects spoken in the State of Jeypore*. Allahabad, 1895. (Contains Specimens, a Vocabulary, and Grammars.)

Of the above, Mr. Macalister's work is a most complete and valuable record of the many forms of speech employed in the Jaipur State. It is a Linguistic Survey of the entire State.

For books and the like the ordinary Dēva-nāgarī character is employed. The written character is the same as that found in Marwar, and is described on p. 19.

As excellent materials are available, and as Jaipuri can well be taken as the standard of the Eastern Rājasthānī dialects, I give the following pretty full account of its peculiarities. This is mainly based on the Rev. G. Macalister's excellent work, and has additions here and there gathered from my own reading.

As regards pronunciation, we may note a frequent interchange of the vowels *a* and *i*. Thus, *pīḍat*, a *pandit*; *sīr gayō* = Hindostānī *sair gayā*, it decayed; *minakh* for *mānukh*, a man; *dan* for *dīn*, a day. The vowel *ō* is sometimes represented by *ū*, as in *dīnū*, instead of *dīnō*, given; *kyū*, instead of *kyō*, why. The diphthong *ai* is preferred to *e*, as in *mai*, in. In words borrowed from Persian ending in *h* followed by a consonant, an *i* is inserted as in *jhair* for *zahr*, poison, *sair* for *shahr*, a city.

As regards consonants, aspiration is commonly omitted. Thus we have both *bī* and *bhī*, also; *kusī*, for *khusī* (Persian *khuṣī*), happiness; *ādō*, half; *sīk'bō*, to learn; *kāṛ'bō*, to draw, pull; *lād'bō* (for *lādh'bō*), to obtain; *dē* for *dēh*, a body; *sāy* for *sahāy*, help. In *phar'bō* for *parh'bō*, to read, and *chhar'bō* for *charh'bō*,

¹ See Chapter 1 of the *Annals of Amber* in Tod's *Rajasthan*.

to rise, the aspirate has been transferred from one letter to a preceding one. So also in *jhair* for *zahr*, poison, already quoted and *bhagat* (i.e., *bakhat* for *waqt*) time.

We have seen that in words like *sāy* for *sahāy*, a medial *h* is dropped. This is the case with verbs like *rah^obō*, to remain, and *kah^obō*, to speak, which are frequently written *raibō* and *kaibō* respectively. More often, however, *kah^obō* is written *khaibō*, with the aspiration transferred to the first consonant. So we have *khū-chhāī*, I say; *khai-chhai*, he says; *khai*, it (fem.) was said; *khāī*, a story; *mhārāj*, for *mahārāj*, a king; *bhaītō*, for *bah^otō*, floating; *mhārō*, for *mahārō* (Hindostānī *hamārā*), my; *thārō*, for *tahārō*, thy.

The letters *n* and *l* often appear as cerebrals (ए न and ए ल respectively). This is a survival from old times. The rule is (as in Pañjābī, Marāthī, and Gujarātī) that in a *tadbhava* word when an *n* or an *l* was doubled in the Prakrit stage of the language, it remains a dental; but when it was not so doubled it is cerebralised. Thus we have :—

<i>Prākrit.</i>	<i>Rājasthānī.</i>
<i>dinnu</i> , given	<i>dīnū</i> (dental <i>n</i>)
<i>ghallai</i> , he throws	<i>ghālai</i> (dental <i>l</i>)
<i>bolliau</i> , spoken	<i>bōlyō</i> (dental <i>l</i>)
<i>challiau</i> , gone	<i>chālyō</i> (dental <i>l</i>)
But <i>janau</i> , a person	<i>janō</i> (cerebral <i>n</i>)
<i>bālu</i> , a child	<i>bāl</i> (cerebral <i>l</i>)
<i>chaliau</i> , gone	<i>chālyō</i> (cerebral <i>l</i>)
<i>kālu</i> , time	compare <i>kāl</i> , a famine

Some monosyllabic words are enclitics, and are written as part of the preceding word. In such cases, when the enclitic word commences with *a*, and the preceding word ends with a vowel, the initial *a* of the enclitic is usually, but not always, elided. Such enclitic words are *ar*, and; *ak*, that; *k* (for *kai*), or; *as*, he, by him, his, she, etc.

As *ak* often takes the form *k*, it is liable to be confused with *k*, or. The word *as* meaning 'he,' etc., is not recognised in Mr. Macalister's grammar, but I do not think that there can be any doubt as to its existence. It is quite a common enclitic pronoun of the third person in many Indian languages. For instance, it is used in Bundēlī and in Eastern Hindi.

The word *ar*, and, is liable to be confused with *r*, the termination of the conjunctive participle. Thus, करर *karar* is 'having done,' but कर्योर *karyō-r*, for *karyō-ar*, did and.

Examples of the use of these enclitics are as follows :—

ar, and :—

chhōt^okyō bētō . . . chālyō-gāyō ar . . . āp-kō dhan urā-dīnū, the younger son went away and squandered his property. Here the initial *a* of *ar* has not been elided.

ādi rāt gaī-r (गईर) *kāwar-jī nāī-nai bōlyā*, midnight passed, and the youth spoke to the barber.

ū-nai dūr-sū ātō dēkhyō-'r (देख्योर) *bāp-nai dayā ā-gaī*, from a distance
he saw him coming, and pity came to the father.

ak, that :—

jō thē puchhō-'k (पूछोक) ‘*m̄hē kāī karā?*’ *tō maī yā khū-chhū-'k* (खुँकूँक)
‘*aurā-kī sāy karābā-nai sudā tyār rahō-'k* (रहोक) *jī-sū thē kām-kā*
minakh whai-jāwō, if you ask **that** ‘what shall we do?’ then I am
saying this **that** ‘always remain ready to help others **that** by this you
may become a useful man.’

On the other hand, the initial *a* is not elided in *ī lāyak kōnai ak thā-kō*
bētā bājū, I am not so worthy **that** I should be called thy son.

k, or :—

kāī thē jāsyō-'k (जास्योक) *kōnai*, will you go **or** not.

wō rōtī khāī-chhai-'k (खाईच्छैक) *dūdh piyō chhai*, has he eaten bread **or**
drunk milk.

as, asī, pronominal suffix of the third person :—

āp bichārī-as ab aīdai raibā-kō dharam kōnai,—she herself considered
‘it is not proper to stay here.’ Here the initial *a* is not elided.

rāñī puchhī-'s, ‘*wā kāī bāt chhai?*’—the queen asked (*lit.* by the queen
it was asked-by-her), ‘what is that thing?’

mā-nai-'s khāī kōnai, he did not tell it to his mother. This suffix some-
times takes the form *asī* as in *ī nādī-māī hirā mōtī whai-'sī*, in this
river **there** are diamonds and pearls. cf. *kanai-'sī-'k*, near (him).

jid ūdai sāsarai-'s gāwār-i-gāwār chhā-i, then there in **his** father-in-law’s
house they verily were perfect boors.

khāī gayō-'s, where did **he** go?

wō kyō āyō nai-'s, why did **he** not come.

mai-'s tō aīdai-i chhō, **it** was I who was here.

Here the *as* does little more than emphasize the word *maī*.

There is one more enclitic particle added to adjectives of quantity and kind. It also is *k*. It does not affect the meaning, but probably, to judge from the instances of its occurrence in cognate languages such as Kāśmīrī and Bihārī, originally meant ‘of him,’ ‘of her,’ ‘of it,’ or ‘of them.’ Thus, कतरो *kat'rō* or कतरोक *kat'rō-k*, feminine कतरी *kat'rī* or कतरोक *kat'rī-k*, how much? काश्यो or *kāsyō-k*, feminine काश्यी or *kāsyī-k*, of what kind. *Katarō-k* probably means literally ‘how much of him?’

DECLENSION.

Nouns Substantive.—The usual genders are masculine and feminine. There are also occasional occurrences of a neuter, as in *sunyū*, it was heard. The masculine would be *sunyō*, and the feminine *sunī*.

As regards **declension**, there are wide divergencies from the system which is familiar in Hindostānī.

Tadbhava nouns, which in Hindostānī end in *ā*, in Jaipurī end in *ō*. Thus, *ghōrō*, a horse (Hindostānī *ghōrā*). The normal oblique form singular and the nominative plural of these nouns ends in *ā*, thus, *ghōrā-kō*, of a horse; *ghōrā*, horses. The oblique

plural ends in \tilde{a} , as *ghōṛā*. These nouns have also another oblique form in the singular, ending in *ai*. Thus, *ghōṛai*. This is employed as a locative, and means 'in a horse.' It is also used to form the case of the agent, 'by a horse.' On the other hand, the agent is equally often the same in form as the nominative. Thus, *pōtō khaī* or *pōtai khaī*, by the grandson it was said, the grandson said. We thus get the following declension for this class of nouns. I give the word *pōtō*, a grandson, which is that employed by Mr. Macalister as an example:—

	Singular.	Plural.
Nom.	<i>pōtō</i>	<i>pōtā</i>
Agent	<i>pōtō, pōtai</i>	<i>pōtā, pōtā</i>
Loc.	<i>pōtai</i>	<i>pōtā</i>
Obl.	<i>pōtā</i>	<i>pōtā</i>
Voc.	<i>pōtā</i>	<i>pōtō, pōtāwō</i>

Note that the Agent case never takes the sign *nē* or *nai* as it does in Hindostānī. The locative may also be formed with postpositions as in Hindostānī.

The postpositions which form cases are as follows:—

Accusative	<i>nai, kai.</i>
Dative	<i>nai, kanai.</i>
Ablative	<i>sū, saī.</i>
Genitive	<i>kō.</i>
Locative	<i>mālai</i> (in), <i>ūpar</i> or <i>mālai</i> (on).

Regarding these various postpositions, the following should be noted. The postpositions of the Accusative and Dative, *kai* and *nai* are by origin locatives (like *pōtai*) of genitive suffixes *kō* and *nō*. *Kō* itself is used in Jaipurī, and *nō* occurs in the closely related Gujarātī. *Kanai* is a contracted form of *kai-nai*. It usually means 'near': hence 'to' after verbs of motion.

The genitive suffix *kō* has an oblique masculine *kā* and a feminine *kī*. Thus, *pōtā-kō ghōṛō*, the horse of the grandson; *pōtā-kā ghōṛā-mālai*, on the horse of the grandson; *pōtā-kī bāt*, the word of the grandson. It has also a locative form *kai*, which is usually, but not always, employed when in agreement with a noun in the locative. Thus, *āp-kai sīs'rāi lugāi kanai gayō*, he went to his wife in his father-in-law's house. As already explained, the suffix *nai* is itself a locative, and so is *mālai*; hence, when a genitive is in agreement with a noun governed by these postpositions, it also is put in the locative; thus, *kanai* for *kai-nai* explained above; *āp-kō māthō ar nāk pāṇī-kai bārā-nai rākhai-chhai*, it keeps its head and nose outside the water; *sait-kai mālai*, on the butter milk. Similarly *āgai*, before, and *pāchhai*, behind, are really locative, meaning respectively 'in front' and 'in back.' Hence, we have *thā-kai pāchhai*, behind you. When the genitive postposition is dropped, the main noun remains in the general oblique form as in *mādā āgai*, before the mouth, for *mādā-kai āgai*.

The locative postposition *mālai* is sometimes used with the locative of the genitive, as in *sait-kai mālai* above, and is sometimes attached directly to the oblique base, as in *pōtā-mālai*, on the grandson.

Other examples of the locative in *ai* are *akkal thikānai ai*, his sense came into a right condition; *jō bātō mhārai bātai āwai*, what share comes into my share, whatever my share of the property may be. In the plural we have *kuggailā*, in evil ways.

I have only noted this locative in *ai* in the case of tadbhava nouns in *ō*. Other nouns show, however, occasional instances of a locative singular in *ā*. Thus, *bāgā chalā*, let us go into the garden; *bazārā chalā*, let us go to market; *dukānā-māī rāhyō*, he remained in the shop; *pāchhā* (as well as *pāchhai*), behind. These are all (except perhaps *pāchhā*) masculine nouns with nominatives ending in a consonant. With feminine nouns ending in *i* we have *gōdyā*, on the lap; *gōdalyā*, on the knees; *gōdōpōthyā*, on the back; *dhartyā*, on the ground; *bēlyā*, early; *bhaiyā*, on the ground; *hatēlyā*, on the palm of the hand; *maryā* (oblique form of an obsolete verbal noun *mari*) *pāchhai*, after dying.

Omitting this locative in *ā*, which does not appear to occur with all nouns, the following are examples of the declension of nouns other than tadbhavas in *ō* :—

	Singular.	Plural.
Nom.	<i>rājā</i> , a king	<i>rājā</i>
Agent	<i>rājā</i>	<i>rājā, rājā</i>
Obl.	<i>rājā</i>	<i>rājā</i>
Nom.	<i>bāp</i> , a father	<i>bāp</i>
Agent	<i>bāp</i>	<i>bāp, bāpā</i>
Obl.	<i>bāp</i>	<i>bāpā</i>
Nom.	<i>chhōrī</i> , a girl	<i>chhōryā</i>
Agent	<i>chhōrī</i>	<i>chhōryā</i>
Obl.	<i>chhōrī</i>	<i>chhōryā</i>
Nom.	<i>bāt</i> (fem.) a thing, a word	<i>bātā</i>
Agent	<i>bāt</i>	<i>bātā</i>
Obl.	<i>bāt</i>	<i>bātā</i>

The following examples illustrate the use of **adjectives** —

ēk chōkhō minakn, a good man.

ēk chōkhā minakh-kō, of a good man.

chōkhā minakh, good men.

chōkhā min'khā-kō, of good men.

Comparison is formed with the ablative, as in Hindostānī. Thus, *ū-kō bhāī ū-ki bhaīn-sū lambō chhai*, his brother is taller than his sister. Sometimes *bich*, between, is used, as in *wō maryō kīdō ū bich baḍō ar bhāryō chhō*, that dead insect was bigger and more heavy than he.

PRONOUNS.— The pronoun of the **first person** is *māī*. It has two plurals, one *āpā*, we (including the person addressed), and another *mhē*, we (excluding him). If you say to your cook ‘we shall dine to-night at eight o’clock,’ and if you employ *āpā* for ‘we,’ you invite him to join the meal, while if you employ *mhē*, you do not.

The following are the principal forms :—

	Singular.	Plural.
	(excluding the person addressed.)	(including him.)
Nom.	<i>māī</i>	<i>mhē</i>
Agent	<i>māī</i>	<i>mhē</i>
Acc.-Dat.	<i>mū-nai</i> , <i>ma-nai</i> , <i>mhārui</i>	<i>mhā-nai</i> , <i>mhā-kai</i>
Genitive	<i>mhārō (-rā,-rī,-rai)</i> , <i>mhāw'lō</i>	<i>āpā-nai</i> , <i>āpōnai</i>
Oblique form.	<i>mū</i> , <i>ma</i> , <i>māī</i>	<i>mhā</i>

In the above *m̄hārō* is treated exactly like a genitive in *kō*. So is *āp^aṇū*, obl. masc. *āp^anā*, locative *āp^anai*, fem. *āp^aṇī*. Note that *āp^aṇū* means 'our,' not 'own.' Mr. Macalister gives the following examples of its use :—

āp^aṇū ghōrō gayō, our horse went.

āp^anā chhōrū yō kām karyō-chhai, our boys have done this deed.

wō āp^anā ghōrā-mālai baīthyō, he is seated on our horse.

wō āp^anā chhōrā-nai phurāwai-chhai, he is teaching our children to read.

The principal forms of the pronoun of the second person are :—

	Singular.	Plural.
Nom.	<i>tū</i>	<i>thē</i>
Agent	<i>tū</i>	<i>thē</i>
Acc.-Dat.	<i>tū-nai, ta-nai, thārai</i>	<i>thā-nai, thā-kai</i>
Gen.	<i>thārō (-rā, -rī, -rai)</i>	<i>thā-kō</i>
Obl.	<i>tū, ta, tai</i>	<i>thā</i>

The genitive *thārō* is treated exactly like a genitive in *kō*.

I have pointed out that the accusative-dative suffixes *nai* and *kai* are really locatives of genitive suffixes. Here further note that the accusative-datives *m̄hārai* and *thārai* are locatives of the genitives *m̄hārō* and *thārō* respectively.

The **Reflexive pronoun** is *āp*, self. It is declined regularly, its genitive being *āp-kō*. It should be noted that the use of *āp-kō* when the pronoun refers to the subject of the sentence is not obligatory in Jaipuri. In Gujarātī this use has disappeared altogether. Thus, we have not only *chhōt^akyō āp-kā bāp-nai khaī*, the younger (son) said to his father, but also *mai ūth^asyā ar m̄hārā* (not *āp-kā*) *bāp-kanai jāsyā*, I will arise and go to my father.

The **Demonstrative pronouns**, including the pronoun of the **third person**, are *yō*, this; and *wō* or *jō*, he, it, that. The form *jō* is declined exactly like the relative pronoun *jō*, to which reference can be made. As an example of its use in the sense of a demonstrative pronoun (which indeed is common in Western Hindi, too) we may quote *chhōrā chhōryā ar barā ād^amyā-kai chirō jī-sū lagāwai-chhai*, vaccination is performed from it (the cow) on boys, girls, and grown-up people. Similarly the pronominal adverb *jid* means both 'then' and 'when,' as in *jid nāi . . . rōbā lāggyō jid rānī khaī*, when the barber began to weep, then the Queen said.

Each of these pronouns has a feminine form; *yā*, *wā*, and *jā*, respectively, in the nominative singular only. In the other cases of the singular, and throughout the plural, the feminine is the same as the masculine.

The following are the principal parts of *yō* and *wō*.

<i>Yō</i> , this.			<i>Wō</i> , that.		
	Sing.	Plur.	Sing.	Plur.	
Nom. . .	<i>yō</i> , (fem.) <i>yā</i>	<i>yē</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i>	
Agent . .	<i>yō</i> , (fem.) <i>yā</i>	<i>yē</i> or <i>yā</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i> or <i>wā</i>	
Acc.-Dat . .	<i>ī-nai, -kai</i>	<i>yā-nai, -kai</i>	<i>ī-nai, -kai</i>	<i>wā-nai, -kai</i>	
Gen. . .	<i>ī-kō</i>	<i>yā-kō</i>	<i>ī-kō</i>	<i>wā-kō</i>	
Obl. . .	<i>ī</i>	<i>yā</i>	<i>ī</i>	<i>wā</i>	

The **Relative pronoun**, which in the form *jō* is also used as a demonstrative pronoun, is thus declined :—

	Singul.r.	Plural.
Nom. . .	<i>jō</i> or <i>jyō</i> , (fem.) <i>jī</i>	<i>jō</i> or <i>jyō</i>
Agent . .	<i>jō</i> or <i>jyō</i> , (fem.) <i>jī</i>	<i>jō</i> , <i>jyō</i> , <i>jā</i> , or <i>jyā</i>
Acc.-Dat. . .	<i>jī-nai</i> , <i>-kai</i>	<i>jā-nai</i> , <i>-kai</i> ; <i>jyā-nai</i> , <i>-kai</i>
Gen. . .	<i>jī-kō</i>	<i>jā-kō</i> , <i>jyā-kō</i>
Obl. . .	<i>jī</i>	<i>jā</i> , <i>jyā</i>

The **Interrogative pronouns** are *kun̄*, who? and *kāt̄i*, what? Neither changes in declension. Thus *kun̄-kō*, of whom? *kāt̄i-kō*, of what? The word *kāt̄i* is typical of Jaipuri, which is hence locally called the *kāt̄i-kāt̄i-kī bōli*.

Kōi means ‘any’ and *kēi*, ‘some.’ Neither changes in declension. Mr. Macalister does not give any form equivalent to the Hindostānī *kuchh*, anything, nor can I find it in the specimens.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

The Verb Substantive is declined as follows :—

Present, I am, etc.

	Sing.	Plur.
1.	<i>chhū</i>	<i>chhā</i>
2.	<i>chhai</i>	<i>chhō</i>
3.	<i>chhai</i>	<i>chhai</i>

The *Past*, I was, etc., is sing., masc., *chhō*, fem. *chhi*; plur., masc., *chhā*, fem. *chhi*. It does not change for person.

The Verb *whaibō*, to become, is irregular. The following are its principal parts :—

Infinitive. *whaibō*, *hōbō*, *whaiṇū*, or *hōṇū*, to become.

Present Participle. *whaitō*, *hōtō*, becoming.

Past Participle. *huyō*, become.

Conjunctive Participle. *whair*, *hōr*, having become.

Adverbial Participle. *whaitāi*, *hōtāi*, immediately on becoming.

Noun of Agency. *whait*, *hōt*, *hōbāhālō*, *hōbālō*, *hōṇhār*, *hōbākō*, *hōtib*, or *hōtab*, one who becomes or is about to become.

Simple Present :—

I become, I may become, etc.

	Sing.	Plur.
1.	<i>hōū</i> , or <i>hū</i>	<i>whā</i>
2.	<i>hōy</i> , <i>whai</i>	<i>hō</i>
3.	<i>hōy</i> , <i>whai</i>	<i>whai</i>

Future.

Of this there are two forms, *viz.*—

I shall become, etc.

I.

Sing.	Plur.
1. <i>hōñ-lā</i> , <i>hōñ-lō</i> , <i>hñlā</i> , or <i>hñlō</i>	<i>whōñ-lā</i>
2. <i>hōy-lō</i> , <i>hō-lō</i> , <i>whailō</i>	<i>hō-lā</i>
3. <i>hōy-lō</i> , <i>hō-lō</i> , <i>whai-lō</i>	<i>whai-lā</i> , or <i>hō-lā</i>

II.

1. <i>hōsyñ</i>	<i>hōsyjñ</i>
2. <i>hōsi</i>	<i>hōsyō</i>
3. <i>hōsi</i>	<i>hōsi</i>

Imperative.—2. sg., *whai*, pl., *hō*; respectful *whijō*, *whaijō*, or *hōjō*.

The other tenses are regularly formed from these elements.

Finite Verb.—The conjugation of the Finite Verb differs widely from that of Hindostānī. Not only are the auxiliary verbs different, but so are the radical tenses and participles of the verb.

In Hindostānī the old simple present has lost its original meaning, and is now employed almost exclusively as a present subjunctive. In Jaipurī it is used not only as a present subjunctive but also in its true sense of a simple present indicative.

The present definite is formed by conjugating not the present participle, but the simple present with the auxiliary. Thus, not *mār'tō•chhñ*, but *mārñ•chhñ*, I am striking.

The imperfect is formed by appending an auxiliary verb to an oblique verbal noun in *ai*. Thus *māi mārai-chhō*, not *māi mār'tō-chhō*, I was striking, literally, I was on-striking. Compare the English 'I was a-striking.'

The future has two forms. One is formed on the analogy of the Hindostānī future, *lā* or *lō* being substituted for *gā*. Thus *māi mārñ-lā* or *māi mārñ-lō*, I shall strike. In the plural *lā* is alone used, and not *lō*.

The second form of the future has *sy* or *si* for its characteristic letter, and is the direct descendant of the old Śaurasēnī Prakrit future. Thus *māi mār'syñ*, I shall strike.

The Infinitive ends in *bō* or *ñū*, thus *mār'bō* or *mār'ñū*.

The Conjunctive Participle takes the termination *ar* or, after a vowel, *r*. Thus, *mārar*, having struck; *dēr*, having given. This termination must be distinguished from the enclitic particle *or* or *'r* meaning 'and,' with which it has nothing to do. It is derived from *kar*, of which the *k* has been elided, while the rest has been welded into one word with the root and has become a true termination, not a suffix.

The past tenses of transitive verbs are constructed passively as in Hindostānī, but it must be remembered that in Jaipurī the agent takes no termination, while it is the accusative that takes the termination *nai*. Thus 'he struck the horse' would be :—

Hindostānī—

<i>n̄e-n̄e</i>	<i>ghōrē-kō</i>	<i>mārñ</i>
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Jaipurī—

<i>wō</i>	<i>ghōrñ-nai</i>	<i>māryo</i>
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English—

by-him	to-the-horse	it-was-struck.
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With these remarks I give the following conjugational forms of the verb *mār^abō*, to strike:—

<i>Infinitive.</i>	<i>mār^abō</i> (obl. <i>mār^abā</i>) or <i>mār^aṇū</i> (obl. <i>mār^aṇā</i>), to strike.
<i>Present Participle.</i>	<i>mār^atō</i> , striking.
<i>Past Participle.</i>	<i>māryō</i> (obl. sing. and nom. plur. masc. <i>māryā</i> ; fem. <i>māri</i>), struck.
<i>Conjunctive Participle.</i>	<i>mārar</i> , having struck.
<i>Adverbial Participle.</i>	<i>mār^atā̄i</i> , immediately on striking.
<i>Noun of Agency.</i>	<i>mār^abāhālō</i> , <i>mār^abālō</i> , <i>mārārō</i> , or <i>mārīkō</i> , a striker.

Simple Present and Present Subjunctive—

I strike or may strike, etc.

Sing.	Plur.
1. <i>mārū</i>	<i>mārā̄</i>
2. <i>mārai</i>	<i>mārō</i>
3. <i>mārai</i>	<i>mārai¹</i>

Future—

I shall strike, etc.

I.	1. <i>mārū-lā</i> or <i>mārū-lō</i>	<i>mārā̄-lā</i>
	2. <i>mārai-lō</i>	<i>mārō-lā</i>
	3. <i>mārai-lō</i>	<i>mārai-lā</i>
II.	(Fem. <i>mārū-lī</i> , pl. <i>mārā̄-lī</i> , and so on.)	
	1. <i>mār^asū</i>	<i>mār^asū</i>
	2. <i>mār^asī</i>	<i>mār^asī</i>
	3. <i>mār^asī</i>	<i>mār^asī</i>

(The masculine and the feminine are the same in this form.)

Present Definite—

I am striking, etc.

1. <i>mārū-chhū</i>	<i>mārā̄-chhā̄</i>
2. <i>mārai-chhai</i>	<i>mārō-chhō</i>
3. <i>mārai-chhai</i>	<i>mārai-chhai</i>

Imperfect—

I was striking, etc

1. <i>mai mārai-chhō</i>	<i>mhē mārai-chhā̄</i>
2. <i>tū mārai-chhō</i>	<i>thē mārai-chhā̄</i>
3. <i>wō mārai-chhō</i>	<i>wai mārai-chhā̄</i>

(Fem. sing. and pl. *mārai-chhī*.)

Past—

I struck (by me was struck), etc.

1. <i>mai māryō</i>	<i>mhē māryō</i>
2. <i>tū māryō</i>	<i>thē māryō</i>
3. <i>wō māryō</i>	<i>wai māryō</i>

Other forms are:—

<i>Perfect</i>	<i>mai māryō chhai</i> , I have struck.
<i>Pluperfect</i>	<i>mai māryō chhō</i> , I had struck.
<i>Past Conditional</i>	<i>jai mai mār^atō</i> , if I had struck.

¹ Note that the 3rd plural is not nasalised.

Similarly we have, after the analogy of Hindostānī, *mai mār^atō-hū*, I may be striking; *mai mār^atō-hū-lō*, I shall be striking, I may be striking; *jai mai mār^atō-waitō*, were I striking; *mai māryō-whai*, I may have struck; *mai māryō-whai-lō*, I shall have struck, or may have struck; *jai mai māryō-whaitō*, had I struck.

The following **irregularities in conjugation** have been noted by me.

The past participle ends in *yō*, but in one or two cases I have noticed that the *y* is dropped. Thus I have come across *laggō*, as well as *laggyō*, he began.

The word *khaichai* is used over and over again in Mr. Macalister's selections, and usually appears to have the meaning of 'he said.' It seems to be a corruption of *kahai-chhai*, he says, used as a historical present. It may be noted that the aspiration of the auxiliary verb is regularly dropped in Nīmādī. See p. 61.

From *dēbō*, to give, we have an imperative *dyō*, and a past participle *dīnū* or *dīyō*. Similarly *lēbō*, to take, has *lyō* and *linū* or *liyō*. *Kar^abō*, to do, makes its past participle regularly *karyō*. *Jābō*, to go, has its past participle *goyō*, *giyō*, *gyō*, or *gō*.

Verbs of speaking and asking govern the dative of the person addressed and not the ablative. Thus, *bāp-nai khaī*, he said to his father; *ū-nai pūchhi*, he asked him. Note that the past participle is feminine, to agree with *bāt*, understood.

Compound verbs are much as in Hindostānī. *Nākh^abō* is used like *dālnā* in that language. Thus, *chhōrā-nai mār-nākh*, kill the children.

Frequentatives are made with the infinitive. Thus, *kar^abō kar'jē*, do continually, keep doing, = Hindostānī *kiyā kījiyē*. Inceptives are formed with the oblique infinitive, as in *raibā lāggō*, he began to remain.

The verb *ābō*, to come, is often compounded with the root of another verb, *y* being inserted. Thus, *ly-ācō*, bring; *jīy-āyō*, he came to life; *lādy-āyō*, he was found. In Dēva-nāgarī these words are written ल्यावो, जीयायो, and लाद्यायो respectively.

Causals are formed as in Hindostānī. It may be noted that the causal of *pīt^abō*, to be beaten, is *pīt^abō*.

The usual **Negative** is *kōnai*. Thus, *kōnai*, I am not (worthy); *kōnai rōū*, I do not weep. Generally the *kō* precedes the verb and *nai* follows, as in *kō-i ād'mī kō-dētō-nai*, no one used to give. *Kō* by itself is used pleonastically in affirmative sentences. Thus on pages 48 and 49 of Mr. Macalister's *Selections*, we have *nāī kō bōlyō*, the barber said; *nāī kō dukān-mai utar-gayō*, the barber descended into the shop. Judging from the analogy of other dialects, *kō* seems to be connected with *kōī*, any, and may be considered as equivalent to the English 'at all.'

NORTH-EASTERN RĀJASTHĀNī.

North-eastern Rājasthānī represents Jaipuri merging into Western Hindī, it possesses two sub-dialects; in one, Mēwātī, Jaipuri is merging into the Braj Bhākhā dialect, and in the other, Ahīrwātī, it is merging, through Mēwātī, into the Bāngarū dialect.

The populations reported as speaking these two dialects are:—

Mēwāti	1,121,154
Ahirwāti	448,945
	TOTAL . . <u>1,570,099</u>

The head-quarters of Mēwātī may be taken as the State of Alwar in Rajputana, and of Ahirwātī as Rewari in the Panjab District of Gurgaon. Both dialects are of a mixed character. Each is described separately in the following pages.

MĒWĀTĪ.

Mēwātī is, properly speaking, the language of Mewat, the country of the Mēos, but it covers a larger tract than this. It is the language of the whole of the State of Alwar, of which only a portion is

Name of Dialect.

Mewat. Mēwātī is also spoken in the north-west of the State of Bharatpur and in the south-east of the Panjab district of Gurgaon. These last two areas do fall within Mewat. To the north-west of the Alwar State there is situated the Kot Kasam *Nizāmat* of the Jaipur State and the Bawal *Nizāmat* of the Nabha State. Here also Mēwātī is spoken. The Jaipur and Nabha people call their Mēwātī 'Bīghotā-kī bōli,' a name the exact meaning of which I have failed to ascertain.

The *Alwar Gazetteer* (pp. 167-8) defines the true Mewat country as follows :— The ancient country of Mewat may be roughly described as contained within a line running irregularly northwards from Dig in Bharatpur to somewhat above the latitude of Rewari. Then westwards below Rewari to the longitude of a point six miles west of Alwar city and then south to the Bara stream in Alwar. The line then turning eastwards would run to Dig, and approximately from the southern boundary of the tract.

Mēwātī is bounded on the east by the Braj Bhākhā of Bharatpur and east Gurgaon and on the south by the Dāng dialects of Jaipur. On its Language Boundaries. north it has the Ahīrwātī of west Gurgaon. On its south-west it has the Tōrāwātī form of Jaipuri, and on the north-west, the mixed dialect of Narnaul *Nizāmat* of Patiala. Beyond this last is Shekhāwātī. The Narnaul dialect will be considered under the head of Ahīrwātī.

Mēwātī itself is a border dialect. It represents Rājasthānī fading off into the Braj Bhākhā dialect of Hindi. It varies slightly from place to Sub-dialects. place, and, in Alwar, is said to have four sub-dialects, viz.:—

Standard Mēwātī, Rāthī Mēwātī, Nahērā Mēwātī, and Kāthēr Mēwātī. Kāthēr Mēwātī is also the Mēwātī of Bharatpur. The Kāthēr tract consists of the north-west of Bharatpur, and of a small portion adjoining it in the south-east of Alwar. Kāthēr Mēwātī is, as might be expected from its position, mixed with Braj Bhākhā. So also, it may be observed, is the Mēwātī of Gurgaon. Nahērā Mēwātī is mixed with Jaipuri. Nahera is the name of the western portion of *Tahsil* Thana Ghazi which lies in the south-west of Alwar State. The *Rāth* (ruthless) tract is the country of the Chauhan Rajputs and lies near the north-west border. Rāthī Mēwātī, as well as the Mēwātī of Kot Kasam of Jaipur and Bawal of Nabha is mixed with Ahīrwātī. Over the rest of Alwar the language is Standard Mēwātī. The Alwar State officials give the following figures for the number of speakers of each of these sub-dialects :—

Standard Mēwātī	.	.	.	.	.	.	.	.	.	.	.	253,800
Rāthī Mēwātī	.	.	.	.	.	.	.	.	.	.	.	222,200
Nahērā Mēwātī	.	.	.	.	.	.	.	.	.	.	.	169,300
Kāthēr Mēwātī	.	.	.	.	.	.	.	.	.	.	.	113,300
												TOTAL	758,600

In Bharatpur, Kāthēr Mēwātī is spoken by 80,000 people in the divisions of Nagar, Gopalgarh, Pahari, and Kama, so that we may put down the total number of speakers

of Kathēr Mēwātī at 193,300. I do not propose to refer to these sub-dialects again. They are all mixed forms of speech and are of no importance.

The number of speakers of Mēwātī, in the Mēwātī-speaking tract, is reported to be as follows. It must be explained that the Nābhā State has given no separate figures for the Mēwātī of Bawal, which its return shows as Ahirwātī, not Mēwātī. I put it down as having roughly about 20,000 speakers :—

No figures are available for Mēwātī spoken abroad except that there are said to be 18,694 speakers of it in Delhi district who probably really speak Ahīrwātī, and 800 speakers of it in Jalaun in the United Provinces.

Literature. I am not acquainted with any literary work in the Mēwātī dialect.

The Rev. G. Macalister has given a short grammar and several specimens of
Authorities. ‘Bighōtā,’ i.e., the Mēwātī of Bawal and Kot Kasam, in his
admirable Specimens of the Dialects spoken in the State
of Jaipur, to which work frequent reference has been made, when describing the Central
Eastern Rājasthānī dialects. The only other allusion to the language with which I am
acquainted is contained in a few lines in the language section of the Gurgaon Gazetteer.

The following account of the Mēwātī dialect is based, partly on Mr. Macalister's notes, and partly on the specimens. It is very brief, and I have mainly confined myself to points in which the dialect differs from Jaipuri.

The **declension** of nouns closely follows that of Jaipuri. The only difference is that the agent case can take the postposition *nai* as well as accusative and dative, and that the postposition of the ablative is generally *tai* instead of *sū*. We thus get the following declension of *ghōrō*, a horse :—

	Sing.	Plur.
Nominative	<i>ghōṛō</i>	<i>ghōṛā</i>
Agent	<i>ghōṛō</i> , <i>ghōṛai</i> , <i>ghōṛā-nai</i>	<i>ghōṛā</i> , <i>ghōṛā</i> , <i>ghōṛā-nai</i>
Accusative	<i>ghōṛā-nai</i> , - <i>kai</i>	<i>ghōṛā-nai</i> , - <i>kai</i>
Dative	<i>ghōṛā-nai</i>	<i>ghōṛā-nai</i>
Ablative	<i>ghōṛā-tai</i>	<i>ghōṛā-tai</i>
Genitive	<i>ghōṛā-kō</i> (<i>kā</i> , <i>kai</i> , <i>kī</i>)	<i>ghōṛā-kō</i> , etc.
Locative	<i>ghōṛai</i> , <i>ghōṛā-mai</i>	<i>ghōṛā-mai</i>
Vocative	<i>ghōṛā</i>	<i>ghōṛō</i>

It is unnecessary to give other examples. The Jaipuri grammar gives all that is necessary.

The Genitive suffixes *kō*, *kā*, *kai*, and *ki* are used exactly as in Jaipuri.

Adjectives often end in *yō*, where in Hindī they end in *ā*, and in Jaipuri in *ō*. Thus, *āchhyō*, good; *bhāryō*, severe.

We occasionally find remains of a neuter gender, as in *sunyū*, it was heard.

Pronouns.—The following are the forms of the first two personal pronouns :—

	I.	Thou.
Sing. Nom.	<i>mai</i>	<i>tū</i>
Agent	<i>mai</i>	<i>taī</i> , <i>tū</i>
Obl.	<i>muj</i> , <i>mū</i> , <i>mērai</i>	<i>tuj</i> , <i>tū</i> , <i>tērai</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur. Nom.	<i>ham</i> , <i>hamā</i>	<i>tam</i> , <i>tum</i> , <i>tham</i>
Obl.	<i>ham</i> , <i>mhārai</i>	<i>tam</i> , <i>thārai</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

I have not noted the use of *āp*, to mean 'we, including the speaker,' in this dialect. 'Own' is *ap'ñū*, obl. *ap'ñā*.

The Demonstrative Pronouns are *yō*, this, and *wō* or *bō*, he, it, that. As in Jaipuri, the nominative singular has a feminine form for each, viz.:—*yā* or *ā*, this; *wā*, she. The following is the declension :—

	This.	That.
Sing. Nom.	<i>yō</i> , fem. <i>yā</i> , <i>ā</i>	<i>wō</i> , <i>bō</i> , <i>wōh</i> , fem. <i>wā</i> .
Agent	<i>yō</i> (fem. <i>yā</i> , <i>ā</i>), <i>ī</i> , <i>aī</i>	<i>wō</i> , <i>bō</i> (fem. <i>wā</i>), <i>bī</i> , <i>wai</i>
Obl.	<i>aī</i>	<i>wai</i> , <i>wāih</i>
Gen.	<i>aī-kō</i>	<i>wī-kō</i> , <i>wāih-kō</i>
Plur. Nom.	<i>yē</i> , <i>yai</i>	<i>wē</i> , <i>wai</i> , <i>wāih</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The Relative and Interrogative Pronouns are thus declined :—

	Who.	Who?
Sing. Nom.	<i>jō</i> , <i>jyō</i>	<i>kōun</i>
Obl.	<i>jhai</i> , <i>jaīh</i>	<i>kāih</i> (ablative <i>kit-tai</i>)
Plur. Nom.	<i>jō</i> , <i>jyō</i>	<i>kāun</i>
Obl.	<i>jin</i>	<i>kin</i>

As elsewhere in Rajputana, the Relative often has the force of a demonstrative pronoun.

The Neuter Interrogative pronoun is *kē*, what? The oblique form singular is *kyāā*.

The Indefinite pronoun *kōī*, anyone, has its oblique form *kah* or *kahī*. 'Anything' is *kimai*.

It will be seen that, on the whole, the pronominal declension closely follows Western Hindī.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present. ‘I am,’ etc.

	Sing.	Plur.
1.	hā̤	hā̤
2.	hai, hā	hō
3.	hai	hā̤

Past. ‘I was,’ etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1. 2. and 3.	hō or hau or thō	hi thi	hā	hi
			thā	thi

The following are the principal parts of the verb ‘to become’ :—

Infinitive	whaibō, hōbō, whaiṇū, to become.
Present Participle	hōto, whaitō, becoming.
Past Participle	huyō, become.
Conjunctive Participle	hō-kar, hōr, having become.
Noun of Agency	whaitū, whaiṇāhār, one who becomes.

Simple Present. ‘I become, I may become,’ etc.

	Sing.	Plur.
1.	hō̤, hā̤	whā̤
2.	whā̤, whā	hō
3.	whai, whā	whā̤

Note that (unlike Jaipuri, but like Western Hindi) the 3rd Person Plural is nasalised.

Present Definite.	hā̤-hā̤, I am becoming.
Imperfect	whai-hō, I was becoming.
Future	hā̤-gō, I shall become.

FINITE VERB.—The principal parts are :—

Infinitive	mār'bō, mār'ṇū, to strike.
Present Participle	mār'tō, striking.
Past Participle	māryō, struck.
Conjunctive Participle	mār-kar, mārar, mār-karhāṇī, having struck.
Noun of Agency	māraṇ-wālō.

Simple Present. ‘I strike’ or ‘may strike,’ etc.

	Sing.	Plur.
1.	<i>mīrū</i>	<i>mīrā</i>
2.	<i>mīrai</i> , <i>mīrā</i>	<i>mīrō</i>
3.	<i>mīrai</i> , <i>mīrī</i>	<i>mīrai</i>

Definite Present. ‘I am striking,’ etc.

Formed, as usual in Rājasthānī, by conjugating the verb substantive with the simple present :—

	Sing.	Plur.
1.	<i>mārū-hū</i>	<i>mīrā-hā</i>
2.	<i>mārā-hai</i>	<i>mīrō-hō</i>
3.	<i>mārai-hai</i>	<i>mīrai-hā</i>

Imperfect. ‘I was striking,’ etc.

Formed, as usual, by conjugating the past tense of the verb substantive with a verbal noun in *ai*. The same for all persons.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1. 2. and 3	<i>mīrai-hō</i>	<i>mārai-hī</i>	<i>mārā-hā</i>	<i>mārā-hā</i>

Future. Formed with *gō* (compare Hindi *gā*), as in North Jaipuri.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārū-gō</i>	<i>mārū-gī</i>	<i>mārā-gā</i>	<i>mārā-gī</i>
2.	<i>mārā-gō</i>	<i>mārā-gī</i>	<i>mīrō-gā</i>	<i>mīrō-gī</i>
3.	<i>mīrai-gō</i>	<i>mīrai-gī</i>	<i>mārā-gā</i>	<i>mīrai-gī</i>

Past. *māryō*, fem. *mārī*; Plur. *māryā*, fem. *mārī*, struck (by me, thee, etc.), as usual.

Past Conditional. *mārtō*, (if I) had struck, etc.

Other tenses can be formed from the above elements, as in Jaipuri.

In other respects, the dialect closely follows Jaipuri.

AHĪRWĀTĪ.

Ahīrwātī, also called *Hirwātī* and *Ahirwāl*¹ (or the language of the Ahīr country) is spoken in the west of the district of Gurgaon (including the state of Pataudi).² It is also found in the Dābar tract of

the district of Delhi, round Najafgarh, where it is called (not incorrectly) Mēwātī. This tract is geographically a continuation of the Gurgaon country. In the same direction, it covers the Jhajjar Tahsīl in the south of the district of Rohtak. Further north we have the Bāngarū dialect of Western Hindi, and the Ahīrwātī of Delhi and Rohtak, is much mixed with this dialect.

To the east of Ahīrwātī, in the central part of Gurgaon, and also south of Gurgaon, in the state of Alwar, the language is Mēwātī, of which Ahīrwātī is merely a variety. We may take the centre of the Ahīrwātī-speaking country as Rewari in West Gurgaon.

To the west of Gurgaon lies the southern tract of the state of Nabha. Here, except in the north of the tract, where Bāngarū is spoken, the language is also Ahīrwātī. Again, along the west of this portion of Nabha, and still further south, along the west of the state of Alwar, lies the long narrow Narnaul *Nizāmat* of Patiāla, which has to its north the Dadri *Nizāmat* of Jind, and to its west the Shēkhāwātī territory of Jaipur. To its south, lies the Tōrāwātī country of Jaipur. In Dadri of Jind the language is mainly Bāgṛī. In Shēkhāwātī it is a form of Mārwāṛī; in Tōrāwātī it is a form of Jaipuri; in Alwar it is Mēwātī; and in south Nabha it is Ahīrwātī. The language of Narnaul of Patiala is also Ahīrwātī, but, as may be expected, it is much mixed with the surrounding dialects.³

We thus see that Ahīrwātī represents the connecting link between Mēwātī and three other dialects, Bāngarū, Bāgṛī, and Shēkhāwātī. Although it has one striking peculiarity, which appears all over the area which it occupies,—I allude to the form taken by the verb substantive,—it has in other respects various local varieties due to the influence of the neighbouring dialects. Its backbone is, however, throughout Mēwātī, and it can only be classed as a form of that dialect of Rājasthānī.

The Ābhīras, or, as they are called at the present day, Ahīrs, or Hīrs, were once a most important tribe of Western India. On the famous stone pillar at Allahabad, Samudra-gupta (4th century A.D.) records their names as that of one of the nations whom he has conquered. When the Kāttis arrived in Gujarat in the 8th century they found the country in the hands of the Ahīrs.

The Ahīrs owned Khandesh and Nimar, and a shepherd chief of their tribe named Asā is said to have founded the fort of Asīrgarh in the latter district at the time of the Muhammadan invasion. Ptolemy mentioned them under the name of 'Αβίρια and, at the beginning of our era, there were Ahīr rājās so far east as Nepal. Under such circumstances it is not surprising that we find dialects named after Ābhīras in several parts of Western India. In parts of Gujarat itself there are at the present day people

¹ Properly speaking there should be a hyphen in each of these three names. Thus, Ahīr-wātī, Hir-wātī, and Ahīr-wāl.

² A small portion of the State of Dujana is also within Gurgaon, but no separate language return has been received for it, and it may be left out of account.

³ In the original Rough List of Languages, this Narnaul dialect was called Bāgṛī-Mēwātī. I find that it is simplest to look upon it merely as a form of Ahīrwātī.

speaking an Ahīr dialect. The dialect of Rājasthānī spoken in Malwa is usually called Mālvī (distinct from the Mālwāī dialect of Pāñjābī), but is also called Ahīrī; and that curious form of Gujarātī, which is half a Bhīl dialect, and which is generally known as Khāndēsī, also bears the name of Ahīrānī. Nay more, between Khandesh and the Ahīrwātī country of Gurgaon there lies the wild hilly territory occupied by the Bhīls, whose language is nearly allied to that of Khandesh, and it is not impossible that, according to known phonetic rules, the word Bhilla or Bhīl should be explained as an old corruption of the word Ābhīra. All these colonies of Ahīrs who have been described as possessing languages of their own, have been separated so widely, and for so many centuries, that it is not reasonable to expect that at the present day they should be found using the same form of speech, nor is this the case. There are, nevertheless, some striking points of agreement between Ahīrwātī and Khāndēsī which deserve attention. The most important of these is the use of the word *sū* to mean 'I am' which is typical of Ahīrwātī and its connected dialects, and is also common in Khāndēsī.

The number of speakers of Ahīrwātī is reported to be as

Number of speakers. follows :—

Gurgaon . . . . .	. . . . .	159,000
Pataudi . . . . .	. . . . .	19,000
Delhi (returned as Mēwātī) . . . . .	. . . . .	18,694
Rohtak (Jhajjar) . . . . .	. . . . .	71,470
South Nabha . . . . .	. . . . .	43,881 ¹
Narnaul of Patiala (returned as Bāgrī-Mēwātī) . . . . .	. . . . .	136,000
<hr/>		
	TOTAL . . .	448,945

I know of no works written in Ahīrwātī, and of no previous account of their Literature, authorities. language.

Ahīrwātī is written in all three characters, Dēva-nāgarī, Gurmukhī, and Persian.

Written character. The choice of alphabet lies with the writer. For instance,

written in the Gurmukhī character, and those of the district of Gurgaon, in which there are a number of Braj Bhākhā speakers, are in Dēva-nāgarī. On the other hand, the Rohtak specimens are in the Persian character. I give specimens of Ahīrwātī in the Dēva-nāgarī and Persian characters. Those in the Gurmukhī character need not be printed.

In its grammar Ahīrwātī differs but little from Mēwātī. It is the stepping stone between that dialect and the Bāngarū dialect of Western Grammar. Hindi spoken in Delhi, Rohtak, East Hissar, and Karnal.

In south Rohtak and in the Dābar tract of Delhi as we know, the language is actually Ahīrwātī. It hence shows some points of connection with Bāngarū, the principal being the use of the word *sū*, instead of the Mēwātī *hū*, to mean I am. The following are the main particulars in which Ahīrwātī differs from Mēwātī. I take the Ahīrwātī of Gurgaon as the standard.

The nominative of strong masculine nouns of the *a* base ends in *ō*, with an oblique singular in *ā*, thus agreeing with Mēwātī as against Bāngarū which has *ā*, with an oblique *ē*. The same rule is followed in adjectives and in the suffixes of the genitive, it

¹ The Nabha figures were reported to be 63,881, and of these 20,000 have been shown under Mēwātī. See p. 45.

being understood that when they agree with nouns in the locative, they, as usual in Rājasthānī, end in ē, not ā. Thus, *mhārē* (not *mhārā*) *gharī*, in my house. Nouns of this class form the locative singular in ē or ai, as *ghōrē*, or *ghōrai*, in a horse. Masculine nouns ending in consonants form the locative in ī, as in *gharī*, in a house. The usual suffix of the dative is *nai* or *nē*, and the same suffix is also used for the case of the agent. The genitive suffix is *kō*, as in Mēwātī. The agent case is regularly used before the future passive participle, which is the same in form as the infinitive, as in *tū-nē karṇō thō*, it was to be done by thee. Note that the locative of the genitive is often used for the dative, e.g. *mērai*, to me.

As usual, there are occasional instances of a neuter gender, as in *dīpū*, that which is to be given.

The personal pronouns are as in Mēwātī. We have also *ma-nē* as well as *mū-nē*, by me. Note the use of *nē* to form the agent case of these pronouns. *Tumhārō* is 'your.' 'Own' is *apānū* or *apānō*, masculine oblique *apānā*.

The demonstrative pronouns are *yō* or *yoh* (feminine *yā*), this, oblique singular *aīh* or *āh*, oblique plural *in*, often used in the sense of the singular; and *wō* or *woh* (feminine *wā*, that), oblique singular *waīh* or *wāh* or *ū*, oblique plural *un*, also often used as a singular. As usual the relative pronoun is often employed in the sense of a demonstrative. So *jab*, then, as well as 'when.'

In other respects, the pronouns follow Mēwātī. Probably the oblique singular of *jō* and *kaun* are *jaīh* or *jāh* and *kaīh* or *kāh*, respectively, but I have not come across examples.

In verbs, the only thing to note is the verb substantive. In the present this is:—

	Singular.	Plural.
1.	<i>sū</i>	<i>sā</i> .
2.	<i>sā, sai</i>	<i>sō, or sai</i> .
3.	<i>sai</i>	<i>sai</i> .

The past is *thō*, was, feminine *thī*, masculine plural *thā*. In the country round Bawal of Nabha and Kot Kasam of Jaipur, *sō* (*sī, sā*) is also used, as well as *thō*.

The *sai* of the second plural present is borrowed from Bāgṛī. The syllable *gō* is sometimes added to the present, like the *gā* of Panjābī. Thus, *sai-gō*, he is, corresponding to the Panjābī *hai-gā*.

In other respects verbs are conjugated as in Mēwātī.

MĀLVĪ.

Mālvī is, properly speaking, the language of Malwa, and this is very nearly a correct account of the locality in which it is the vernacular.

Where spoken.

It is spoken in the Malwa tract, i.e., in the Indore, Bhopal, Bhopawar, and Western Malwa Agencies of Central India. On the east it also extends into the south-west of the Gwalior Agency, into the adjoining Rajputana State of Kota (the main language of which is Hārautī), and into the neighbouring Chabra *Pargana* of Tonk. It is also spoken in the Nimbahera *Pargana* of Tonk, on the eastern border of Mewar, which is geographically a portion of the Western Malwa Agency. It has crossed the Narbada and is spoken in a corrupt form in the western part of the Hoshangabad district, and in the north of the Betul district of the Central Provinces, and also by some tribes in Chhindwara and Chanda.

On the north, Mālvī has the East Central dialects of Rājasthānī, of which we have taken Jaipūrī as the standard. To the east it has

Language Boundaries.

the Bundēlī dialect of Western Hindi spoken in Gwalior and Saugor. On its south it has in order, from east to west, the Bundēlī of Narsinghpur and Eastern and Central Hoshangabad, the Marāthī of Berar, and the Nīmādī dialect of Rājasthānī spoken in North Nimar and Bhopawar. On its north-west it has the Mēwārī form of Mārwārī, and on its south-west Gujarātī and Khāndēshī. This description does not take into account the numerous Bhil and Gōnd dialects spoken in the mountainous parts of the Mālvī area. These are shown in the map facing p. 1.

Mālvī is distinctly a Rājasthānī dialect, having relations with both Mārwārī and Jaipūrī.

Relationship to Mārwārī and Jaipūrī.

Jaipūrī. It forms its genitive by adding *kō* as in the latter language, while the present tense of the verb substantive follows Mārwārī and is *hū*, not *chhū*. The past tense of the verb substantive is formed on independent lines, and is *thō*, thus closely agreeing with Western Hindi. The future of the finite verb is formed from the simple present by adding *gā*, which (like the Mārwārī *lā*) does not change for number or gender. The imperfect tense is formed by adding the past tense of the verb substantive to the present participle (as in Hindostānī), and not by adding it to a verbal noun in *ē* or *ai*, as in other Rājasthānī dialects.

Mālvī is remarkably uniform over the whole area in which it is spoken. Towards the east we may see the influence of the neighbouring

Sub-dialects.

Bundēlī, and speak of an Eastern Mālvī, but it is hardly

worthy of being considered to be a separate sub-dialect. A recognised sub-dialect, however, is Sōndwārī, spoken by the Sōndiās, a wild tribe who inhabit the north-east of the Western Malwa Agency, the adjoining Chaumahla *pargana* of the state of Jhalawar, and the neighbouring portion of the Bhopal Agency. The Mālvī of the Central Provinces is corrupt, but hardly a sub-dialect. The form of Mālvī spoken by Rajputs of Malwa proper is called Rāngṛī. It is distinguished by its preference for Mārwārī forms.

The following table shows the estimated number of speakers of Mālvī in the area
Number of speakers. in which it is a vernacular:—

Indore Agency	.	.	.	.	.	.	.	.	.	.	.	183,750
Eastern Mālvī—												
Kota	.	.	.	.	.	.	80,978					
Tonk (Chabra)	.	.	.	.	.	.	20,000					
Gwalior Agency	.	.	.	.	.	.	<u>395,000</u>					
Bhopal Agency	.	.	.	.	.	.	.	.	.	.	495,978	
Bhopawar Agency	.	.	.	.	.	.	.	.	.	.	1,800,000	
Western Malwa Agency	.	.	.	.	.	.	1,241,500					147,000
Tonk (Nimbahera)	.	.	.	.	.	.	<u>4,000</u>					
								1,245,500				
Sōndwārī—												
Western Malwa	.	.	.	.	.	.	115,000					
Jhalawar (Chāumahla)	.	.	.	.	.	.	86,556					
Bhopal	.	.	.	.	.	.	<u>2,000</u>					
							<u>203,556</u>					
Broken Mālvī of the Central Provinces—												1,449,056
Hoshangabad	.	.	.	.	.	.	126,523					
Betul	.	.	.	.	.	.	<u>119,000</u>					
Bhōyārī of Chhindwara	.	.	.	.	.	.	11,000					
Kaṭiyāl of Chhindwara	.	.	.	.	.	.	18,000					
Pat̄vī of Chanda	.	.	.	.	.	.	<u>200</u>					
							<u>274,723</u>					
								TOTAL = 4,350,507				

No figures are available to show the number of speakers of Mālvī in other parts of India. It is true that from a few districts some speakers of Mālvī spoken elsewhere in India Rāngṛī are reported, but to give the number of these would only be misleading. No doubt many persons who were returned as speaking Mārwārī really spoke Mālvī. As the main dialect of Central India, Mālvī has exercised considerable influence on the Dakhinī Hindostānī of Hyderabad and Madras.

I do not know of any previous account of the Mālvī dialect, or of any literary Authorities and Literature. works written in it.

The Dēva-nāgarī character, usually in a corrupt form closely allied to that used for Written character. Mārwārī, is employed for writing Mālvī.

As Mēwātī represents Rājasthānī merging into Braj Bhākhā and Panjābī, so Mālvī Grammar. represents Rājasthānī merging into Bundēlī and Gujarātī.

We may take the language of the Indore Agency of Central India as the standard form of the dialect, and the specimens given, on which the grammatical sketch which follows is based, come from the Junior Branch of the Dewas State in that area.

As stated above, Mālvī, in the Malwa country, has two forms, *viz.* :—Rāngṛī (properly spelt Rāngṛī) or Rāj-wārī, spoken by Rajputs, and Mālvī (properly spelt Mālvī), sometimes called Ahīrī, spoken by the rest of the population. There is not much difference between these two forms of speech. When they do differ, Rāngṛī shows a tendency to agree with the dialects of central Rajputana, Mārwārī (under the form of Mēwārī) and Jaipurī.

Mālvī, itself, is certainly a Rājasthānī dialect, although it now and then shows a tendency to shade off into Bundēlī or Gujarātī. As regards the name Ahīrī, attention has been drawn, when dealing with Ahir-wātī,¹ to the number of localities in India to whose language this tribe has given its name.

The following brief grammatical sketch is based on the specimens from the Indore Agency. The language closely agrees with Jaipuri and Mārwārī, which have been treated at considerable length, and I now confine myself to giving only the main heads. Unless it is otherwise stated, my remarks apply both to Rāngrī and to Mālvī proper.

PRONUNCIATION.—There is the usual Rājasthānī tendency to pronounce *ai* as ē, and *au* as ō. Thus we have *hē* or *hai*, is; *chēn* for *chain*, pleasure; *ōr* for *aur*, and. As usual *i* and *u* are often changed to *a*; thus, *dān*, a day; *mattī* for *miṭṭī*, a kiss; *thākar*, for *thākur*, a chieftain. So also there are numerous examples of the dropping of an aspirate. Thus, *kādō* for *kāḍhō*, draw (water); *bī*, for *bhī*, also; *adāī*, for *aḍhāī*, two and a half; *dūd*, for *dūḍh*, milk; *līdō* or *līdhō*, taken (a Gujarātī form); *kīdō* or *kīdhō*, done (also Gujarātī); *manak*, for *manukh*, a man; *matṭī*, for *miṭṭī*, a kiss. To this group belongs the common Rājasthānī contraction of verbs whose roots end in *h*, as *rē-hai*, for *rahē-hai*, he remains; *kēṇō*, for *kahṇō*, a saying, an order; *riyō* or *rayō*, for *rahyō*, was.

Words which elsewhere begin with *b* sometimes follow Gujarātī in having *w*. Thus, *wāt* as well as *bāt*, a word.

A perusal of the specimens will show that the sound of *ḍ* is everywhere preferred to that of *r*. The sound really fluctuates between these two, and the use of *ḍ* is rather a matter of spelling.

As compared with Rāngrī, Mālvī shows a decided, but not universal preference for dental over cerebral letters. Thus Mālvī has *apənō*, own; *mārənō*, to strike; while Rāngrī has *āpənō*, and *mārənō*.

When a noun ends in a long vowel, it may almost be nasalised *ad libitum* and, *vice versa*, a nasal at the end of a word is commonly dropped *ad libitum*. Thus the oblique plural ends quite as often in ā as in ā̄, and the postposition of the locative is *mē* or *mē̄*.

DECLEMNION.—NOUNS SUBSTANTIVE.

Gender.—I have not noted any trace of the neuter gender.

Number and Case.—The usual Rājasthānī rules for forming the plural and the oblique form are followed. Thus:—

Singular.		Plural.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōḍō</i> , a horse	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā̄</i> .
<i>tēgəḍō</i> , a dog	<i>tēgəḍā</i>	<i>tēgəḍā</i>	<i>tēgəḍā̄</i> .
<i>bāp</i> , a father	<i>bāp</i>	<i>bāp</i>	<i>bāpā̄</i> .
<i>laḍəkī</i> , a daughter	<i>laḍəkī</i>	<i>laḍəkyā̄</i>	<i>laḍəkyā̄</i> .
<i>wāt</i> , a word	<i>wāt</i>	<i>wātā̄</i>	<i>wātā̄</i> .

In the plural forms, the nasalisation is commonly omitted.

¹ See page 49.

In Mālvī, as distinct from Rāngrī, the plural may take the suffix, *hōr*, *hōrō*, or *hōnō*. This is specially interesting as we meet the same plural termination in the Khas language of Nepal, under the form of *haru* or *heru*. So, also, in the old form of Kanaujī preserved in Carey's translation of the New Testament published early in the nineteenth century, there is a plural termination *hwār*.¹ Examples of this form in Mālvī are *bāp-hōr*, fathers; *bētī-hōrō*, daughters; *ād'mī-hōn-sē* (not *ādmyā-hōn-sē*), from men; *ghōḍā-hōnō*, horses. Each of these suffixes can be used with any case of the plural.

There is the usual locative in *ē*, as in *gharē*, in a house.

Rāngrī makes its case of the agent by adding *ē* or *ē̄*. Thus, *bāpē* or *bāpē̄*, the father (saw). This word is written sometimes बापे and sometimes बापॄ. Another example is *chhōṭā laḍ'kāē̄ chālyō-gayō*, by the younger son it was gone. Which shows that the *ē̄* can be added to the oblique form (as in Gujarātī), and that the agent case is sometimes used before the past tense of neuter verbs, as we have often before noticed in the dialects of Rājasthānī and Western Hindī. The *ē* is not always used. Thus we have *vī sar'dār* (not *sar'dārē*) *ārī kari*, that *sardār* accepted.

Mālvī, itself, on the contrary, alone among the Rājasthānī dialects, uses *nē* exactly as in Western Hindī. Thus, *chhōṭā chhōrā-ne bāp-sē kiyō*, the younger son said to his father.

The usual case postpositions (omitting those of the agent) are as follows :—

<i>Accusative-Dative</i>	<i>nē</i> , <i>kē</i> .
<i>Ablative-Instru.</i>	<i>sū̄</i> , <i>sē̄</i> , <i>ū̄</i> .
<i>Genitive</i>	<i>kō</i> , <i>rō</i> .
<i>Locative</i>	<i>mē̄</i> , <i>mē</i> .

Of these, Mālvī seldom employs *nē* for the accusative-dative. We have already seen that it uses it for the agent. In Rāngrī, however, it is quite common as an accusative-dative postposition. The genitive postposition *rō* properly belongs to Mēwārī. It is most common in Rāngrī. Mālvī prefers *kō*. These two postpositions are declined as in the other Rājasthānī dialects,—feminine *kī*, *rī*; oblique masculine *kā*, *rā*. As usual they generally take the forms *kē* and *rē*, when agreeing with a noun in the locative or (in Rāngrī) the agent. Thus, *pitā-rē gharē*, in the house of the father.

Pronouns.—The personal pronouns in Rāngrī are as follows :—

Singular.	I.	Thou.
Nominative	<i>hū̄</i>	<i>tū̄</i> .
Agent	<i>mhaī</i>	<i>thaī</i> ,
Oblique	<i>mha</i> , <i>mhā</i> , <i>ma</i>	<i>tha</i> , <i>thā</i> , <i>ta</i> .
Genitive	<i>mhārō</i> , <i>mārō</i>	<i>thārō</i> .

Plural.		
Nominative	<i>mhē̄</i> , <i>mē̄</i>	<i>thē̄</i> , <i>thaī</i> .
Oblique	<i>mhā̄</i>	<i>thā̄</i> .
Genitive	<i>mhā̄-kō</i> , <i>mārō</i>	<i>thā̄-kō</i> , <i>thā̄rō</i> .

In all the above, the nasals are frequently omitted. Mālvī differs slightly. 'I' is *hū* or *mū*; 'our' is *lāmārō*, not *mhā̄-kō*; and 'your' is *tāmārō*, not *thā̄-kō*. 'You' is *tām*, not *thē̄*.

¹ e.g., *ham-hwār*, we, in Luke xv, 23.

Besides the above forms, the first person has, as in other dialects of Rājasthānī, a plural which includes the person addressed. I have noted the following forms (Rāngṛī) *āpā-nē*, to us; (Mālvī) *apan*, we; *apan-nē*, by us.

'Your Honour' is *āp*, genitive *āp-rō* or *āp-kō*. *Sā* and *jī* are respectful suffixes. Thus, *bhābhā-sā*, a father. 'Self' is *āp*, genitive (Rāngṛī) *āp'ṇō*, (Mālvī) *ap'ṇō*. *Āp'ṇō* is, however, as is common in Rājasthānī, often not used, the ordinary pronominal genitives being employed instead. Thus, while we have *ō-nē ap'ṇā māl-tāl-kō bāṭō kar-diyō*, he divided his property, we have in the immediately preceding sentence *chhōtā chhōrā-nē ō-kā bāp-sē kiyō*, the younger son said to his father.

The pronoun of the third person differs in Rāngṛī and Mālvī. Its forms are as follows:—

	Rāngṛī.	Mālvī.
Singular—Nominative	<i>wō</i> , he, it; <i>wā</i> , she; <i>ū</i> , he, she, it	<i>ū</i> .
Oblique	<i>waṇī</i> , <i>waṇā</i> , <i>uṇī</i> , <i>uṇā</i> , <i>uṇ</i> , <i>vī</i> , <i>ū</i> , <i>wā</i>	<i>ō</i> , <i>unā</i> , <i>us</i> .
Plural—Nominative	<i>vī</i>	<i>vī</i> .
Oblique	<i>waṇā</i>	<i>un</i> .

As usual, nasals may be omitted. The agent case in Rāngṛī is *ū*, as in *ū rāj'pūt kūrī*, that Rajput did. The emphatic syllable *-j* is often added, as *ū-j wākhat*, at that very time.

The demonstrative pronoun *yō*, this, is similarly declined. Thus:—

	Rāngṛī	Mālvī.
Singular—Nominative	<i>yō</i> , feminine <i>yā</i>	<i>yo</i> , feminine <i>yā</i> .
Oblique	<i>aṇī</i> , <i>iṇī</i> , <i>ī</i> , <i>yā</i>	<i>ē</i> , <i>anā</i> , <i>inā</i> , <i>is</i> .
Plural— Nominative	<i>yē</i>	<i>zē</i> .
Oblique	<i>aṇā</i> , <i>iṇā</i>	<i>in</i> .

The Relative is:—

Singular—Nominative	<i>jō</i>	<i>jō</i>
Oblique	<i>jani</i> , <i>jī</i>	<i>jē</i> , <i>jis</i> .
Plural— Nominative	<i>jē</i>	<i>jē</i> .
Oblique	<i>jāṇā</i>	<i>jin</i> .

Similarly 'who?' is *kāṇī*, oblique singular (Rāngṛī) *kaṇī*, etc. (Mālvī) *kē*, etc. 'What?' is *kaī*, *kaī*, or *kāī*. 'Anyone' *kōī*. As an adjective this does not change in inflexion, but (Rāngṛī) *kaṇī-ē nahī diyā*, no one gave them. Mālvī, however, has here *kōī-nē*.

Pronominal adjectives often take the pleonastic suffix, *k*, which is so common in Jaipuri. Thus, *kit'rō-k*, how much? *kit'rā-k*, how many?

As elsewhere in Rājasthānī, the relative over and over again has the force of a demonstrative pronoun. So we have *jad*, 'then' and 'when'; '*jathē*', 'there' and 'where'.

A number of pronominal adverbs are pure locatives as will be seen from the following:—

aṭhō, this place; *aṭhā-sē*, from here; *aṭhē*, here.

waṭhō, that place; *waṭhā-sē*, from there; *waṭhē*, there.

uṭhō, that place ; *uṭhā-sē*, from there ; *uṭhē*, there.

jaṭhō, what place, that place ; *jaṭhā-sē*, from where, from there ; *jaṭhē*, where, there.

kathō, what place ? *kathā-sē*, from where ? *kathē*, where ?

CONJUGATION.—Auxiliary verbs and verbs substantive.—

Present. I am.

Singular.	Plural.
1. <i>hū</i>	<i>hā</i> .
2. <i>hē, hai</i>	<i>hō</i> .
3. <i>hē, hai</i>	<i>hē, hai</i> .

Note that, as usual in Rājasthānī, the third person plural is not nasalised—

Past. I was.

Masc.	sing.	<i>thō</i> ;	plur.	<i>thā</i> .
Fem.	sing.	<i>thī</i> ;	plur.	<i>thī</i> .

As elsewhere, this tense does not change for person. Rāngri has also a form *thakō*, was.

The following are the principal parts of the verb 'to become'—

	Rāngri.	Mālvī.
Infinitive	<i>whēnō, wēnō</i>	<i>hōnō</i> .
Present Participle	<i>whētō, wētō</i>	<i>hōtō</i> .
Past Participle	<i>whayō</i>	<i>huō</i> .
Conjunctive Participle	<i>whē-nē, wai-nē</i>	<i>hui-nē</i> .
Imperative	<i>whō</i>	<i>hō</i> .
Future	<i>waūgā, wūgā</i>	<i>hōūgō</i> .

Finite verb.—Principal Parts.

Infinitive	<i>mār^anō, mār^awō</i>	<i>mār^anō</i> , to strike.
Present Participle	<i>mār^atō</i>	<i>mār^atō</i> , striking.
Past Participle	<i>māryō</i>	<i>māryō</i> , struck.
Conjunctive Participle	<i>mārī-nē, mār-nē</i>	<i>mārī-nē, mār-nē</i> , having struck.

Noun of agency *mār^awā-wālō* *mār^awā-wālō*, a striker.

Simple Present. This is as in other Rājasthānī dialects. It is used as a simple present (I strike) ; as a present conjunctive (I may strike) ; and as a future (I shall strike).

Singular.	Plural.
1. <i>mārū</i>	<i>mārā</i> .
2. <i>mārē</i>	<i>mārō</i> .
3. <i>mārē</i>	<i>mārē</i> .

The Present Definite. I am striking, as elsewhere in Rājasthānī.—

Singular.	Plural.
1. <i>mārū-hū</i>	<i>mārā-hā</i> .
2. <i>mārē-hē</i>	<i>mārō-hō</i> .
3. <i>mārē-hē</i>	<i>mārē-hē</i> .

The Imperfect (I was striking) is not formed on the model of the other Rājasthānī dialects with an oblique verbal noun in *ē*, but with the present participle, as in

Gujarātī and Bundēlī. Thus, *hū mār^atō-thō*, I was beating, and so on, as in those languages.

The Future is formed by adding *gā*, which does not change for number or gender, to the simple present. The *gā* thus follows the *lā* of Mārwārī. Thus :—

I shall strike.

Singular.	Plural.
1. <i>mār^ugā</i>	<i>mār^ugā</i> .
2. <i>mārēgā</i>	<i>mārōgā</i> .
3. <i>mārēgā</i>	<i>mārēgā</i> .

Mālvī sometimes substitutes the Bundēlī *gō* for *gā*, and this *gō* is liable to change for number and gender. Thus : *hū mār^ugō*, I (masculine) shall strike ; *hū mār^ugī*, I (feminine) shall strike ; *ham mārāgā*, we (masculine) shall strike ; *ham mārāgī*, we (feminine) shall strike. The futures with *s* or *h* for their characteristic letters do not seem to occur.

The tenses from the past participle are formed as usual. Those of transitive verbs are construed passively. Thus :—

Rāngṛī.	Mālvī.
<i>mai māryō</i>	<i>mha-nē māryō</i> , I struck.
<i>hū chalyō</i>	<i>hū chalyō</i> , I went.
<i>mai māryō-hai</i>	<i>mha-nē māryō-hai</i> , I have struck.
<i>hū chalyō hai</i>	<i>hū chalyō-hai</i> , I have gone.
<i>mai māryō-thō</i>	<i>mha-nē māryō-thō</i> , I had struck.
<i>hū chalyō-thō</i>	<i>hū chalyō-thō</i> , I had gone.

Neuter verbs are sometimes construed impersonally, with the subject in the agent case, as in *lad^akūē gayō*, the son went.

There are the usual irregular past participles. The only ones which require special notice are the three,—

<i>kar^anō</i> , to do,	past participle	<i>karyō</i> , <i>kidhō</i> , <i>kidō</i> .
<i>lēnō</i> , to take,	,,	<i>liyō</i> , <i>lidhō</i> , <i>lidō</i> .
<i>dēnō</i> , to give,	,,	<i>diyō</i> , <i>dīdhō</i> , <i>dīdō</i> .

The forms *kidhō*, *lidhō*, and *dīdhō*, also occur in Gujarātī. *Jānō*, to go, has its past participle *gayō* or *giyō*.

We have seen that the conjunctive participle ends in *i-nē*. When the root of the verb ends in *ā*, the whole becomes *āy-nē* in Rāngṛī and *ai-nē* in Mālvī. Thus, *pāy-nē*, having got ; *jāy-nē*, having gone ; *bulai-nē*, having called ; *ai-nē*, having come.

Causals are formed somewhat as in Mārwārī, that is to say, they often insert a *d* after the characteristic *ā*. Thus, *jimādō*, you cause to eat. In Mārwārī *r* is inserted.

A potential passive is, as usual, formed by adding *ā*. Thus (Rāngṛī) *sun^aṇō*, to hear ; *sunāṇō*, to become audible. Note that, as in Northern Gujarātī, these potential passives form their past tenses by adding *ṇō* (Mālvī *nō*) to the root. The past tense is accordingly the same in form as the infinitive. Thus (Rāngṛī) *sunāṇō*, it became audible ; (Mālvī) *batāṇō*, it was displayed. It may be noted that in Awadhī, all verbs in *ā* form their past tenses in this fashion.

Compound verbs are formed as usual. As an uncommon form of an intensive compound we may note the Mālvī *dai-lākh^anō*, to give away. As examples of other

compound verbs we may give *bhējyā karē*, he sends regularly ; *pad^awā lāgi*, she began to fall. In one instance, Mālvī has the Bundēlī form *kēnē lagyō*, he began to say.

SUFFIXES.—The suffix *j* (also found in Gujarātī) is very common. It intensifies the meaning of the word to which it is attached. Thus, *thōḍā-j danā-mē*, in a very few days ; *up^r-aj*, even upon.

The Rājasthānī suffix *dō* is also very common. It is usually employed in a diminutive or contemptuous sense. Thus, *bālu-dā*, the children ; *minak-dī*, the little she-cat ; *tēg^o-dō*, a dog. *Lō* is also used in the same sense as in *kūkād-lā*, O wretched cock.

NIMĀDĪ.

Nimādī is the dialect of Rājasthānī which is spoken in the tract known as Nimāwar. Nimāwar consists of the Nimar district of the Central Provinces (except the Burhanpur Tahsil, which lies in the valley of the Tapti, not in that of the Narbadā, and is geographically a portion of the Khandesh plain)¹ and of the adjoining portion of the Bhopawar Agency of Central India. Nimādī is not the only language of Nimāwar. There are also numerous speakers of Bhili. In the Bhopawar Agency, these latter entirely surround the Nimādī speakers, separating them from their brethren of Nimar. There are hence two distinct tracts in which Nimādī is spoken, but in both the language is practically the same.

Nimādī has no literature, and has not hitherto been described. The number of its speakers is estimated to be as follows :—

Nimar	.	.	.	.	.	.	.	.	181,277
Bhopawar	.	.	.	.	.	.	.	.	293,500
<hr/>									TOTAL 474,777

Nimādī is really a form of the Mālvī dialect of Rājasthānī, but it has such marked peculiarities of its own that it must be considered separately. It has fallen under the influence of the neighbouring Gujarātī and Bhil languages, and also of the Khāndēsī which lies to its south. The Nimādī of Bhopawar, being nearer Gujarat, shows more signs of the influence of Gujarātī than does the Nimādī of Nimar.

In its pronunciation Nimādī is mainly peculiar in its almost universal change of every ē which occurs in Rājasthānī to a. This runs through the entire grammar.

Thus the sign of the agent case is na, not nē, and of the locative ma, not mē. So āga for āgē, before, and rahach (sometimes written rahēch, but pronounced rahach), he remains. This is also a marked peculiarity of Khāndēsī.

Nimādī is not fond of nasal sounds, and frequently drops them. Thus, dāt, not dāt̄, a tooth, and ma, not mā (for mē), in. As in Mālvī and Khāndēsī, aspiration is often dropped, as in hāt, not hāth, a hand ; bhūkō, for bhūkhō, hungry.

The letters n and ŋ are interchangeable as in līm and nīm, tree.

In the neighbouring Bhil languages, both j and ch are commonly pronounced as s. In Nimādī, ch seems to be pronounced according to its proper sound, but j is often interchanged with it. Thus in Nimar both jawach and jawaj means 'he goes.' In the specimens which come from Bhopawar such forms are always written with j. The letter jh is often pronounced as a z, as in the Marāṭhī of Berar, and as in some forms of Khāndēsī.

In the declension of nouns, the common form in ē, which in Rājasthānī is used sometimes for the agent and sometimes for the locative, appears in Nimādī as ending in a. Thus we have għara, in a house.

Strong masculine tadbhavas in ō, form their oblique form in ā, as in Mālvī. Thus, ghōdō, a horse, ghōdā-kō, of a horse. To form the plural the termination nā is added to the oblique form singular. Thus, ghōdānā, horses ; ghōdānā-kō, of horses :

¹ The language of the Burhanpur Tahsil is Khāndēsī.

bāp, a father ; *bāp^anā*, fathers : *bēti*, a daughter ; *bētinā*, daughters. When no ambiguity is likely to occur, this *nā* is often omitted.

The case postpositions are as follows. It will be observed that many of them differ from those in use in Mālvī merely owing to the change of *e* to *a*.

- Agent, *na*.
- Accusative-dative, *ka*.
- Instrumental-ablative, *sī*, *sū*.
- Genitive, *kō*, (*kā*, *kī*).
- Locative, *ma*.

We occasionally find the Rājasthānī *kā*, and the Bundēlī *khē* (under the form of *ka*) used for the Accusative-dative. Bundēlī is spoken a short way to the east of Nimar.

The genitive postposition *kō* is used with a singular masculine noun in the direct form, and *kā* with a masculine noun in the oblique form. *Kī* is used with feminine nouns. In two instances I have noted *kā* used to agree with feminine nouns. These are—*m̄hārā kākā-kā ēk chhōrā-kī ū-kā bahēn-sī sādī huich*, a son of my uncle is married to his sister ; and *ō-kō bhāi ū-kā bahēn-sī ūchō chhē*, his brother is taller than his sisters.

The following are the principal pronominal forms :—

- Haū*, I ; *ma-na*, by me ; *m̄ha-ka*, or *ma-ka*, to me ; *m̄hārō*, my ; *ham*, we ; *hamārō*, our ; *apāy*, we (including the person addressed) ; *apāyō*, our (including the person addressed) ; *apāy-na*, by us.
- Tū*. thou ; *tū-na*, by thee ; *thārō*, thy ; *tum*, you ; *tumhārō*, your.
- Yē*, this ; oblique *inā* or *ē*.
- Wō*, he, that ; oblique *unā*, *wō*, *ō*, *wa* ; Pl. *wō* ; oblique *un*.
- Jō*, who (singular and plural) ; *jē-kō*, of whom ; oblique singular *jē*.
- Kuṇ* or *kun*, who ? *kuṇ-kō*, of whom ; *kāi*, what ? *kōi*, anyone ; *kāi*, anything.

The influence of the Bhil dialects and of Khāndēsī is most evident in the conjugation of the Nīmādī verb. The present tense of the verb substantive is *chhē*, which (like the Khāndēsī *sē*) does not change for number or person.

The past tense of the verb substantive is *thō* (*thā*, *thī*), as in Mālvī. When used as an auxiliary verb *chhē* drops the final *e* and its aspiration, and becomes *ch*, which in its turn (especially in Bhopawar) often becomes *j*. We thus get the following form of the present of *mār^aṇū*, to strike.

I am striking.

Singular.	Plural.
1. <i>mārūch</i> or <i>mārūj</i>	<i>mārāch</i> , <i>mārāj</i> .
2. <i>mārēch</i> , <i>mārach</i> , <i>mārēj</i> , <i>māraj</i> .	<i>mārōch</i> , <i>mārōj</i> .
3. <i>mārēch</i> , <i>mārach</i> , <i>mārēj</i> , <i>māraj</i> .	<i>mārēch</i> , <i>mārach</i> , <i>mārēj</i> , <i>māraj</i> .

Similarly the perfect is *māryōch*, (he) has struck. In one instance, which, however, occurs several times, we have the Khāndēsī termination *sē*, instead of *ch*. The word is *husē*, and it is always translated ‘he became,’ not ‘he has become.’ Khāndēsī itself usually takes a simple *s* in the present, not *sē*. The Pārdhī Bhil dialect uses *ch* like Nīmādī.

The future (as in Gujarātī) has *s* for its characteristic letter, and is conjugated as follows :—

Singular.	Plural.
1. <i>māris</i>	<i>mār^asā.</i>
2. <i>mār^asē</i>	<i>mār^asō.</i>
3. <i>mār^asē</i>	<i>mār^asē.</i>

Sometimes we find the true Mālvī future formed by adding an unchangeable *gā*.

The infinitive ends in *ṇū*, thus, *mār^aṇū*, to strike; when used as a participle future passive, its subject is put in the case of the agent. Thus, *apāṇ-na anand manāv^aṇū nī khūsi hōṇū*, joy was meet to be celebrated and happiness was meet to be (note that the participle is masculine although agreeing with a feminine noun) by us. The oblique form of the infinitive ends in *ṇa*, thus, *mār^aṇa-kō*, of beating.

MĀRWĀRĪ.

The following specimen of Mārwārī comes from Marwar itself. It is a version of the parable and is an excellent example of the dialect. I give it in facsimile, in order to show the form which the Dēva-nāgarī alphabet assumes in Western Rajputana. Note the differing forms for *d* and *r*. The letters *l* and *l* are not distinguished in writing, but I have marked the difference in transliteration. No difficulty should be experienced in reading it with the aid of the transliteration and translation which follows it.

[No. I.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****RĀJASTHĀNĪ.****MĀRWĀRĪ.****MARWAR STATE.**

ऐक जीर्हे दोय कावडाता: उवां भाय मूनीर्न
 किंचौ आपरै बाप जैक्यो कै बाबो सामारी पांती
 रो भाल आचै जीक्षी भनै दिरु बोः जरै उलाङ्गो
 परी घर बिक्करी उलां जैजां दिचीः थोडा दिलाङ्गा
 पछे लैन किंचौ नावडे आपरी सारी पूंजी नेलीक्क
 रपरपांगयो जै उहै आपरी सारी भताक्कै
 होमें उमायदिचीः मैंग पूरियां पछे उलादेस मैं
 जबरे जाह पाउयो तो उवी जमालो लुडतए
 लाडोः जै पछे उलादेस रे ऐक रै बासी कूनैरं
 यो तो उलाङ्गा परीषेतां मैं मूरांसी कार रावण

जैमेजीयो तो छिला म्हूरुं रे नरणरोषाणलोही
 जिलास्तुं आपरोपेर नरणरोभती क्षियोपरं
 तषाषलोली क्षिली छिला जैदीजो नलीः सावने
 तक्को जरो बिन्वारी क्षै भारै पिताक्ष जो क्षितरा
 दैनजीयाता गीला जैधपाडि बारी भिजतीली
 छिला छिपरंहाशीं छिगेलो नी छिवारे रेतो हो जोक्क
 लुक्काभस्तुक्कुः म्हुलभैक्कुं पडां जाल होय भारै बा
 पक्कबो जाऊं जो छिला नेक्कुं क्षै जाबो म्हाभैपर
 घेसरस्तु जेसुषकुवो जे आपस्तुक्कुपातक्कुपहो
 क्षियोः म्हुलभै आपरोक्कुक्कुचाउं जोडो तोरयो
 नाती म्हुलभै आपभजो दैनजीयामरस्ततेराष्ट्रोः
 ऐरछिठ जो बापक्कबो गयोः तो आंजास्तुं आवता
 जै छिला रै बाप छिला जै दीडो तो हया आई म्हु
 ढोडनै भाती जगाय बाली क्षीयोः तरै नावउक्क

ईक्षेबाबोजीकुं परभे मररो नै आपरो रोरकुं
 नै आपरो पूतक्षवाकुं जैडो रस्यो नहीं जरै
 नापन्नाकरं नै क्षैक्षे अभाभा गाबा जाओ
 वै ईए नै पैराओ नै ईए रेहात मै भुदडी दे
 रा ओ नै पगां मै पगरषीयां पैरो ओ नै आओ
 बठीया सीक्षदां नै ततकारु लजावां कारण-ओ
 नावडो मरु जवो जभारो पायो हे गभीयो डो
 जाओ हें तरै लारा ली राजीकुओ
 उए बिरियां उए रोबडो डो नावडो पेत मैंहो
 नै आचतां आचतां घर जो डो आयो जह उ
 ए हाजाडा थार सुलिया जरै अक्ष नाकर
 नै तेऊ जुजीओ क्षैओ ठोख़ तंडी हें जह उए
 क्षैक्षे यांरो लाई आयजयो है नै यांरै बाबो
 मा उए रैडो रैपाडो आवरा री जो र

किवीहैः जीरा कुपर कुचो रीमां बनियो जे
 मांय गयो जलीं जरै कुए रो आप बारे आ
 यो जे कुए अद्युमि सरा नामी किचीः जद कुए
 कर्क के इतरा बरस हुं आपरी नामरी भरी
 नैक है आपरे कुरम नैको पियो नहीं तो
 इआप अनैक है और कुजु भारै आथि
 यां जै गोठ हेवा मालु दिरां यो जलीः नैहै
 जो आपरे काचडो आयो जीरा मैंगधरा वे
 करी लुकिया रुमां नैष वाय दिनी जीरा रै
 मालु आपइती धुमी किवीहैः तो कुए अयो
 कै नावा तु जित भारै आथि रेवे नैभारै जो
 कै है जिक्को मैंगधा रो ईज हैः आपुमी करा
 जो गली कि कुंको धारे नाई भरनै कुजो जनभ
 कियो है जै गनियो डोंका बोहैः

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

TRANSLITERATION AND TRANSLATION.

Ek jinā¹-rāi dōy dāwārā hā. Uwā²-māy-sū nāin^akiāi
A man-to two sons were. Them-amongst-from by-the-younger
 āp-rāi bāp-nāi kayō kāi, 'bābō-sā, mārī pātī-rō māl āwāi
his-own father-to it-was-said that, 'father, my portion-of goods may-fall
 jikō ma-nāi dirāwō.' Jarāi uṇ āp-rī ghar-bik^arī uṇā-nāi
that me-to cause-to-give.' Thereon by-him his-own living them-to
 bāt-divī. Thōrā dihārā pachhāi nāin^akiāi dāwārāi āp-rī sārī
was-divided. A-few days after by-the-younger son his-own all
 pūjī bhēlī-kar par khaṇḍā gayō, nāi ut̄hāi āp-rī
property gathered-having foreign to-country it-was-gone, and there his-own
 sārī matā kū-phālāi-māi udāy-divī. Sāīg khūtīyā pachhāi
all substance riotous-living-in was-wasted. All ou-being-spent after
 uṇ dēs-māi jab^arō kāl pariyo, tō uwō kasālō bhut^atan lāgō.
that country-in mighty famine fell, then he want to-feel began.
 Nāi pachhāi uṇ dēs-rāi ēk rāi-wāsī-kanāi rayō. Tō
And afterwards that country-in-of a citizen-with he-lived. Then
 uṇ āp-rāi khētā-māi sūrā²-rī dār charāwaṇ-nāi mēliyō. Tō
by-him his-own fields-into swine-of herd for-feeding he-was-sent. Then
 uṇ sūrā²-rāi charaṇ-rō khākh^alō hō, jin-sū āp-rō pēt bharaṇ-rō
by-him swine-to grazing-of the-husk was, them-with his-own belly fill-to
 matō kiyō, parant khākh^alō-hī kiṇi uṇ-nāi dinō nahī.
resolve was-made, but the-husk-even by-anyone him-to was-given not.
 Sāw^achēt huwō, jarāi bichārī kāi, 'mārāi pitā-kanāi kit^arā
Conscious he-became, thereon it-was-thought that, 'my father-with how-many
 dājn^agiyā hā, jinā-nāi dhabāū bātī mil^atī-hī, uṇ up^arant
hired-servants were, whom-to enough bread being-given-was, that more-than
 kī ugēlō bhi uwā²-rāi rāitō-hō; nāi hū bhukā²
something to-spare also them-to remaining-was; and I in-hunger
 marū-hū. Sū hamāi hū pagābāl-hōy mārāi bāp-kanāi
perishing-am. So now I arisen-having-become my father-to
 jaū, nāi uṇ-nāi kaū kāi, "bābō-sā, māi Par^amēsar-sū
(I)-may-go, and him-to may-say that, "father, by-me God-from

¹ ā should be pronounced as a in 'hat.'

bēmukh-huwō nāī āp-sū kupātar-paṇō kiyō, sū hamāī āp-rō turned-face-became and you-with undeservedness was-done, so now your chhōrū kawāū jāīrō tō rayō nahī; sū hamāī āp ma-nāī son I-may-be-called worthy indeed remained not; so now you me-to dāīn^agiyā saras^atāī rākhō.' Phēr ūt̄h-nāī bāp-kanāī gayō. Tō a-hired-servant as keep.' And arisen-having father-to he-went. But āgā-sū āw^atā-nāī uṇ-rāī bāp uṇ-nāī dīt̄hō, tō dayā before-from while-coming by-his father him-to it-was-seen, and compassion āī, sū dōr-nāī chhātī lagāy, bālō liyō. Tarāī came, so run-having breast having-applied, kiss was-taken. Thereupon dāw^arāī kāī kāī, 'bābō-jī, hū Par^amēsar-rō nāī āp-rō chōr by-the-son it-was-said that, 'father, I God-of and your-own sinner hū, nāī āp-rō pūt kawāū jāīrō rayō nahī.' Jarāī am, and your-own son I-may-be-called worthy remained not.' Thereon bāp chāk^arā-nāī kāī kāī, 'amāmā gābā lāō, nāī in-nāī by-the-father servants-to it-was-said that, 'the-best robe bring, and him-to pāīrāō; nāī in-rāī hāt-māī mūd^arī pāīrāō, nāī pagā-māī pagar^akhiyā put-on; and his hand-in a-ring put-on, and feet-in shoes pāīrāō, nāī āō baṭiyā chik^adā, nāī tat^akār lagāwā; put-on, and come brea l we-may-eat, and merriment we-may-make; kāraṇ ḥ mar, nawō jamārō pāyō-hāī; gamiyōrō, lābō for this son having-died, new birth got-has; lost, found hāī.' Tarāī sārā-hī rājī huā. is.' Then all-indeed merry became.

Uṇ biriyā̄ uṇ-rō badōrō dāw^arō khēt-māī hō, nāī āw^atā̄ āw^atā̄ At that-time his elder son field-in was, and in-coming in-coming ghar nērō āyō, jad uṇ hāg^arā-thāt suniyā. Jarāī house near came, then by-him dance-(and)-music were-heard. Thereupon ēk chākar-nāī tēr būjiō kāī, 'ō dōl kāī hāī?' Jad one servant-to calling it-was-asked that, 'this matter what is?' Then un kāī kāī, 'thārō bhāī āy-gayō hāī; nāī thārāī bābō-sā by-him it-was-said that, 'your brother come is; and by-your father uṇ-rāī thōr-thōrā pāchhō āwan^arī gōt̄h kivī hāī.' Jin-upar him-for safe-(and)-sound back coming-of a-feast been-made is.' Thereupon uwō rīsā̄ baliyō, nāī māy gayō nahī. Jarāī uṇ-rō bāp he with-jealousy burnt, and within went not. Then his father bārāī āyō nāī uṇ-sū sistāchārī kivī. Jad un kāī out came and him-to entreaty was-made. Then by-him it-was-said kāī, 'it^arā baras hū āp-rī chāk^arī karī, nāī kadēī āp-rāī that, 'so-many years by-me your service was-done, and at-any-time your hukam-nāī lōpiyō nahī, tōī āp ma-nāī kadēī ēk commandment-to it-was-transgressed not, yet by-you me-to ever-even a

khāj̄rū mārāī sāthiyā-nāī gōṭh dēwaṇ sārū dirāyō nahī.
 kid my companions-to a-feast giving for was-caused-to-be-given not.
 Nāī hamāī ū āp-rō dāwārō āyō, jin̄ sāg ghar-bikārī ruļiyār
 And now this your son came, by-whom whole living-etc. vicious
 rāndā-nāī khawāy-divī, jin̄-rāī sārū āp itī khusī
 harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment
 kivī häi.' Tō un̄ kayō kāī, 'bhābā, tū nit mārāī
 made is.' Then by-him it-was-said that, 'son, thou ever me
 sāthē rāiwāī, nāī mārāī gōdāī häi jikō sāg thārō-i j häi. Ā
 with livet, and in-my near is whatever all thine-alone is. This
 khusī karāṇ jōg hī; kiūkāī thārō bhāī mar-nāī, dūjō
 merriment doing meet was; for by-thy brother having-died, second
 janam liyō-häi; nāī gamiyōrō, lābō häi.'
 birth been-taken-is; and lost, he-found is.'

EASTERN MĀRWĀRĪ.

The language of the east of the Marwar State differs slightly from the standard form of the dialect.

To the east of the State lie, in order from north to south, the States of Jaipur and Kishangarh, and the British districts of Ajmer and Merwara. Down the centre of Ajmer-Merwara, from north to south run the Arvali Hills which in Ajmer may be taken as the boundary between Mārwārī and Jaipuri (including Ajmērī). The district of Merwara is in the south almost entirely mountainous country, and here the Bhils who inhabit the fastnesses speak a Bhil dialect locally known as *Mag'rā-kī bōlī*, from *mag'rō*, a Bhil word for "mountain." Further north in Merwara the range bifurcates, enclosing the pargana of Beawar. In this northern half of Merwara natives recognise two dialects. That on the east they call Mērwārī, which is practically the same as the Mēwārī of the State of Mewar immediately to the east. The dialect on the western side they call Mārwārī. The two hardly differ. As will be seen later on, Mēwārī (and hence Mērwārī) is only an eastern form of Mārwārī slightly affected by Jaipuri, and the dialect on the west of Beawar is the ordinary dialect of eastern Marwar, with its vocabulary here and there influenced by that of the neighbouring Bhil tribes. Along the common frontier of Marwar and Merwara, the hills are inhabited by Bhils, and their language is known in Marwar as the *Girāsiyā-kī bōlī*, or *Nyār-kī bōlī*.

Merwara separates the State of Marwar from that of Mewar, and the estimated numbers of speakers of its main languages are as follows :—

	Spoken by
North-west, Mārwārī	17,000
North-east, Mērwārī (<i>i.e.</i> , Mēwārī)	54,500
<i>Mag'rā-kī bōlī</i> (Bhil language)	44,500
Other languages	3,999
TOTAL =	119,999

The range of the Merwara hills on the Marwar side gradually becomes higher and more precipitous as we go south till it finally meets the Vindhya mountains near the isolated mount of Abu, in Sirohi.

The relative positions of the languages of Ajmer are dealt with on pp. 200 and ff. The principal ones are Ajmērī (a mixed form of Jaipuri), in the east-centre and north-east; Mārwārī, on the west side of the line of the Arvali hills bordering on Marwar; and Mēwārī in the country on the south, bordering on Mewar. The Mārwārī is the same in kind as the Mārwārī of the east of the Marwar State.

In Jaipur, where it abuts on Marwar near the Sambhar lake, Jaipuri holds its own up to the frontier, but in Kishangarh immediately to the south, Mārwārī is spoken for a short distance from the frontier.

Returning to Marwar itself, I have said that the language of the eastern part of the State differs slightly from the standard. This only means that in the north-east it is approaching Jaipuri more and more nearly as we go eastwards. We find here and there the Jaipuri genitive in *kō* instead of the Mārwārī one in *rō*; the Jaipuri verb substantive *chhū*, I am, instead of the Mārwārī *hū*, and the Jaipuri future with *s*, instead of the Mārwārī future ending in *lā*. The varying proportions of the admixture of Jaipuri

have led natives to give special names to the dialects of different localities. Thus the Mārwārī spoken in Marwar close to the Jaipur frontier is called, in Marwar, Dhuṇḍhārī (one of the names of Jaipuri), because the Jaipuri influence is very strong. Here indeed the language is a mixed one, and, near the Jaipur border, is probably nearer Jaipuri than Mārwārī. In Kishangarh the local Mārwārī is called Gōṛāwātī, a name probably identical with the south-eastern Gōdwārī of Marwar. Further south, in Ajmer the Mārwārī does not seem to have any special name, nor is any such given for the Mārwārī of Merwara.

On the east of Merwara lies the important State of Mewar. The language of Mewar and of the neighbourhood is called Mēwārī. It is only a form of Eastern Mārwārī. On account of its historical importance it will be dealt with at greater length further on, and detailed figures will then be given.

The following are the figures of the various forms of Eastern Mārwārī :—

Mārwārī-Dhuṇḍhārī (Marwar)	49,300
Gōṛāwātī (Kishangarh)	15,000
Mārwārī of Ajmer	208,700
Mārwārī of Merwara	17,000
Mēwārī (including Mārwārī)	1,684,864
TOTAL =	<u>1,974,864</u>

I commence with the most northern of these dialects, Mārwārī-Dhuṇḍhārī, and proceed southwards.

MĀRWĀRĪ-DHUNDHĀRĪ.

In the extreme north-east of the Jodhpur State, where it borders on the Jaipur State, the dialect is said to be a mixture of Mārwārī and Jaipuri, or as the latter is locally called Dhundhārī. The proportions of the mixture vary according to locality, and on the Jaipur frontier it is said to be pure Jaipuri, while as we go further into Marwar the Mārwārī element more and more predominates. The local return gives separate figures for pure 'Dhundhārī' and for 'mixed Dhundhārī.' They are as follows:—

Dhundhārī	.	.	.	.	.	.	.	.	.	.	.	.	28,500
Mixed dialect	.	.	.	.	.	.	.	.	.	.	.	.	20,800
<hr/>													49,300

The specimens which I have received of both of these show that the language differs but little from Standard Mārwārī. No doubt this is merely an accident of the locality where they were collected. There is certainly a gradual shading off of Mārwārī into Jaipuri.

It will suffice to give a few lines of a version of the parable in the 'mixed' dialect to illustrate the above remarks.

The short sound of *aṛ* is here written as if it were *ē*. I have transliterated it *aṛ* as in Standard Mārwārī. Thus, *kāṛ*. We may notice a few Jaipuri forms, such as *bī*, by him; *kō*, of; *chhō*, was; but in the main the language is Mārwārī.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ-DHUNDHĀRĪ.

STATE JODHPUR.

एक जगा-के दो टावर हा। बाँ-मेँ-सूँ छोटके आप-का आप-ने कयो के बाबा-जी मारे पाती-मेँ आवे जको माल म-ने द्यो। जदाँ बीँ आप-की घर-बिकरी बाँ-ने बाट-दीनी। थोड़ा-मा दिनों पछे छोटक्यो डावड़ो आप-की सगङ्की पूँजी भेझी कर परदेस गयो। बठे आप-की सारी पूँजी कुफण्डा-मेँ उडा-दी। सगङ्को निवड़ियाँ पछे बीं देस-मेँ जबरो काँक पड़ियो। तो बीं कसालो भुगतबा लाग्यो। पछे बीं देस-का रेवावाला कने रयो। बीं आप-का खेतो मेँ सूराँ-की डार चरावा मेल्यो। तो बीं सूराँ-के चरावा-को खाखलो छो जीँ-सूँ आप-को पेट भरवा-को मतो कयो। पण खाखलो-ही कोई इ-ने दियो कोनी॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ-DHUNĀDĀRĪ.

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ek jaṇā-kāī dō tābar hā. Bā-māī-sū chhōt^akyē
A-certain man-to two sons were. Them-among-from the-younger-by
 āp-kā bāp-nāī kayō kāī, 'bābājī, mārāī pātī-māī āwāī jakō
his-own father-to it-was-said that, 'father, my share-in may-come that
 māl ma-nāī dyō.' Jadyā bī āp-kī ghar-bik^arī bā-nāī bāt
property me-to give.' Then by-him his-own property them-to having-divided
 dīnī. Thōṛā-sā dinā pachhāī chhōt^akyō dāw^arō āp-kī sag^alī pūjī^a
was-given. A-few days after the-younger son his-own all substance
 bhēlī-kar par-dēs gayō. Baṭhāī āp-kī sārī pūjī^a
together-having-made a-foreign-country went. There his-own all substance
 kuphaṇḍā-māī udā-dī. Sag^alō niw^ariyā pachhāī bī dēs-māī
debauchery-in was-squandered. All on-being-wasted after that country-in
 jab^arō kāl pariyo, tō bō kasālō bhug^atabā lāgyō. Pachhāī
a-mighty famine fell, consequently he want to-suffer began. Afterwards
 bī dēs-kā rābāwālā-kanāī rayō. Bī āp-kā khētā-māī
that country-of an-inhabitant-near he-remained. By-him his-own fields-in
 sūrā-kī dār charābā mēlyō. Tō bī sūrā-kāī charābā-kō
swine-of herd to-graze he-was-sent. Then by-him swine-of eating-of
 khākh^alō chhō jī-sū āp-kō pēt bhar^abā-kō matō karyō. Paṇ
husk was that-by his-own belly filling-of intention was-made. But
 khākh^alō-hī kōi i-nāī diyō kōnī.
husk-even by-anybody this-to was-given not.

MĀRWĀRĪ OF KISHANGARH (GŪRĀWĀTĪ) AND OF AJMER.

These two dialects may be considered together. They are much more free from Jaipuri than the dialect shown in the preceding pages.

As a specimen I give a short folk-song from Ajmer. It is not exactly teetotal in its sentiments, but its language is unexceptional as an example of dialect. Notice the frequent use of expletive additions, such as *nī*, *jī*, and *rō* (feminine *rī*). The last termination has been already discussed in the Mārwārī grammar (see p. 30). It is also employed in Jaipuri, usually in a contemptuous sense. Here it is more endearing than contemptuous. Thus, *dāru-rī* might be translated ‘a dear little drop of wine.’ We may also note the way in which the first person plural is employed in the sense of the singular.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT AJMER.

अमलाँ-मैं आळा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
सुरज था-नैं पुजस्याँ-जी भर मोत्याँ-को थाल । घडेक मोड़ा उगजो-जी पिया-जी म्हारै पास ।
घीवो-नी दारु-ड़ी । अमलाँ-मैं आळा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
जा एँ दासी बाग-मैं ओर सुण राजन-री बात । कदेक महल पधारसी तो मतवाको
धणराज । पीवो-नी दारु-ड़ी । अमलाँ-मैं आळा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
थारी ओकूँ म्हे कराँ म्हारी करै न कोय । थारी ओकूँ म्हे कराँ करता करै जो होय ।
पीवो-नी दारु-ड़ी । अमलाँ-मैं आळा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥

TRANSLITERATION AND TRANSLATION:

Am ^a lā-māī	āchhā	lāgō,	mhārā	rāj;	pīwō-nī
<i>Intoxication (of-opium)-in</i>	<i>nice</i>	<i>you-appear,</i>	<i>my</i>	<i>Lord;</i>	<i>do-drink</i>
dāru-rī.					
<i>wine.</i>					

Suraj !	thā-nāī	pūj ^a sya ^ñ -jī	bhar	mōtyā ^ñ -kō	thāl;
<i>O-Sun !</i>	<i>you-to</i>	<i>we-will-worship</i>	<i>having-filled</i>	<i>pearls-of</i>	<i>a-dish;</i>
gharēk	mōrā	ūg ^a jō-jī ;	piyā-jī	māhrāī	pās ;
<i>about-a-ghari</i>	<i>late</i>	<i>rise-please;</i>	<i>(as-my)-husband</i>	<i>to-me</i>	<i>near (is);</i>
pīwō-nī	dāru-rī ;	am ^a lā-māī	āchhā	lāgō	mhārā rāj ;
<i>do-drink</i>	<i>wine;</i>	<i>intoxication (of-opium)-in</i>	<i>nice</i>	<i>you-appear</i>	<i>my Lord;</i>
pīwō-nī	dāru-rī.				
<i>do-drink</i>	<i>wine.</i>				

Jā ñ-dāsī bāg-māñ òr sun rājan-ri bāt,
 Go O-maid-servant garden-in and hear the-lord-of talk,
 kadēk mahal padhār^asī tō mat^awālō dhan^arāj ;
 at-what-time palace will-come then the-intoxicated lord-of-wealth ;
 piwō-nī dāru-ri ; am^alāñ-māñ āchhā lāgō, mhārā rāj ;
 do-drink wine ; intoxication-in nice you-appear, my Lord ;
 piwō-nī dāru-ri.
 do-drink wine.

Thārī ñlū mhē karā, mhārī karai na kōy ; thārī ñlū
 Thy longing I do, mine does not anybody ; thy longing
 mhē karā ; Kar^atā karai jō, hōy ; piwō-nī dāru-ri, am^alāñ-māñ
 I do ; Fate does what, becomes ; do-drink wine, intoxication-in
 āchhā lāgō, mhārā rāj ; piwō-nī dāru-ri.
 nice you-appear, my Lord ; do-drink wine.

FREE TRANSLATION OF THE FOREGOING.

You are charming when full of opium, my Lord. Do drink wine.

O Sun ! I will worship you with a dish full of pearls ; please rise an hour late, as my husband is with me. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

Go, O Maid, into the garden and hear what my lord has to say, as to when he will come to the palace, the intoxicated mighty one. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

I sigh for thee, none sighs for me ; I sigh for thee, (but, that which Fate does, takes place. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

MĀRWĀRĪ OF MERWARA.

The Eastern Mārwārī of Merwara also hardly differs from the Standard. There are a few strange words in the vocabulary, such as *gīgō*, a son ; *ājūkā* (Sanskrit *ājivikā*), livelihood, and that is all. As a specimen I give a short extract from the Parable. The short Mārwārī ऐ *ai* is often written ए *ē*. In such cases I have transliterated it *ai*. Forms like *wuɳā* for *uɳā*, are mere varieties of spelling. Note the employment of *rō* in a contemptuous sense in the word *sūr-rō*, a pig. In *bāchh*, having divided, a *t* has become *chh*.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT MERWARA.

किणी आदमी-रे दोय गीगा ह्हा । वुणाँ-माँ-हूँ नानक्ये भा-हूँ कहवियो कै औ भा आजूका-माँ-हूँ जको म्हाँटो बाँटो ह्होय ओ म्ह-ने थो । तरें वीं वुणीने आप-री आजूका बाँझ-दीवी । घणाँ दिवस नीं बीतिया-ह्हा कै नानकियो गीगो साँग समेटर अलग देसाँ ह्हाल्यो घ्यो अर वुठी खोटा चालाँ-माँ दिवस वितावतो-ह्हबो आप-री आजूका बिताय-दीवी । जराँ विण साँग विताय-दीवी तराँ विण देस-माँ बडो काकान्तर पड़ियो अर वु नागो ह्हो-गयो । अर हालर विण देस-रा रहवणवाङ्गाँ-माँ-हूँ येक-रै अठै रहवण लागियो । जिणी विण-नै आप-रा जावाँ-माँ सूरड़ा चरावण खातर भेजियो । अर वु विणी क्हीतराँ-माँ-हूँ जिण-नै सूरड़ा खावता-ह्हा आप-रो पेट भरण चावियो-ह्हो । अर विणी-नै कुणी नीं देवा ह्हा ॥

TRANSLITERATION AND TRANSLATION.

Kiṇī ād ^a mī-rāi dōy gīgā hā.	Wuɳā-mā-hū nān ^a kyāi
<i>A-certain man-to two sons were.</i>	<i>Them-among-from by-the-younger</i>
bhā-hū kah ^a wiyō kāi, 'āu bhā,	ājūkā-mā-hū jakō mhārō
<i>the-father-to it-was-said that, 'O father, property-in-from which our</i>	
bātō hōy o mha-nāi dyō.'	Tarāi vī wuṇī-nāi āp-rī
<i>share may-be that me-to give.'</i>	<i>Then by-him him-to his-own</i>
ājūkā bāchh dīvī.	Ghaṇā diwas nī bītiyā-hā kāi
<i>property haring-divided was-given.</i>	<i>Many days not passed-were that</i>
nān ^a kiyō gīgō sāg samētar alag dēsā bālyō-gyō, ar	
<i>the-younger son all haring-collected a-far in-country went-away, and</i>	
wuṭhī kbōṭā chālā-mā diwas bitāw ^a tō-huwō āp-rī ājūkā bitāy-dīvī.	<i>there bad conduct-in days spending-become his-own property was-wasted-away.</i>
Jarā viṇ sāg bitāy-dīvī tarāi viṇ dēs-mā baṛō kālāntar	
<i>When by-him all was-expended then that country-in a-great famine</i>	

pariyo; ar wu nāgō hō-gayō; ar hālar viṇ dēs-rā
 fell; and he destitute became; and having-gone that country-of
 rah^awāṇ-wālā-mā-hū yēk-rāī aṭhāī rah^awāṇ lāgiyō. Jīṇī viṇ-nāī
 inhabitants-among-from one-of near to-live he-began. By-whom him-to
 āp-rā jāwā-mā sūr-rā charāwan khātar bhējiyō. Ar wu viṇī
 his-own fields-in swine feeding for it-was-sent. And he those
 chūṭārā-mā-hū jīṇ-nāī sūr-rā khāw^atā-hā āp-rō pēṭ bharaṇ chāviyō-hō;
 husks-in-from which-to swine eating-were his-own belly to-fill he-wishing-was;
 ar viṇī-nāī kuṇī nī dēwā-hā.
 and him-to anybody not giving-was.

MĒWĀRĪ.

Turning now to the east, we come to Mewar, the proper home of Mēwārī. This form of Mārwārī is spoken over the whole of the Mewar State, except in the south-west and south, where the hill country is inhabited by Bhils, who have their own language. Mēwārī has to its east, on the north the Hārautī of Bundi, and further south, the Mālwī of the Malwa Agency in Central India.

Besides being spoken in the tract politically known as the state of Mewar or Udaipur, it is also spoken in two tracts which fall geographically in the same area. These are the Gangapur pargana of the Nimach district of Gwalior and the Nimbahera pargana of Tonk. It is also spoken in various areas bordering on Mewar, *rīz.*, in the north of the Partabgarh State, in the north-east of Merwara (where it is called Mērwārī), in the south of Ajmer, in the south of Kishangarh (where it is called Sarwārī), and in the hilly tract known as the Khairār, where the three states of Mewar, Jaipur, and Bundi meet; and where it is known as Khairārī. These various kinds of Mēwārī will be dealt with in detail further on.

The number of speakers of Mēwārī is estimated to be as follows :—

Mewar (including pargana Gangapur of Gwalior)	.	.	.	.	.	.	.	1,300,000
Tonk (Nimbahera)	.	.	.	.	.	.	.	58,000
Partabgarh	.	.	.	.	.	.	.	5,000
Ajmer	.	.	.	.	.	.	.	24,100
Merwara (Mērwārī)	.	.	.	.	.	.	.	54,500
Kishangarh (Sarwārī)	.	.	.	.	.	.	.	15,000
<hr/>								
Khairārī—								
Mewar	.	.	.	.	.	.	.	145,000
Jaipur	.	.	.	.	.	.	.	59,264
Bundi	.	.	.	.	.	.	.	24,000
							<hr/>	228,264
							<hr/>	<hr/> <u>1,684,864</u>

The Mēwārī spoken in Udaipur partakes of the general character of all the dialects of Eastern Mārwārī. It is really a mixture of Mārwārī and Jaipuri. The typical Jaipuri *chlū*, I am, *chhō*, was, do not occur: instead we have the Mārwārī *hū* and *hō*. On the other hand, the suffix of the genitive is *kō* as in Jaipuri, *rō* only occurring in pronominal forms such as *mhārō*, my. The other postpositions are *nē* or *kē* for the accusative dative, *hū* (=Mārwārī *ū*) for the ablative, and *mā*, for the locative. The pronouns are usually declined as in Mārwārī, but we sometimes meet Jaipuri forms like *vī*, the oblique form of *ū*, that. In the verbs there are some slight divergencies from the standard. Before the past tense of a transitive verb the nominative is sometimes used instead of the agent, as in *lhōrīkyō kahyō*, the younger (son) said. In one case the conjunctive participle ends in *har* instead of *ar*, *i.e.*, *kar^hhar*, having done. The original form from which both the regular *karar* and *kar^hhar* are derived was *karakar*. The initial *k* of the second *kar* was elided, and thus arose *kara'ar*, from which both *karar* and *kar^hhar* are descended. In the latter an *h* has been inserted for the sake of euphony.

The pluperfect takes the force of the imperfect, as in *khāvā-hā*, they were eating; *chāvō-hō*, he was wishing.

The verb *dēnō*, to give, makes its past tense *dīdō*, he gave, and similarly we have *kīdō*, he made.

The word for 'and' is the Jaipuri *ar* or *har*.

It will be sufficient to give a portion of a version of the Parable as a specimen of Mēwārī.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

STATE UDAIPUR.

कुणी मनख-के दोय बेटा हा । वाँ-माँ-हूँ ल्होड़क्यो आप-का बाप-ने कह्यो हे बाप पूँजी-माँ-हूँ जो म्हारी पाँती हौवै म्ह-ने यो । जद वाँ वाँ-ने आप-को पूँजी बाँट दीदी । योड़ा दन नहीं हुया ह्या कै ल्होड़क्यो बेटो सगळो धन भेक्यो करहर परदेस परो-गयो अर उठे लुच्चापण-माँ दन गमावताँ हुवाँ आप-को सगळो धन उडाय दीदो । जद ऊ सगळो धन उडा चुक्यो तद वीं देस-माँ भारी काँक पड़ो हर ऊ टोटायलो हो-गयो । हर ऊ जाय-नै वा देस-का रहबावाङ्ग-माँ-हूँ एक-कै नखैं रहबा लाग्यो । वाँ वाँ-ने आप-का खेत-माँ सूर चराबा-ने मेल्यो । हर ऊ वाँ कूँतरा-हूँ ज्याँ-ने सूर खावा-ह्या आप-को पेट भरबो चाबो-हो । हर वा-ने कोई भी काँई नहीं देतो-हो । जद वाँ-ने चेत हुयो हर वीं कह्यो कै म्हारा बाप-के कतरा-ही दानक्याँ-ने खावा-हूँ बदती रोटी मिकै-है हर हूँ भखाँ मरू । हूँ जठर म्हारा बाप नखैं जाऊलो हर वा-ने कह्यूलो कै हे बाप बैकुंठहूँ-उलटो हर आप-के देखताँ पाप कीदो-है । हूँ फेरूँ आप-को बेटो कुहाबा जोगो नहीं हूँ । म्ह-ने आप-का दानक्याँ-माँ-हूँ एक-के सरीखो कर-यो ॥

[No. 5.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

STATE UDAIPUR.

TRANSLITERATION AND TRANSLATION.

Kuṇī manakh-kē dōy bēṭā hā. Wā-mā-hū lhōṛ^akyō
A-certain man-to two sons were. Them-among-from (by-)the-younger
 āp-kā bāp-nē kahyō, ‘hē bāp, pūjī-mā-hū jō mhārī
his-own father-to it-was-said, ‘O father, property-in-from what my
 pātī hōwāi mha-nē dyō.’ Jad wā wā-nē āp-kī pūjī
share may-be me-to give.’ Then by-him them-to his-own property
 bāt dīdī. Thōrā dan nahī huyā hā kāi lhōṛ^akyō
having-divided was-given. A-few days not passed were that the-younger
 bēṭō sag^alō dhan bhēṭō kar^ahar par-dēs parō-gayō,
son all wealth together having-made foreign-country went-away,
 ar uṭhāi luchchā-paṇ-mā dan gamāv^atā-huwa āp-kō sag^alō
and there riotousness-in days in-having-passed his-own all
 dhan udāy-dīdō. Jad ū sag^alō dhan udā-chukyō, tad vī
wealth was-squandered. When he all wealth had-expended, then that
 dēs-mā bhārī kāl paryō, har ū tōtāy^alō hō-gayō, har
country-in a-mighty famine fell, and he poor became, and
 ū jāy-nāi wā dēs-kā rah^abāwālā-mā-hū ēk-kāi nakhāi
he having-gone that country-of inhabitants-among-from one-of near
 rah^abā lāgyō. Wā wā-nē āp-kā khēt-mā sūr charābā-nē
to-remain began. By-him him-to his-own field-in swine feeding-for
 mēlyō. Har ū wā chhūt^arā-hū jyā-nē sūr khāwā-hā āp-kō
it-was-sent. And he those husks-with which-to swine eating-were his-own
 pēṭ bhar^abō chāwō-hō; har wā-nē kōi bhī kāi nahī
belly to-fill wishing-was; and him-to anyone even anything not
 dētō-hō. Jad wā-nē chēt huyō har vī kahyō kāi,
giving-was. Then him-to consciousness became and by-him it-was-said that,
 ‘mhārā bāp-kē kat^arā-hī dān^akyā-nē khābā-hū bad^atī rōtī
 ‘my father-of how-many hired-servants-to eating-than more bread
 miṭāi-hāi, har hū bhūkhā marū; hū ūṭhar mhā-rā bāp nakhāi
being-got-is, and I in-hunger die; I having-arisen my father near
 jāūlō har wā-nē kahūlō kāi, “hē bāp, Baikuṇṭh-hū ul^atō har
will-go and him-to will-say that, “O father, Heaven-from against and

āp-kē dēkh^{tā} pāp kīdō-hāi; hū phērū āp-kō bētō kuhābā
your-honour's in-seeing sin done-is ; I again your-honour's son to-be-called
jōgō nahī hū. Mha-nē āp-kā dān²kyā-mā-hū ēk-kē sarikhō
worthy not am. Me-to your-honour's hired-servants-among-from one-of like
kar-dyō.”’
make.”’

MĒWĀRĪ OF AJMER.

Mēwārī is reported to be spoken in the south of the district of Ajmer on the Udaipur border, by 24,100 people. It does not differ in character from ordinary Mēwārī, though there are slight local variations which are not worth recording. The only point which need be noted is the preference for the genitive termination *rō* instead of *kō*, which is what might be expected from the fact that this part of Ajmer borders on the Mārwārī-speaking tract. As an example I give a short folksong in honour of the Rāṇā of Udaipur.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

DISTRICT AJMER.

रस्यो राणे-राव हिंदुपत रस्यो राणे-राव ।
म्हारै बस्यो हिवडा माँय । बिक्कालो रस्यो राणे-राव ॥
जोख करै जगमंद्र पधारै । नोख बिराजै नाव ।
सोलाँ उमरावाँ साथ हिंदुपत । रस्यो राणे-राव ॥
म्हारै बस्यो हिवडा माँय । बिक्कालो रस्यो राणे-राव ॥
निछरावक प्रथी नाथ-री । क्रोड मोहर कुरवान ॥
आया-रा करुँ ओक्कावणा । पक्क पक्क वारुँ प्राण ।
बिक्कालो रस्यो राणे-राव हिंदुपत । रस्यो राणे-राव ॥
म्हारै बस्यो हिवडा माँय । बिक्कालो रस्यो राणे-राव ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

DISTRICT AJMER.

SPECIMEN II (A SONG).

TRANSLITERATION AND TRANSLATION.

Rasyō	Rāṇē-Rāw	Hindūpat;	rasyō	Rāṇē-Rāw.	Mhārāī
Cultured	Rāṇē-Rāw	Lord-of-the-Hindus;	cultured	Rāṇē-Rāw.	My
basyō	hiwarā-māy,	bilālō	rasyō	Rāṇē-Rāw.	
has-taken-abode	heart-in,	handsome	cultured	Rāṇē-Rāw.	
Jōkha	karāī	Jagamandra	padhārāī,	nōkha	birājāī
Wish	he-makes	Jagamandra-palace	(he)-goes,	(and)-well	nāw.
Sōlāī	umarāvā	sāth,	Hindupat;	rasyō	Rāṇē-Rāw.
Sixteen	nobles	with,	Lord-of-the-Hindus;	the-cultured	Mhārāī
basyō	hiwarā-māy;	bilālō	rasyō	Rāṇē-Rāw.	My
has-taken-abode	heart-in;	handsome	cultured	Rāṇē-Rāw.	
Nichharāwal	prathī	nātha-rī	krōd	mōhar	kurabān.
As-offering	the-earth	lord-of	ten-million	gold-mohars	(I-will-)sacrifice.
Āyā-rā	karū	ōchbāwanā		paṭa-paṭa	wārū
(His-)coming-of	I-will-do	great-festival		every-moment	I-will-give
	prāṇ.				
	the-breath (of-my-life).				
Bilālō	rasyō	Rāṇē-Rāw,	Hindupat;	rasyō	
The-handsome	and-cultured	Rāṇē-Rāw,	Lord-of-the-Hindus;	cultured	
Rāṇē-Rāw.	Mhārāī	basyō	hiwarā-māy,	bilālō	rasyō
Rāṇē-Rāw.	My	has-taken-abode	heart-in,	the-handsome	and-cultured
Rāṇē-Rāw.					

FREE TRANSLATION OF THE FOREGOING.

The cultured King of Rāṇās, Lord of the Hindūs, has taken up his abode in my heart, the handsome and cultured King of Rāṇās.

When he wishes to go to the Jag-mandir¹ palace, and sits glorious in the state barge accompanied by his sixteen nobles, he has taken up his abode in my heart, the handsome and cultured King of Rāṇās.

As an offering to the Lord of the Earth will I give away ten million golden coins. When he comes I will make a great festival, and every moment will I spend my life breath in his service. The handsome and cultured King of Rāṇās has taken up his abode in my heart.

MĒWĀRĪ OF KISHANGARH.

Mēwārī is also reported to be spoken by 15,000 in half of parganas Sarwar and Fatehpur of the State of Kishangarh, where it borders on the Mewar State. Like the language of the adjoining portion of Ajmer it in no way differs from Standard Mēwārī, and examples of it are not necessary. Owing to its being spoken in pargana Sarwar, it is locally known as Sarwārī.

MĒRWĀRĪ.

Along the north-east frontier of the State of Mewar lies the hilly British district of Merwara. In the southern portion of Merwara the language is known as *Magrā-kī bōlī*, and is classed as one of the many Bhil dialects.²

On the west side of the northern half of the district as far north as Beawar, the language is claimed to be Mārwārī. Over the rest of the northern half of the district we find a population estimated at 54,500 speaking Mēwārī, which, owing to its being spoken in Merwara district, is locally called Mērwārī. Although it has this separate name it in no way differs from ordinary Mēwārī, and specimens are unnecessary.

¹ The *Jag-mandir* is a famous palace at Udaipur, situated on an island in the Picholā Lake.

² See Part III of this volume, pp. 31 and ff.

MĒWĀRĪ (KHAIRĀRĪ).

The Khairārī is the name of the hill country where the three States of Jaipur, Bundi, and Mewar meet. It is mainly inhabited by Minās, whose speech is a corrupt Mēwārī. The Khairārī extends into all three States, and the number of speakers of the Khairārī dialect is estimated to be—

Mewar	145,000
Jaipur	59,264
Bundi	24,000
TOTAL	<u>228,264</u>

The main language of Jaipur is Jaipuri and of Bundi Hārauṭī, both of which belong to the eastern group of Rājasthānī dialects. That of Mewar is Mēwārī, which belongs to the western group of the same. Hence, Khairārī is a mixture of both groups. Thus we find both the *chhū* of the east, and the *hū* of the west employed to mean 'I am.' It is, in fact, a mixed form of speech.

Full particulars regarding Khairārī will be found in Mr. Macalister's *Specimens* of the Jaipur dialects. Several folktales in the dialect will be found on pp. 129 of that volume, and a grammatical sketch on p. 52 and ff. of the second part of the same.

For our present purposes it will suffice to give a short extract from the Parable of the Prodigal Son (provided by Mr. Macalister). It will be seen that both the eastern and the western forms of the verb substantive are found in this brief passage.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ (KHAIRĀRĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

कोई आदमी-के हो बेटा हा । वाँ-मैं-सँ क्षोटो ऊँ-का आप-ने कीयो बाप धन-मैं-सँ जो रहारी पाँती आवै जो म-नै दे । ऊ आप-को धन वाँ-नै बॉट-दीयो । थोड़ा दना पाछै क्षोटो बेटो सब धन लेर पर-देस-मैं ऊठ-यो अर उडै खोटै गिकै लागर आप-को सब धन उडा-दीयो । ऊ सब धन उडा-दीया जद्याँ ऊ देस-मैं बडो काक पड़ो अर ऊ कंगाक हो-यो । ऊ गियो अर ऊ देस-का रैबाहाकाँ-मैं-सँ एक-कै रै-यो । अर ऊ ऊ-नै आप-का खेताँ-मैं सूर चराबा खनायो । जो पातड़ाँ सूर खावै-का जाँ-सँ ऊ आप-को पेट भरबा-सँ राजी क्हो ॥

TRANSLITERATION AND TRANSLATION.

Kōī ād'mī-kai dō bētā hā. Wā̄-maī-sū chhōtō ū-kā
A-certain man-to two sons were. Them-among-from (by)-the-younger his
 bāp-nai kiyō, 'bāp, dhan-maī-sū jō mhārī pātī āwai
father-to it-was-said, 'father, wealth-among-from what my share may-come
 jō ma-nai dē.' Ū āp-kō dhan wā-nai bāt̄ diyō.
that me-to give.' By-him his-own wealth them-to having-divided was-given.
 Thōrā danā pāchhai chhōtō bētō sab dhan lēr
A-few days after the-younger son all wealth having-taken
 par-dēs-maī ūth-gyō, ar udai khōtai gēlai
a-foreign-country-into having-arisen-went, and there bad in-way
 lāgar āp-kō sab dhan udā-diyō. Ū sab dhan
having-commenced his-own all wealth was-wasted-away. By-him all wealth
 udā-diyō jadyā ū dēs-maī badō kāl pariyō, ar ū kāgāl
was-squandered then that country-in a-great famine fell, and he poor
 hō-gyō. Ū giyō ar ū dēs-kā rai'bā-hālā-maī-sū ēk-kai
became. He went and that country-of inhabitants-from-among one-in-(house)-of
 rai-gyō. Ar ū ū-nai āp-kā khētā-maī sūr charābā khanāyō.
remained. And by-him him-to his-own fields-into swine to-graze it-was-sent.
 Jō pāt̄ryā sūr khāwai-chhā jā-sū ū āp-kō pēt bharabā-sū
What husks swine eating-were them-with he his-own belly to-fill
 rājī chhō.
willing was.

SOUTHERN MĀRWĀRĪ.

In the south-east of the Marwar State we come upon a new disturbing element. This is the Bhil dialects of the Arvali Hills. They are closely connected with Gujarātī, but here and there have borrowed from Mālvī. We hence see in the dialects of south-east Marwar and of Sirohi, many forms of which are almost pure Gujarātī, and some which are Mālvī. As we follow the southern boundary of Marwar, where it marches with Palanpur, the Gujarātī element is still stronger, and is borrowed direct from that language and not through Bhili. Here the language is so mixed that while the Marwar people call it Gujarātī, the Palanpur people (whose native language is Gujarātī) call it Mārwārī. For want of a better name, I call it Mārwārī-Gujarātī. It extends for some distance into the Palanpur State, which is under the Bombay Presidency.

Four sub-dialects may be classed as falling under Southern Mārwārī. These are (1) Gōdwārī immediately to the west of the Bhil *Nyār-kī bōlī* mentioned on p. 70, (2) Sirōhī, spoken in Sirohi State and the adjoining part of Marwar, (3) Dēorāwātī, spoken immediately to the west of Sirōhī, and (4) Mārwārī-Gujarātī. The number of speakers of each is estimated to be as follows:—

Gōdwārī . . . . .	. . . . .	147,000
Sirōhī—		
Sirohi . . . . .	. . . . .	169,300
Marwar . . . . .	. . . . .	10,000
	. . . . .	179,300
Dēorāwātī . . . . .	. . . . .	86,000
Mārwārī-Gujarātī—		
Marwar . . . . .	. . . . .	30,270
Palanpur . . . . .	. . . . .	35,000
	. . . . .	65,270
	TOTAL	477,570

GÖDWÄRĪ.

Along the Arvali Hills, where they separate Marwar and Sirohi from Merwara and Mewar, we find a Bhil dialect spoken called the *Nyār-kī bōlī*. This extends a short distance into Marwar territory and into Sirohi. We shall deal with the latter State subsequently. In Marwar, immediately to the west of the *Nyār-kī bōlī* in the eastern part of *parganas* Sojat, Bali, and Desuri, the Mārwārī is called Gōdwārī (from the Godwar tract in which it is spoken).

As explained above it is a mixed dialect, possessing many Gujarātī (Bhil) and some Mālvī forms.

In this dialect the letter ए ē is fully pronounced, and not like ā. I therefore transliterate it ē. The letter *ch* usually becomes *s* as in *sarāvō* for *charāvō*, to graze (cattle). *S* becomes *h*. Thus, *sukh-dēv*, a proper name, pronounced (and often written) *hukh-dēv*; *hārō* for *sārō*, all.

A short extract from the Parable of the Prodigal Son will suffice as an example of this dialect. We may note the following peculiarities borrowed from Gujarātī : *bē*, two; *dik'rō* (Gujarātī *dik'rō*), a son; *tī* (Gujarātī *thī*), from; *hatō*, he was; *karē-nē* (Gujarātī *kari-nē*), having done. The use of *thō* (fem. *thī*) for 'was' is borrowed from Mālvī. I may add that the future is as in Standard Mārwārī. Thus, *jāū*, I will go; *kēā*, I will say. Note also that transitive verbs in the past tense can have the subject in the nominative, instead of in the agent case. Thus, *lōrō dik'rō kiyō*, the younger son said. In Eastern Rājasthānī, the agent can be the same in form as the nominative.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNī.

MĀRWĀRī (Gödwārī).

JODHPUR STATE.

एक जणा-रे वे डीकरा हता। वण्ठ-में-ती लोरो डीकरो आप-रा बाप-ने कियो भावा-जी मारी पाँती-रो माल आवे जको मने वँटवार करेने दो। जरे वणे आप-री घर-वकरी वण्ठ-ने वाँटेने दे-दी। थोरा दाराँ केरे लोरकियो डीकरो वण-री पाँती आई जको भेकी करेने परदेस गे ने वठे वण-री पँजी थी सो अफरखा-में गमाय-दीदी। हारी खुटियाँ केरे वण देस-में मोटो काङ पड़ियो। तरे वो भूक-तिर भुगतवा लागो। अठा केरे वण देस-रा एक रेवासी पाये रियो। ने उण वण-ने भडूराँ-ने सारवा-ने खेत-में मेलियो। तो वण भडराँ-रे सारवा-रो खाकझो हतो ताण-ती आप-रो पेट भरवा-रो मतो कीदो। पण वण-ने खाखो-ही कणेई दीदो नी॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (Gōdwārī).

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ek jaṇā-rē bē dīk̄rā hatā. Waṇñ-mē-tī lōrō dīk̄rō
A-certain man-to two sons were. Them-from-among the-younger son
 āp-rā bāp-nē kiyō, 'bhābā-jī, mārī pātī-rō māl āwē jakō
his-own father-to said, 'father, my share-of property may-come that
 ma-nē wāṭwār karē-nē dyō.' Jarē waṇē āp-rī ghar-wak̄rī waṇñ-nē
me-to division having-made give.' Then by-him his-own living-etc. them-to
 wāṭē-nē dē-dī. Thōrā dārā kērē lōrākiyō dīk̄rō waṇ-rī pātī
having-divided was-given. A-few days after the-younger son his share
 āī jakō bhēlī karē-nē par-dēs gō; nē waṭhē waṇ-rī
came that together having-made foreign-country went; and there his
 pūjī thī sō aphaṇdā-inē gamāy dīdī. Hārī khuṭiyā
property was that riotous-living-in having-wasted was-given. All on-being-lost
 kērē waṇ dēs-mē mōtō kāl pariyo. Tarē wō bhūk-tir
after that country-in a-mighty famine fell. Then he hunger-and-thirst
 bhugat̄wā lāgō. Aṭhā kērē waṇ dēs-rā ēk rēwāsī pāyē
to-feel began. Here after that country-of one inhabitant near
 riyo. Nē un waṇ-nē bhadūrā-nē sarāwā-nē khēt-mē mēliyō.
he-remained. And by-him him-to swine-to feeding-for field-in it-was-sent.
 Tō waṇ bhadūrā-rē sārāwā-rō khāk̄lo hatō taṇ-tī āp-rō pēt
Then by-him swine-of feeding-of husks was that-with his-own belly
 bharāwā-rō matō kīdō. Paṇ waṇ-nē khākhō-hī kanē-i didō
filling-of intention was-made. But him-to husks-even by-any-one was-given
 nī.
not.

SIRŌHĪ.

The Sirōhī dialect is spoken in the State of Sirohi and in a small tract of Pargana Jalore of Marwar, which lies on the Sirohi frontier.

Mount Abu is within the Sirohi State, and the people who live upon it, known as the *Ābū lōk*, speak a form of Sirōhī, which is called Rāthī by the Rajputs of the plains. It does not appear to differ materially from ordinary Sirōhī. I shall, however, give a short account of it after dealing with the main specimens of that dialect. In the southwest of the State yet another form of Sirōhī is spoken. It is called Sāēth-ki Bōli, and will also be considered separately.

The estimated number of speakers of Sirōhī (including Rāthī and Sāēth-ki Bōli) is as follows :—

Sirohi—		
Sirōhī . . . . .	.	161,300
Rāthī . . . . .	.	2,000
Sāēth-ki Bōli . . . . .	.	6,000
		169,300
Marwar . . . . .	.	10,000
		179,300

In the Sirōhī dialect, the mixture of Gujarātī is very strong. Nouns usually follow the Mārwārī declension, and the verb substantive partly belongs to that dialect, but nearly the whole conjugation of the finite verb is pure Gujarātī. The only exception is the future tense which follows Mārwārī. The neuter gender of Gujarātī is regularly employed, and as in that language ends in *ū*, with a plural in *ā*. I do not propose to discuss the Gujarātī mixture at any great length. It would be waste of paper to do so, for it leaps to the eye in both the specimens; but the following peculiarities of Sirōhī, looked at from a Mārwārī point of view, may be noticed.

The letter *w* is often dropped when initial, as in *wan* or *an*, him, and it is equally often added at the beginning of a word as in *wuō* for (*h*)*uō*, became.

Ch, *chh*, *s*, and *sh* are regularly pronounced *s*, and are so written in the specimens. Thus, *sarāwō* for *charāwō*, to graze (cattle); *sandan-pur* for *chandan-pur*; *sēr* for *śahr* (शहर), a city; *dusat*, for *dushṭa*, wicked; but uncompounded *sha* is pronounced *kha* or *ka*, as in *minak* for *manush*, a man.

Aspiration is continually neglected. Thus we have *dērū* for *dēharū*, a temple; *gar* and *ghar*, a house; *gaṇā* and *ghaṇā*, many; *jād*, and *jhād*, jungle.

Unlike Mārwārī, the cerebral ण *ṇa* is pronounced as if it were dental.

ણ *ṇa* and સ *sa* are both pronounced as સ *sa*. When સ *sa* is initial it is pronounced as હ *ha*, and is so written in the specimens. Thus, *hārū*, all; *hūr*, swine. When it is final, it is not pronounced at all. Thus, દસ *das*, ten, is pronounced *da*. In such cases, I transliterate the word thus, *da(s)*.

There is a regular neuter gender as explained above. The suffix of the genitive is *rō* (plural, *rā*) fem. *rī*, neuter *rū*, (plural *rā*). A good example of the neuter is *māhādēv-rū dērū dēkhīū*, a temple of Mahādēva was seen. The suffix of the ablative is *tī*.

Amongst the pronouns, note the Gujarātī *pōtō*, self.

The past tense of the verb substantive is *tō*, was, thus :—

	<i>Singular.</i>	<i>Plural.</i>
Masc.	<i>tō</i>	<i>tā</i>
Fem.	<i>tī</i>	<i>tī</i>
Neut.	<i>tū</i>	<i>tā</i>

The form *tō* is probably a contraction of *atō* for the Gujarātī *hatō*, but it may also be considered to be a disaspirated form of *thō*. *Tō* also occurs in the distant Bundēli dialect of Western Hindī, and in Northern Gujarātī.

In verbs note the frequent use of *parō* and *warō* (here written *arō*) to form compound verbs as explained in the Mārwārī Grammar (*vide p. 30*).

As specimens of Sirōhī, I give a short extract from the Parable of the Prodigal Son and a folktale, both of which have been prepared for the Survey by Babu Sarat Chandra Ray Chowdhury, Private Secretary to the Maharao of Sirohi.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

कोई मिनक-रे बे दिकरा ता । वण-माय-ती नाँनके दिकरे भाबा-ने कियुँ के ओ भाबा-जी आँपणे अण धन-माय-ती जो मारे पाँती आवे जितरूँ म-ने दिओ । जरि॑ वण पोता-रो धन वाँटीने दे दीदो । गणा दाडा नाँ वुआ जरि॑ नाँनको दिकरो हार्दूँ धन भेको करीने अलगो देसा वर गो । जरि॑ वटे लुचाई-मे॑ दाडा गमायने पोता-रो धन गमाओ । तरि॑ पसे वण देस-मे॑ मोटो काङ पडिओ । जरि॑ वो कंगीर वुओ । जरि॑ वो जायने वण देस-रा रेवासिआँ-माय-ती एक-रे पागती रेवा-लागो । जरि॑ वण आदमी-ने पोता-रा खेतर-म हर सरावा हारू मेलिओ । जरि॑ वो खाखलुँ हूर खाताँ-ताँ वण-माय-ती वण-री पेट भरवा-री मरजी वुई । पण कोई मिनक वण-ने काँइँ नाँ देता-ता ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNī.

MĀRWĀRī (SIRŌHī).

SIRŌHī STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi minak-rē bē dik^arā tā. Wan-māy-tī nān^akē
A-certain man-to two sons were. Them-among-from by-the-younger
 dik^arē bhābā-nē kiyū kē, 'O bhābā-jī, āp^anē an
by-the-son father-to it-was-said that, 'O father, in-your-own that
 dhan-māy-tī jō mārē pātī āwē jit^arū ma-nē diō.'
property-among-from what to-me share may-come so-much me-to give.'
 Jarī wanē pōtā-rō dhan wātī-nē dē-didō. Gaṇā dādā nī
Then by-him his-own property divided-having was-given. Many days not
 wuā jarī nān^akō dik^arō hārū-i dhan bhēlo kari-nē
became when the-younger son all-even property together made-having
 al^agō dēsāwar gō. Jarī watē luchāī-mē dādā gamāy-nē
distant (to)-country went. Then there riotous-living-in days passed-having
 pōtā-rō dhan gamāo. Tarī pasē wan dē(s)-mē mōtō
his-own property was-wasted. Then afterwards that country-in a-great
 kāl padjō. Jarī wō kaṅgīr wuō. Jarī wō jāy-nē wan dē(s)-rā
famine fell. Then he poor became. Then he gone-having that country-of
 rēwāsiā-māy-tī ēk-rē pāg^atī rēwā lāgō. Jarī wanē wan
inhabitants-among-from one-in-of near to-live began. Then by-him that
 ad^amī-nē pōtā-rā khētar-mē hūr sarāwā hārū mēliō. Jarī wō
man-to his-own field-in swine grazing for it-was-sent. Then those
 khākh^alū hūr khātā-tā wan-māy-tī wan-rī pēt bhar^awā-rī mar^aji
husk swine eating-were that-from-among him-of belly filling-of wish
 wui; paṇ kōi minak wan-nē kāī nī dētā-tā.
became; but any man him-to anything not giving-was.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

SPECIMEN II.

एक सन्दणपूर नाम सेरूतुँ। वण-में एक धनवाको हाउकार तो। वणे-री वु हाई ती। वण वु-ने होनार केवा लागो के थे दुरमोती पेरिआँ नीं जको दुरमोती मँगावेने पेर। होनार तो अतहूँ के-ने परो-गो। जरि॑ पसे हाउकार गरे आयो। जरि॑ हाउकार-रे वुए कीउँ के म-ने दुरमोती पेरावो। जरि॑ वणे हाउकारे कीउँ के मुँ परदेस-में लेवा जाउँ-हूँ ने लावेने पेरावूँ। तरि॑ वो हाउकार अतहूँ के-ने देसावर गो। जाताँ जाताँ अलगो दरिआ कनारे गो। जायने वणे दरिआ ऊपर तीन धरणाँ कीदौँ। तरि॑ वण-ने सोइणुँ आयुँ के अठेदुरमोती नीं है। जरि॑ वो उटेने वीर-वुओ ने पासो आवतो तो। जतरे मारग-में एक महादेव-हूँ देहूँ देखिउँ। जरि॑ वो हाउकार वण देरा-में जायने बेठो। जतरा-में माहादेवजी-रो पूजारी एक बाँमण आयो ने वणे बाँमणे पूसियुँ के थुँ कुण है। जरि॑ वो केवा लागो के मुँ हाउकार हूँ। तरि॑ वण बाँमणे कीयुँ के थुँ क्युँ आयो। जरि॑ वो हाउकार बोलिओ के दुरमोती लेवा हारू आयो-हूँ। तरि॑ बाँमणे कीउँ के थुँ माहादेव-जी ऊपर धरणुँ है। जको थ-ने माहादेव-जी दुरमोती देई। जरि॑ वणे हाउकारे माहादेव-जी ऊपर धरणाँ दीदाँ। तरि॑ माहादेव-जी रात-रा बाँमण-रे सोइणे जायने कीउँ के ए बाँमण थुँ अण अँदारा वेरा-में उतरेने दुरमोती लावेने अण-ने है। जरि॑ वो बाँमण अँदारा वेरा-में उतरेने दुरमोती लावेने हाउकार-ने दीदाँ। जरि॑ वो हाउकार दुरमोती ले-ने गरे आवताँ तकाँ मारग-में एक ठग मिक्हिओ। जरि॑ हाउकारे ठग-ने देखीने मन-में विचारियुँ के मोती ठग अराँ-लेर्द। जरि॑ हाउकारे पोता-री हाउक फाडेने दुरमोती पराँ-गालिआँ। पसे वो हाउकार ठगा-रे गरे गो। जरि॑ बाटी-बीजी खायने रात-रा हँतो। जतरे ठग-री बेटी आई। जरि॑ हाउकारे पूसिउँ के थुँ कुण है। जरि॑ वा ठग-री बेटी केवा लागी के मुँ थ-ने ठगवा आई-हूँ। जरि॑ हाउकारे कीउँ के भलाई ठग। पण मारूँ एक वेण हाम्बक। जरि॑ कीउँ के का के-है। जरि॑ वणे कीउँ के थुँ पाप करे जण-में पाप-रा भागीदार गर-राँ कोई वेह के नीं। जरि॑ वा नीसि आवेने गरवाकाँ-ने पूसिउँ के मुँ पाप करूँ जण-में थे पाप-रा भागीदार हो के नीं। तरि॑ गरवाकाँ बोलिआँ के मे था-रा पाप-रा भागीदार नीं ह्हो। जरि॑ वा ठग-री बेटी पासी हाउकार पागती जायने बोली के ह्हे हाउकार मुँ थ-ने ठगुँ नीं। ने थुँ म-ने था-रे साते ले-ने जा। तरि॑ हाउकार ने ठग-री बेटी बेद्दे जणाँ रात-रा उँटे माते बे-ने हाउकार-रे गरे गिआँ ने वे जो दुरमोती लाआँ-थों जको हाउकार-री वु-ने पेराविआँ। ने पसे मजा करवा लागूँ॥

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek Sandaṇ-pūr nām sēr tū. Waṇ-mē ēk dhan-wālō hāukār
One Chandanpūr by-name city there-was. That-in one rich merchant
 tō. Wanē-ri wu hāi tū. Wan wu-nē hōnār kēwā lāgō
was. His wife beautiful was. That wife-to one-goldsmithe to-say began
 kē, 'thē dur'mōtī pēriā nī, jakō dur'mōtī māgāwē-nē
that, 'by-you royal-pearl is-worn¹ not, therefore royal-pearl procured-having
 pēr.' Hōnār tō at'rū kē-nē parō-gō. Jarī pasē
wear.' The-goldsmithe on-his-part so-much said-having went-away. Then after
 hāukār garē āyō. Jarī hāukār-rē wu-ē kiū kē,
the-merchant to-home came. Then the-merchant-of by-wife it-was-said that,
 'ma-nē dur'mōtī pērāwō.' Jarī wanē hāukārē kiū kē,
'me-to royal-pearl put-on.' Then by-that by-merchant it-was-said that,
 'mū par-dēs-mē lēwā jāū-hū; nē lāwē-nē pērāwū.'
'I foreign-country-in to-bring going-am; and brought-having will-put-on(-you).' Tarī wō hāukār at'rū kē-nē dēsāwar gō. Jātā
Then that merchant so-much said-having to-a-foreign-country went. In-going
 jātā al'gō dariā kanārē gō. Jāy-nē wanē dariā ūpar
in-going a-distant sea on-shore he-went. Gone-having that sea upon
 tīn dhar'nā kīdā. Tarī waṇ-nē sōiñū āyū kē athē dur'mōtī
three fastings were-made. Then him-to dream came that here royal-pearl
 nī hē. Jarī wō utē-nē vīr-wuō, nē pāsō āw'tō-tō; jat'rē
not is. Then he arisen-having set-out, and back coming-was; meanwhile
 mārag-mē Māhādēv-rū dērū dēkhiū. Jarī wō hāukār waṇ dērā-
on-the-road Mahādēv-of temple was-seen. Then that merchant that temple-
 mē jāy-nē bētō. Jat'rā-mē Māhādēv-jī-rō pūjārī ēk bāman
in gone-having sat. In-the-meantime Mahādēv-of priest one Brāhmaṇ
 āyō, nē wanē bām'ṇē pūsiyū kē, 'thū kuṇ hē?' Jarī
came. and by-that by-Brāhmaṇ it-was-asked that, 'thou who art?' Then
 wō kēwā lāgō kē, 'mū hāukār hū.' 'Tarī wan bām'ṇē
he to-tell began that, 'I a-merchant am.' Then that by-Brāhmaṇ

¹ Note that *dur'mōtī* being of extreme value, always agrees with participles, etc., in the neuter plural.

kiyū kē, 'thū kyū āyō? ' Jarī wō hāukār
 it-was-said that, 'thou why hast-come? ' Then the merchant
 bōliō kē, 'durāmōtī lēwā hārū āyō-hū.' Tarī bāmānē
 spoke that, 'royal-pearl to-bring for come-I-am.' Then by-the-Brāhmaṇ
 kiū kē, 'thū Māhādēv-jī ūpar dharānū dē; jakō
 it-was-said that, 'thou Mahādēv upon fasting give; then
 tha-nē Māhādēv-jī durāmōtī dēi.' Jarī wanē hāukārē
 thee-to Mahādēv a-royal-pearl will-give.' Then by-that by-merchant
 Māhādēv-jī ūpar dharānā dīdā. Tarī Māhādēv-jī rāt-rā
 Mahādēv on fastings were-given. Then (by)-Mahādēv night-at
 bāmanān-re sōinē jāy-nē kiū kē, 'ē bāman,
 the-Brāhmaṇ-to in-dream gone-having it-was-said that, 'O Brāhmaṇ,
 thū aṇ ādārā vērā-mē utārē-nē durāmōtī lāwē-nē
 thou this dark well-in descended-having royal-pearl brought-having
 aṇ-nē dē.' Jarī wō bāmaṇ ādārā vērā-mē utārē-nē
 this-to give.' Then that Brāhmaṇ the-dark well-in descended-having
 durāmōtī lāwē-nē hāukār-nē dīdā. Jarī wō
 royal-pearl brought-having the-merchant-to was-given. Then the
 hāukār durāmōtī lē-nē gare āwātā takā
 merchant the-royal-pearl taken-having to-house in-coming then
 mārag-mē ēk ṭhag miļiō. Jarī hāukārē ṭhag-nē
 the-way-on one robber was-met. Then by-the-merchant robber-to
 dēkhī-nē man-mē vichāriyū kē, 'mōtī ṭhag arā-
 seen-having mind- in it-was-thought that, 'the-pearl the-robb̄er will-take-
 lēi.' Jarī hāukārē pōtā-rī hātāl phādē-nē
 for-himself.' Then by-the-merchant his-own thigh torn-open-having
 durāmōtī parā-gāliā, Pasē wō hāukār ṭhagā-rē garē
 the-pearl was-kept. Afterwards the merchant robb̄er-in-of in-house
 gō. Jarī bāṭibijī khāy-nē rāt-rā hūtō. Jatārē ṭhag-rī
 went. Then bread-etc. eaten-having night-at slept. Then robber-of
 bēti āi. Jarī hāukārē pūsiū kē, 'thū kuṇ
 daughter came. Then by-the-merchant it-was-asked that, 'thou who
 hē?' Jarī wā ṭhag-rī bēti kēwā lāgi kē, 'mū
 art?' Then that robber-of daughter to-say began that, 'I
 tha-nē ṭhag-wā āi-hū.' Jarī hāukārē kiū kē,
 thee-to to-rob come-am.' Then by-the-merchant it-was-said that,
 'bhalāi, ṭhag; paṇ mārū ēk vēn hāmbal.' Jarī kiū
 'very-well, rob; but my one word hear.' Then it-was-said
 kē, 'kā kē-hē?' Jarī wanē kiū kē, 'thū
 that, 'what art-thou-saying?' Then by-him it-was-said that, 'thou
 pāp karē jaṇ-mē pāp-rā bhāgīdār gar-rā kōi
 sin art-doing that-in sin-of partner (members)-of-the-house any-one

wēhē kē nī." Jarī wā nīsē āwē-nē gar-wālā-n
will-be or not." Then by-her below come-having members-of-the-house-to
 pūsiū kē, 'mū pāp karū jaṇ-mē thē pāp-rā bbāgīdār
it-was-asked that, 'I sīn do that-in you sīn-of partners
 hō kē nī.' Tarī gar-wālā bōliā kē, 'mē
are or not.' Then the-members-of-the-house spoke that, 'we
 thā-rā pāp-rā bhāgīdār nī hā.' Jarī wā ṭhag-rī bētī
thee-of sin-of sharers not are.' Then that robber-of daughter
 pāsī hāukār pāgāti jāy-nē bōli kē, 'hē hāukār, mū
again the-merchant near gone-having spoke that, 'O merchant, I
 tha-nē ṭhagū nī; nē thū ma-nē thā-rē sātē lē-nē
thee-to will-rob not ; and thou me-to thee-of with taken-having
 jā.' Jarī hāukār nē ṭhag-rī bētī bēi jaṇā
go.' Then the-merchant and the-robbert's daughter both persons
 rāt-rā ūṭē-mātē bē-nē hāukār-rē garē giā nē wē
night-at camel-upon sitting the-merchant-in-of in-house went and they
 jō durāmōti lāñ-tbā jakō hāukār-rī wu-nē pērāwiā,
what royal-pearl brought-had that the-merchant-of wife-to was-put-on,
 nē pasē majā karāwā lāgā.
and then merriment to-do they-began.

FREE TRANSLATION OF THE FOREGOING.

There lived a rich merchant in a city called Chandanpur. He had a very beautiful wife. One day a jeweller said to her, 'you do not wear a royal¹ pearl. You should surely get one and wear it.' So the jeweller went home, and when the merchant came in his wife said to him that he must give her a royal pearl to put on. He said he would go off on a journey to look for one, and would bring one back to her. So he went off on his journey and at length reached the shore of a distant sea. There he fasted and prayed,² and he was told in a dream that no royal pearls were to be got there. So he got up and went on. On the road he found a temple of Mahādēva, and sat down there. The Brāhmaṇ priest of the temple came up to him and asked him who he was. He replied that he was a merchant. 'Why have you come here?' 'I am come for a royal pearl.' Said the Brāhmaṇ, 'fast and pray to Mahādēva, and he will give you a royal pearl.' So the merchant fasted and prayed to Mahādēva, and in the night the deity came to the Brāhmaṇ in a dream and told him to go down into a certain dark well where he would find a royal pearl, which he should bring up and give to the merchant. The Brāhmaṇ did so, and brought up a royal pearl which he gave as instructed.

So the merchant took the pearl and started for home. On the way he met a *Thag*.³ As soon as he saw him he thought to himself that the *Thag* would take his royal pearl from him, so he slit up his thigh, and concealed the jewel in the wound. Afterwards he went as a prisoner to the *Thag's* house, and, after he had eaten some food, lay down at night time to sleep. The *Thag's* daughter came into his room

¹ A *durāmōti*, which I translate by 'royal pearl,' is described as a name of the rarest kind of pearl.

² *Dharānō* in this story means to sit doggedly and fasting at the door of a temple or the like, to extort compliance of a demand from the idol.

³ A *Thag* combines robbery with murder.

‘Who are you?’ said the merchant. ‘I am come to rob and murder you,’ said she. ‘All right,’ said the merchant, ‘rob away. But first hear one word which I have to say to you.’ ‘What is that?’ replied she. ‘Tell me,’ said he, ‘if the other people of the house will take their fair share of the guilt of the sin you are going to commit.’ So she went downstairs and asked the people of the house if they would share the guilt. ‘We won’t be sharers in the guilt,’ said they. Then the *Thag’s* daughter came up again to the merchant, and said, ‘merchant, I’m not going to rob and murder you. Leave the place, but take me with you.’ So the merchant and the *Thag’s* daughter that very night, mounted a camel and went off to his house, where he put the royal pearl on his wife, and they lived happy ever after.

ĀBŪ LŌK-KĪ BŌLĪ OR RĀTHĪ.

The inhabitants of the villages on Mount Abu¹ consist mainly of a mixed race peculiar to the locality, who style themselves *Lōk*, i.e., the ‘people’ of Abu. Nothing definite is known about their origin. They style themselves Rājputs, and according to local tradition are the descendants of Rājputs, who settled on the mountain in the 13th century, after the building of the celebrated temple of Vrishabha-dēva, and took to themselves wives of the daughters of the aborigines. The Rājputs of the plains call them Rāthī, i.e., half-castes, a title which they resent.

Their dialect closely resembles that of the rest of Sirōhī. A good example of its mixed character will be found in the specimen, in which both the Mārwārī (*h*)ō, and the Sirōhī-Gujarātī tō are used to mean ‘was.’

As a specimen I give a short extract from an account of their customs. It may be added in explanation of it that, till lately, a young man often took his wife by stratagem. He would go out with a *sārī* concealed about his person, and, watching his opportunity, would throw it over her, when she became his wife, whether willing or not. The practice, of course, often led to family feuds, and retaliation frequently assumed the form of a raid on the offending lover’s house and the carrying off of his cattle, household goods, etc. These feuds were generally settled by the Rāj officials through a *pañchāyat* of the *Lōk*, without bloodshed; a compromise usually being effected in the shape of a fine in grain and ghee to the Rāj, and a feast to the brethren, ending with *amalpāñi*, opium water, to cement the friendship.

In the specimen we may note how the vowel scale is uncertain. We have *dūṇḍ* for *daṇḍ*, punishment, and *gānō* for *guṇō*, crime. The word *warō* used to form compound verbs in the middle voice becomes *ōrō*. The genitive ē-rū (neuter), of this, is used to mean ‘of this kind.’ Note the word *jōjē*, corresponding to the Gujarātī *jōiyē*, it is necessary. There are several Bhil words in the short specimen. Such are *khōl'rū*, a hut; *dālū*, a branch; *puṭhē*, behind.

There are several cases of dispiration. Such are *jag'rō*, a quarrel, and *gar*, a house. *Sōrī*, as usual, is for *chōrī*, theft. *Hawā-hō* is for *sawā-sō*. *Har'kō* is for *sarikhō*, like.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ-RĀTHĪ).

SIROHI STATE.

एक भाई सोरी-पेटो गर-मे बीरोत गाली-ई। भावी गर-मे गाली-है। जण-रे माते डुण्ड-मुण्ड राज-ती कीदो। तर जगरो भाँगिओ। हवा हो रुपिआ दीदा। आगे ए-रुं तुं सात पाँसरो अमोल डुण्डे-रे वास्ते तोलिओ। बीरोते-रे माते सात वराँ कजीओ कीदो। खोलराँ प्राडिओ। न्यात-मे ओ धणी जोजे नही। डाकुँ-कवाडँ कजिआवारे लीदुँ-ओरुं। तरी आहो पीया हरको भाटो उणे-रे गर-मे राखिओ कोइ नीं। उए-रे गर-मे खोलराँ पाडिने उण-रो गनो थापिओ। जण-रे माते पुठेवारुं खणवावारो मक्किओ नीं। ओठे आगे ए-रुं तुं के राजा-रुं डुण्ड-मुण्ड नों तुं। खून हौभलिओ तो वे वारो डुण्ड पडे जगरो सोटवतो-तो के ओजमतो-तो ॥

¹ The following is based on the information given in the Rajputana Gazetteer, First Edition, Vol. III, pp. 139 and ff., q.v. for further particulars.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIROHĪ-RĀTHĪ) DIALECT.

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ek bhāī sōrī-pēṭō gar-mē bīrōt gālī-ī ; bhābī
One brother thieving (i.e., privately) house-in a-woman kept-had ; brother's-wife
 gar-mē gālī-hē. Jaṇ-re mātē ḫuṇḍ-muṇḍ rāj-tī kīdō. Tarē jag-rō
house-in kept-is. Him-of on-head punishment king-from was-inflicted. Then the-dispute
 bhāgiō. Hawā-hō rupiā dīdā. Āgē ē-rū
was-settled. One-hundred-and-twenty-five rupees were-given. Formerly such (the-custom)
 tū ; sāt pāsērī amōl ḫuṇḍē-rē wāstē tōliō. Birōtē-rē
was ; (that-)seven five-seers opium punishment-of for was-weighed. The-woman-of
 mātē sāt warā kajīō kīdō. Khōl-rā pādiā. Nyāt-mē ū
on-head seven years quarrel was-made. The-huts were-destroyed. Caste-in this
 dhaṇī jōjē nahī. Dālū-kabādū kajīā-wārē
man was-required not. Branch-door-leaves (of-the-house) by-the-quarrellers
 lidū-ōrū. Tari āhō piyā har-kō bhāṭō uṇē-rē gar-mē rākhiō
were-taken-away-for-themselves. Then one pice like a-stone him-of house-in was-kept
 kōi nī. Uē-rē gar-mē khōl-rā pādē-nē uṇ-rō ganō thāpiō.
anything not. Him-of home-in huts destroyed-having him-of crime was-established.
 Jaṇ-re mātē puṭhē-wārū khanāwārō maļiō nī. Oṭhē āgē
Him-of on-head follower helper was-got not. There in-former-times
 ē-rū tū kē rājā-rū ḫuṇḍ-muṇḍ nī tū. Khūn hābhāliō
such(-custom) was that the-king-of punishment not (there-)was. Crime (if-)was-heard
 tō bē-wārō ḫuṇḍ paḍē, jag-rō sōṭawātō-tō kē ūjamātō-tō.
then two-time punishment falls, quarrel being-ended-was or being-extinguished-was.

FREE TRANSLATION OF THE FOREGOING.

A brother secretly kept a woman in his house. It was in the house of his brother's wife that he kept her. The king's officials inflicted punishment on him for this. The personal quarrel was then settled by his paying in addition a hundred and twenty-five rupees (to the persons injured). In former times he had to weigh out thirty-five seers of opium as a fine (to them). As for the woman the quarrel remained against her (i.e., she was not re-admitted to caste) for seven years. His huts would be pulled down, and he was not allowed into caste ; the branches and door leaves (of the hut) were taken away by the persons who had the quarrel with him, and not so much as a stone worth a pice

did they leave behind. His guilt was established by his hut being pulled down. There was no one who would help or assist him.

Formerly the custom was that there was no punishment in the king's court, but now, if any crime is heard of, the guilty person is twice punished, and the quarrel is at once ended or extinguished for good and all.

SĀĒTH-KĪ BŌLĪ.

Sāēth or Sāth is a tract in the extreme south-west of the Sirohi State on the Palanpur frontier. Here the Southern Mārwārī of Sirohi is so mixed with Gujarātī, that it might be classed under either language. The mixture is purely mechanical, forms of each language being used indifferently. Note the way in which, as in Northern Gujarat, *ch* is pronounced as *s*. Thus we have both *chaw̄rī* and *saw̄rī*, a marriage pavilion; *pachē* and *pasē*, afterwards. This form of speech is said to be spoken by 6,000 people. As a specimen of it I give an interesting folktale received from Sirohi.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀĒTH-KĪ BŌLĪ).

SIROHI STATE.

एक राजा उजेणी नगरी-रो धनी थो। वो राजा रात-रा बजार-मे गीओ ने वदाएत आवती-थी। वणने राजाए पुचीयु के थु कुण ह्वे। अवणारे कीयु के सु वदाएत ह्वे। एक भरामण-रे आँट लखवा-रे वास्ते जाउ-चु। राजाए पुचीउ के सु आँट लखीओ। ते वदाएत कीयु के जेवा आँट लखीस तेवा वलताँ केही जाउ। वदाएताए वो आँट लीखीओ के ए भरामण-रे नवमे मेहीने एक दीकरो आवे। दीकरो जनमतो शाँबरे तो बाप मर-जाए। वो दीकरो परणवा-रे वास्ते जाए तो चवरीआँ-मे वाग मारे। एवु केहीने वदाएत राजा पागती-थी गरे गई ॥

पचे राजाए भरामणीने धरम-बैन कीधी। पचे दीकरो जनमताँ दीकरा-रो बाप परो-सुओ ने दीकरो मोटो ह्वओ। जरे राजाए दीकरा-रे शगाई कीधी। ने जाँन-री त्यारी कीधी ने परणवा-शारू वुआ। पसे दीकरा-रे शाव-रे जाएने नही मारवा-रो पको बंदोबस्तु कर दीकराने सवरीआँ-मे बीआडीओ ने परणवीने सवरीआँ-थी उतरीने वीद वीदरणीने एक लोडारी कोठी-मे गालीने बंद करीआँ के वाग दीकराने न मारे। पसे जाँन रवाँनी हुई। तरे दीकराने वोहु केवा लागी के आँपाँ बैद्यआँने लोडारी कोठी-मे काण वास्ते गालीआँ। दीकरे कीयु के एवो वदाएताए-रो आँट लखीओ के मने सवरीआँ-मे वाग मारवारो लखीओ। जण-थी मे राजाने धरम-भाई कीदो। जरे राजाए आँपाँने लोडारी कोठी-मे गालीआँ। जरे दीकरीए कीउ के वाग केवो बे-ह्वे। तरे वणे दीकरे लोडारी कोठी-मे बेटाँतकाँ वाग-रो चेरो काडीओ। जरे उणे चेरा-रो वाग वणे-ने दीकराने परो-मारीओ। पसे जरे आवीने राजाए लोडारी कोठी उगाडी तो भरामण-रे दीकराने सुओ देखीओ ने वाग बारे नीकलीओ। तरे राजाए मने-मे जाँणीयु के वदाएता-रा आँट लखीआ बे-ह्वे सो खरा ह्वे ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀĒTH-KĪ BŌLĪ).

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ek rājā Ujēnī nag^arī-rō dhañī thō. Wō rājā rāt-rā bajār-mē
A king Ujēnī city-of lord was. That king night-at bazaar-in
 gīō, nē Wadāēt āw^atī-thī. Wañ-nē rājāē puchiyu kē, 'thu
went, and Providence coming-was. Him-to by-the-king it-was-asked that, 'thou
 kuñ hē?' Aw^anārē kiyu kē, 'mu Wadāēt hu. Ek
who art?' By-the-comer it-was-said that, 'I Providence am. A
 bharāman^a-rē āt lakh^awā-rē-wastē jāu-chu.' Rājāē puchiyu
Brāhmaṇ-to lines-of-fortune writing-for going-am.' By-the-king it-was-asked
 kē, 'su āt lakhīō?' Tē Wadāēt kiyu kē, 'jēwā
that, 'what lines were-written?' Then (by-)Providence it-was-said that, 'what
 āt lakhīs tēwā wal^atā kēhī jāu.' Wadāētāē wō
lines I-shall-write those in-coming-back having-told I-go.' By-Providence that
 āt likhīō kē, 'ē Bharāman^a-rē naw^amē mēhīnē ek dīk^arō
line was-written that, 'this Brāhmaṇ-to in-ninth in-month a son
 āvē. Dīk^arō janam^atō sāb^arē, tō bāp mar-jāē. Wō
may-come. The-son being-born he-may-hear, then the-father may-die. That
 dīk^arō paran^awā-rē-wastē jāē, tō chaw^ariā-mē wāg mārē.
son marrying-for may-go, then the-marriage-pavilion-in a-tiger may-kill.'
 Ēwu kēhīnē Wadāēt rājā pāg^atī-thī garē gaī.
This having-said Providence the-king near-from in-home went.

Pachē rājāē bharāmanī-nē dharam-bēn kidhī.
Afterwards by-the-king as-for-the-Brāhmaṇī god-sister she-was-made.
 Pachē dīk^arō janam^atā dīk^arā-rō bāp parō-muō; nē dīk^arō
Afterwards the-son on-being-born the-son-of the-father died; and the-son
 mōtō huō. Jarē rājāē dīk^arā-rē śagāī kidhī, nē
big became. Then by-the-king the-son-to betrothal was-made, and
 jāñ-rī tyārī kidhī; nē paran^awā-śārū
the-marriage-procession-of preparation was-made; and marrying-for
 wuā. Pasē dīk^arā-rē śāw-rē jāēnē,
they-became(-ready). Afterwards the-son-of father-in-law-to having-gone,
 nahī mār^awā-rō pakō bandōbast kar, dīk^arā-nē
not getting-killed-of thorough arrangement having-made, as-for-the-son

saw ^a riā-mē	biādīō,	nē	par ^a ṇāvinē
the-marriage-pavilion-in	he-was-caused-to-sit,	and	having-caused-to-marry
saw ^a riā-thī	ut ^a rīnē	vīd	vīdar ^a ṇī-nē
the-marriage-pavilion-from	having-caused-to-descend	as-for-the-bridegroom	(and-)bride
ēk lōdārī kōṭhī-mē	gālinē	band	kariā,
an iron grain-bin-in	having-placed	shut-up	they-were-made,
dīk ^a rā-nē na mārē.	Pasē	jān	kē wāg
the-son not may-kill.	Afterwards	the-marriage-procession	started became.
Tarē dīk ^a rā-nē wōhu kēwā lāgī	kē, ‘āpā bēiā-nē lōdārī	kōṭhī-mē	
Then to-the-son the-bride to-say began	that, ‘(as-)for-us two iron bin-in		
kāṇ-wāstē gāliā?’ Dīk ^a rē kīyu kē, ‘ēwō Wadātāē-rō	āt		
what-for are-we-put?’ By-the-son it-was-said that, ‘this Providence-of line-of-fate			
lakhiō kē manē saw ^a riā-mē	wāg mār-wārō	lakhiō,	
was-written that me marriage-pavilion-in	a-tiger killer	was-written.	
Jaṇ-thī mē rājā-nē dharam-bhāī kīdō.	Jarē rājāē āpā-nē		
That-from I to-the-king god-brother was-made.	Then by-the-king as-for-us-two		
lōdārī kōṭhī-mē gāliā.’ Jarē dīk ^a rīē kīu kē, ‘wāg			
iron bin-in were-placed.’ Then by-the-girl it-was-said that, ‘a-tiger			
kēwō wē-hē?’ Tarē waṇē dīk ^a rē lōdārī kōṭhī-mē hēṭā-takā			
what-sort becoming-is?’ Then by-that by-son the-iron bin-in while-sitting			
wāg-rō chērō kādiō.	Jarē uṇē chērā-rō wāg		
a-tiger-of picture was-drawn.	Then by-that picture-of (by-)tiger		
waṇē-nē dīk ^a rā-nē parō-māriō.	Pasē jarē āvīnē rājāē		
as-for-that as-for-son he-was-killed.	Afterwards when having-come by-the-king		
lōdārī kōṭhī ugādī, tō bharāmaṇ-rē dīk ^a rā-nē muō dēkhīō,			
the-iron bin was-opened, then the-Brāhmaṇ-of as-for-son dead he-was-seen,			
nē wāg bārē nīk ^a liō.	Tarē rājāē manē-mē jāṇīyu		
and the-tiger outside came-out.	Then by-the-king mind-in it-was-known		
kē, ‘Wadāētā-rā āt lakhīā wē-hē,’ sō kharā hē.			
that, ‘Providence-of lines written becoming-are,’ those true are.			

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a certain king ruled in the City of Ujjain. One night he went into the bazaar, and met the God of Fate.¹ The king asked him who he was, and he answered, 'I am Fate. I am on my way to write the lines of fortune on the brow of a Brāhmaṇ.' The king asked him what he was going to write, and Fate said he would tell him on his way back. Then Fate went on and wrote the following lines on the Brāhmaṇ's forehead,—'Nine months hence let a son be born to this Brāhmaṇ, and as

¹ *Wadæt* is a corruption of *Vidhātā*, the name of God, as the Creator and Disposer of human affairs. He is here represented as writing the lines of fate on the brow of a human being. These lines are called *āśi*. According to the usual belief he writes them on a child's forehead on the sixth night after birth, but in the present story he is represented as writing them on the brow of a full-grown man.

soon as the father hears of the birth of a son let the father die. Let the son go forth to be married, and let a tiger kill him in the marriage-pavilion.' Then Fate told the king what he had written and went home.

Then the king made the Brāhmaṇ's wife his god-sister. In process of time a son was born and the father died as it was written. By and bye, the son grew up and the king got him betrothed. Then the usual preparations for the marriage were carried out, and the son went forth to his future father-in-law's house. The king made elaborate arrangements to prevent his being killed in the marriage pavilion, and after the wedding ceremonies were concluded he shut the bride and bridegroom up in a strong iron chest like a grain bin, so that the tiger might not get at him to slay him. Then the bride began to ask the son, 'why have we two been shut up in this iron grain-bin?' The son replied that it was written in his line of fate that a tiger should kill him in the marriage pavilion, that therefore the king had made him his god-brother, and had shut them both up in the iron bin. The bride asked what a tiger was like, so the youth, seated as he was in the bin, drew a picture of a tiger. As soon as he had finished, the picture came to life and slew him. Some time afterwards the king had the bin opened, and there he found the Brāhmaṇ's son lying dead, and a great tiger leaped out of the bin and disappeared.

So the king understood that the saying was quite true that whatever was written in the lines of fate was sure to happen.

DĒORĀWĀTĪ.

Immediately to the east of the Sirōhī dialect, we find in the Marwar State a form of speech, known as Dēorāwātī, and reported to be spoken by 86,000 people. This dialect is even more mixed with Gujarātī than Sirōhī. We even find the Gujarātī interrogative pronoun *sū*, what? appearing under the form of *hū*. The Gujarātī *chhū*, and the Mārwārī *hū*, both meaning 'I am,' appear with equal frequency. On the other hand, the genitive suffix seems to be always the Mārwārī *rō*, and never the Gujarātī *nō*.

It is quite unnecessary to give specimens of this mixed form of speech.

MĀRWĀRĪ-GUJARĀTĪ.

To the south of Marwar lies the Agency of Palanpur, politically attached to the Bombay Presidency, of which the main language is Gujarātī. Along the common frontier of the two States, a mixed language is spoken, which in Marwar is called Gujarātī, and in Palanpur Mārwārī. This double nomenclature well illustrates its composite nature. It naturally varies much from place to place, and in the mouths of different people.

A large number of Musalmans, whose native language is Hindostānī, are found in Palanpur and the neighbourhood, and so we find plentiful traces of Hindostānī in this border dialect.

The specimen which I give comes from Palanpur. It is a short folk tale. The reader will note how Hindostānī and Mārwārī are mixed up, and also the free infusion of Gujarātī vocabulary. The only genuine dialectic forms seem to be the long vowels in the pronominal oblique forms *īñ*, *jīñ*, etc. This does not seem to be an error of the scribe, but to be a deliberate attempt to represent the actual pronunciation.

The estimated number of speakers of this Mārwārī-Gujarātī is :—

Marwar	30,270
Palanpur	35,000
TOTAL	65,270

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

एक सेठ-रा कने ईण-रा चार मुलाजिम दीवाक्को-रा दाहडि बच्चीस लेणे-कूँ आये। मेठ-जी-ने ईण-रा आगे टेबल-पर एक गीता-जी धर-दीनी ओर उणाँ-री बाजू-मेँ पाँच पाँच रुपियाँ-री चार ढगली-ओ कीनी। फेर सेठ-जी-ए एक नोकर-कुँ पूँसिया के थाँ-रे ओ गीता-जी चाहीजे-हे के पाँच रुपिया चाहीजे-हे। साहेब हँ पटी सकूँ नहीं। जीण-मूँ मोरे-तो पाँच रुपिया लेणा हँ। बाद सेठ-जी-ने दुसरे-कुँ पूँसिया के थाँ-रे काँडे पसंद हँ। ओ गीता-जी के पाँच रुपिया। साहेब मै पढिया-तो हँ। मगर मोरे-तो रुपिया-री गरज हँ। जीण-सूँ रुपिया लेता-हँ। तीसरे-ने भी रुपिया लीना। चौथा सकस जो चवद बरस-री उमर-रो थो। जीण-मूँ मेठ-जी-ने पूँसिया के थाँ-रे भी रुपिया चाहीजे-हे। लडके-ने जबाब दिया के साहेब मोरे-तो गीता-जी चाहीजे-हे। मै अपणी बुढी मा-के आगे पढँगा। ये कहे-कर उस-ने गीता-जी उपाड लीनी। ईण-माहे-मूँ एक सोना मोहर निकळ आई। वे देख-कर तीनूँ सकस सरम-मूँ नीचे भाक्के लगे ॥

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

TRANSLITERATION AND TRANSLATION.

Ek sēth-rā kanē īn-rā chār mulājim dīwālī-rā dāhādē bakshis
A merchant-of near him-of four servants Diwali-of on-day present
 lēnē-kū āyē. Sēth-jī-nē īn-rā āgē tēbal-par ek gītā-jī
taking-for came. The-merchant-by them-of in-front table-on a Gītā
 dhar-dīnī, or uṇā-rī bājū-mē pāch pāch rupiyā-rī chār dhagāli-ō
was-placed, and it-of side-in five five rupees-of four heaps-also
 kīnī. Phēr sēth-jī-ē ek nōkar-kū pūsiyā kē, 'thā-rē
were-made. Then by-the-merchant a servant-to it-was-asked that, 'you-to
 o gītā-jī chāhījē-hē kē pāch rupiyā chāhījē-hē?' 'Sāhēb, hū padhī
this Gītā necessary-is or five rupees necessary-are? 'Sir, I to-read
 sakū nahī. Jīn-sū mōrē-tō pāch rupiyā lēnā hē.'
am-able not. This-from to-me-indeed five rupees to-be-taken are.'
 Bād sēth-jī-nē dusrē-kū pūsiyā ke, 'thā-rē kāi
Afterwards the-merchant-by the-second-to it-was-asked that, 'you-to what
 pasand hē, o gītā-jī kē pāch rupiyā?' 'Sāhēb, mē padhiyā-tō
pleasing is, this Gītā or five rupees? 'Sir, I educated-indeed
 hū; magar mōrē-tō rupiyā-rī garaj hē. Jīn-sū rupiyā
am; but to-me-indeed rupees-of concern is. This-from rupees
 lētā-hū.' Tisrē-nē bhī rupiyā līnā. Chōthā sakas jō
taking-I-am. The-third-by also rupees were-taken. The-fourth person who
 chawad baras-rī umar-rō thō; jīn-sū sēth-jī-nē pūsiyā kē,
fourteen years-of age-of was; him-from the-merchant-by it-was-asked that,
 'thā-rē bhī rupiyā chāhījē-hē?' Laḍkē-nē jabāb diyā kē,
'you-to also rupees necessary-are? 'The-boy-by answer was-given that,
 'Sāhēb, mōrē-tō gītā-jī chāhījē-hē. Mē apṇī budhī mā-kē
'Sir, to-me-indeed the-Gītā necessary-is. I my-own old mother-of
 āgē padhūgā.' Yē kahē-kar us-nē gītā-jī upād-līnī. Īn-māhē-sū
in-front will-read. This said-having him-by the-Gītā was-listed. It-in-from
 ek sōnā mōhar nīkāl āi. Wē dēkh-kar tīnū sakas
a gold corn having-issued came. That seen-having the-three persons
 saram-sū nīchē bhālānē lagē.
shame-from downwards to-look began.

FREE TRANSLATION OF THE FOREGOING.

A certain merchant had four servants, and on the day of the Diwālī festival, they came to him for the customary presents. The merchant set a table in front of them, and on it put a copy of the Bhagavad Gitā¹ and round it four piles of five rupees each. Then he asked one of his servants which he would have,—the Gitā or five rupees. ‘Sir,’ replied he, ‘I don’t know how to read. Hence, for my part, it’s five rupees that I must take.’ Then the merchant asked the second what his choice was,—the Gitā or five rupees. ‘Sir,’ said he, ‘it is true that I can read; but, for my part, rupees are what I want. Therefore I am taking them.’ So also the third servant elected to take the rupees. The fourth was a lad of fourteen years, and the merchant asked him, saying, ‘I suppose you too are going to choose the rupees.’ But the boy replied, ‘Sir, for my part, I want the Gitā, and I’ll read it to my old mother.’ So he lifted up the volume, and lo and behold, there fell out of it a golden coin. When the others saw this, all they could do was to hang their heads in shame.

¹ One of the Hindū Scriptures. It is accounted very holy.

WESTERN MĀRWĀRĪ.

The country to the north and west of Jodhpur in Marwar is one vast sandy plain, called the *Thal* or sandy waste, which, commencing in Marwar, stretches into Bikaner on the north and into Jaisalmer, Sind and Mallani on the west and south. The dialect of the *Thal* of Bikaner will be dealt with later on. The dialect of the rest of the *Thal* may be styled 'Western Mārwārī.'

Immediately to the west of Mārwārī, the language is Sindhi, and hence Western Mārwārī is Mārwārī more or less mixed with that language. Everywhere it is clearly Mārwārī in the main, the Sindhi element, even when it is most prominent, playing quite a subordinate part. We may consider Western Mārwārī under two heads:—*Thaḷī* proper and the mixed dialects.

Thaḷī proper is spoken in North-West Marwar and in East Jaisalmer. In West Jaisalmer the language is the Tharēlī dialect of Sindhi, and in the south centre of that State there are a few speakers of Dhaṭkī, one of the mixed dialects. The dividing line between Tharēlī Sindhi and *Thaḷī* runs about ten miles to the west of the town of Jaisalmer.

To the north of Jaisalmer lies the State of Bahawalpur, in which Lahndā is the main language.

The following is the estimated number of speakers of Western Mārwārī:—

<i>Thaḷī</i> proper :—	
Marwar	380,900
Jaisalmer	100,000
	—————
	480,900
Mixed dialects	204,749
	—————
TOTAL . .	685,649

The mixed dialects will be dealt with subsequently. The principal is the Dhaṭkī of Thar and Parkar and Jaisalmer.

Thaḷī proper is in the main good Mārwārī, it has a slight admixture of Sindhi, and also of the Gujarātī spoken further south. I give two specimens of it, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a popular song. The *Thaḷī* of Marwar in no way differs.

The following are the main peculiarities illustrated by the specimens.

Amongst the signs of the influence of Sindhi we may note that a final short *a* is often pronounced in a monosyllabic word with a heavy vowel. Thus *tīna*, not *tīn*, three; *satta*, seven; *atṭha*, eight; *gāya*, cow; but *kān*, not *kana*, an ear, and *nak*, not *naka*, a nose, because the vowel is not a heavy one. So also, as in Sindhi, we often find short vowels where other Indian languages have long ones. Thus *nak*, not *nāk*, a nose; *hath*, not *hāth*, a hand; *ākh*, not *ākh*, an eye. The pleonastic termination *dō* or *rō* occurs both in Eastern and in Western Rājasthānī, but it is especially common in *Thaḷī* and Sindhi. Thus *chhōṭō-rō*, the younger. The word for 'one' is *hēkē*, compare Sindhi *hik* or *hiki-rō*. The words *mā-jō*, my, *tū-jō*, thy, have the Sindhi suffix *jō* of the genitive.

On the other hand, the influence of Gujarātī is seen in words like *bē*, two: *dikrō*, a son, and in the future formed with *s* as in *jāś* (pronounced *jāish*), I will go.

In the declension of nouns, we may note that nouns, etc., of the form *ghōrō*, with a final *ō*, form the oblique singular in *ē*, not *ā*. Their nominative plural ends in *ā* and the oblique plural in *ā* as usual. Thus, from *hukkō*, a *hukka*, we have a genitive *hukkē-rō*; *bhalō māṇas*, a good man; *bhalē māṇas-rō*, of a good man; *bhalā māṇas*, good men; *bhalā māṇasā-rō*, of good men; *thā-rē bāp-rē ghar-mē*, in your father's house; *mā-jē kākē-rē dik-rē-rō biyā*, the marriage of the son of my uncle.

The postposition of the accusative dative is *nā*. In other respects the declension of nouns does not differ from that in Standard Mārwārī.

Pronouns.—The declension of the personal pronouns is peculiar. The words for 'my' and 'thy' (only in the singular) take the Sindhī termination *jō*, of the genitive, instead of the Mārwārī *rō*. Thus *mā-jō*, my; *tā-jō*, thy; but *mhā-rō*, our; *thā-rō*, your. Another form of a possessive genitive occurs in *mayālō*, mine; *tayālō*, or *teālō*, thine. 'I' is *hā*; obl. sg. *mā*; ag. sg. *mē*; nom. pl. *mhē*; obl. and ag. pl. *mhā*. 'Thou' is *tū* or *tā*; obl. sg. *tā*; ag. sg. *tē*; nom. pl. *thē*; obl. and ag. pl. *thā*.

The demonstrative pronouns are *ē*, this, *ō*, that, as follows :—

Singular.		Plural.	
Nom.	Ag. and Obl.	Nom.	Ag. and Obl.
ē, this	<i>iye</i> .	ē	<i>iyā</i> .
ō, that, he	<i>uuē</i> .	ō	<i>uuā</i> .

Jikō, he, who, etc., as usual; *kūn*, who? *hē-rō*, of whom? *kī*, what? *kī*, anything; *kyā*, why?

CONJUGATION.

Auxiliary Verbs and Verbs Substantive.—The present tense of the verb substantive is *āi*, am, art, is, are, which does not change for number or person. Sometimes it appears in the form *ē* or *ī*, and *ī* is the regular form used as an auxiliary.

The past is *hātō*, fem. *hātī*, plural (masc.) *hātā*, (fem.) *hātī*. We also have *tō* instead of *hātō*.

Finite Verb.—The present definite is formed by adding the auxiliary *ī* to the simple present. Thus—

Singular.	Plural.
1. <i>mārā-i</i>	<i>mārā-i</i> .
2. <i>mārē-i</i>	<i>mārō-i</i> .
3. <i>mārē-i</i>	<i>mārē-i</i> .

The imperfect is formed with *hātō* or *tō*. Thus *mārātō-hātō* or *mārātō-tō*.

The Future is formed on the Gujarāti system. Thus—

Singular.	Plural.
1. <i>māris</i>	<i>mārāśā</i>
2. <i>māris</i>	<i>mārāśo</i>
3. <i>mārāśē</i>	<i>mārāśē</i>

It will be observed that the second person singular is the same as the first person singular, thus agreeing with some of the dialects of north Gujarat. In south Gujarat it is the third person singular which is the same as the second person.

In other respects the regular conjugation does not differ from that of Standard Mārwārī.

There are, as usual, many contracted forms, such as *kayō*, said ; *rayō*, remained ; *rē-i*, is remaining ; *payō*, fallen ; *mō*, dead.

The termination *ar* of the conjunctive participle is often written as a separate word. Thus *uṭh-ar* (उठ-आर) instead of उठर *uṭhar*, having arisen.

The Rājasthānī negative *kō-nī* or *kōy-nī* is common. *Kōy dēw'tō kōy-nī*, no one used to give ; *thā̤ kō-diyō-nī*, thou gavest not.

I give two specimens of Thālī, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a folk song.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNI.

MĀRWĀRĪ (THALI).

JAISALMER STATE.

SPECIMEN I.

हेके मनख-रे वे दिकरा हँता । उवाँ-माँय-सूँ छोटोडे बाप-नाँ कयो अरे बाप माँ-जी पत्ती-रो धन होवे जिको म-नाँ दो । ताणो उवे आप-रो धन उवाँ-नाँ बैच दियो । जिके-सूँ पछे बेगो-ईज छोटोडो दिकरो आप-रो सोय धन भेको ले परदेस उवो-ग्यो । अर उथे लुचार्ड-मे॒ दिन कढते आप-रो धन खोय-दियो । जाणो ओ सारी ओथी-पोथी खोय-रयो ताणो उवे देस-मे॒ भारी काठ पयो अर उवे-नाँ तंगचार्ड होवण लगो । पछे उवे देस-रे हेके कने जाय रवण लगो । जिके उवे-नाँ सूअर चरावण-नाँ आप-रे खेताँ-मे॒ मेलियो । अर ओ सूअराँ-रे खावणे-रे छीतुराँ-सूँ आप-रो पेट भरणे चावतो-तो । अर कोय उवे-नाँ कीं देवतो कोय-नी । ताणो उवे-रो अकल ठा आर्द अर कवण लगो के माँजे बाप-रे किता-ईै॑ मजूरों-नाँ पेट भरण-सूँ बत्ती रोटियाँ मक्के-ईै॑ अर हूँ भूख मराँ-ईै॑ पयो । हूँ उठ-अर आप-रे बाप कने जार्दश अर उवे-नाँ कर्दश बाप-जी मे॒ भगवान-रो अर थाँ-रो पाप कियो-ईै॑ । हूँ बके थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । म-नाँ आप-रे मजूराँ-मे॒ घतो । पछे ओ उठ-अर आप-रे बाप कने गयो । पण ओ अघो-ईज हँतो का इती-मे॒ उवे-रे बाप उवे-नाँ देख-अर दया की अर दौड-अर गकबाँणी घती । अर उवे-रो बको लियो दिकरे उवे-नाँ कयो बाप-जी मे॒ भगवान-रो अर थाँ-रो पाप कियो-ईै॑ । हूँ बके थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । पण बाप आप-रे चाकराँ-नाँ कयो के असल कपड़ा कढ-अर इये-नाँ पेरावो उवे-रे हथ-मे॒ बींटी अर पगाँ-मे॒ पगरखी पेरावो । अर आपाँ हरख अर गोठ करजे । क्योंके ए माँजो दिकरो मो तो बके जीवियो ईै॑ । गुँड़जियो तो बके लधो-ईै॑ । पछे ओ हरख करण लगा ॥

उवे बखत उवे-रो बडो दिकरो खेत-मे॒ हँतो । अर जाणो ओ घर कने आयो ताणो उवे बाजे अर नाच-रो खड़को सुणियो । अर उवे चाकराँ-माँय-सूँ हेके-नाँ आप-रे कने तेड़-अर पूछियो के ए की ए । उवे उवे-नाँ कयो के ता-जो भार्द आयो-ईै॑ अर ता-जे बाप उवे-रे राजी-खुशी आवण-री गोठ की-ए । पण उवे-नाँ रीस आर्द अर माँय नी जावण लगो । ताणो उवे-रो बाप बार आय-अर उवे-नाँ मनावण लगो । उवे बाप-नाँ जवाब दीयो के देखो हूँ इताँ बरसाँ-सूँ थाँ-री चाकरी पयो कराँ-ईै॑ । अर कदे थाँ-रे हुकम-नाँ ओलंघियो कोय-नी । अर थाँ म-नाँ आप-रे वेलियाँ भेकी गोठ करण-रे वास्ते कदे हेक बकरियो को॒-दियो-नी । पण ए दिकरो जिको थाँ-रो धन पातरियाँ भेको उडाय आयो-ईै॑ जिके-रे आवते-ईै॑ थाँ गोठ परी-की । बाप उवे-नाँ कयो वेटा तूँ सदा-ईै॑ माँ-जे भेको ईै॑ अर जिको मयाली आथी-पोथी आँई ओ सोय तेआली ए । पण खुशी अर हरख करणे चार्द्जतो-तो क्योंके ए ता-जो भार्द मो तो बके जीवियो ईै॑ । गुँड़जियो तो बके लधो-ईै॑ ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

JAISALMER STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hēkē	manakh-rē	bē	dik ^a rā	hātā.	Uwā̃-mā̃y-sū
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>
chhōtō-rē	bāp-nā̃	kayō,	'arē	bāp,	mā̃-ji patti-rō
<i>the-younger-boy</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>'O</i>	<i>father,</i>	<i>my share-of</i>
dhan	hōwē	jikō	ma-nā̃	dō.	āp-rō dhan
<i>wealth</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Then by-him his-own wealth</i>
uwā̃-nā̃	bēch		diyō.	Jikē-sū	pachhē bēgō-ij
<i>them-to</i>	<i>having-divided</i>		<i>was-given.</i>	<i>That-from</i>	<i>after immediately</i>
chhōtōrō	dik ^a rō	āp-rō	sōy	dhan	bhēlō lē
<i>the-younger</i>	<i>son</i>	<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>together having-taken</i>
par-dēs	uwō-gyō.	Ar	uthē	luchāī-mē	din kadh ^a tē
<i>foreign-country</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>riotousness-in</i>	<i>days passing</i>
āp-rō	dhan	khōy-diyō.	Jāṇō	ō	sārī othī-pothī
<i>his-own</i>	<i>wealth</i>	<i>was-squandered.</i>	<i>When</i>	<i>by-him</i>	<i>all property</i>
khōy-rayō,	tāṇō	uwē	dēs-mē	bhārī	kāl payō
<i>was-squandered-away,</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine fell,</i>
ar	uwē-nā̃	taṅg ^a chāī	hōwan	lagī.	Pachhē uwē dēs-rē
<i>and him-to</i>	<i>want</i>	<i>to-be</i>	<i>began.</i>	<i>Afterwards</i>	<i>that country-of</i>
hēkē	kanē	jāy	rawaṇ	lagō.	Jikē uwē-nā̃ sūar
<i>one near</i>	<i>having-gone</i>	<i>to-live</i>	<i>he-began.</i>	<i>Whom-by</i>	<i>him-to swine</i>
charāwaṇ-nā̃	āp-rē	khētā̃-mē	mēliyō.	Ar ō	sūarā̃-rē
<i>to-feed</i>	<i>his-own</i>	<i>fields-in</i>	<i>it-was-sent.</i>	<i>And he</i>	<i>swine-of</i>
khāw ^a nē-rē	chhīturā̃-sū	āp-rō	pēt	bhar ^a ṇō	chāw ^a tō-tō ; ar
<i>eating-for</i>	<i>husks-with</i>	<i>his-own</i>	<i>belly</i>	<i>to-fill</i>	<i>wishing-was ; and</i>
kōy	uwē-nā̃	kī	dēw ^a tō	kōy-nī.	Tāṇō uwē-rī akal
<i>anybody</i>	<i>him-to</i>	<i>anything</i>	<i>was-giving</i>	<i>not.</i>	<i>Then him-of senses</i>
thā	āī	ar	kawāṇ	lagō	kē, 'mājē bāp-rē kitā̃
<i>right</i>	<i>came</i>	<i>and</i>	<i>to-say</i>	<i>he-began</i>	<i>that, 'my father-to how-many</i>
majūrō-nā̃	pēt	bharaṇ-sū	battī	rōtiyā̃	maṇē-ī, ar
<i>labourers-to</i>	<i>belly</i>	<i>filling-than</i>	<i>more</i>	<i>bread</i>	<i>being-obtained-is, and</i>

hū bbūkh marā-ī payō. Hū uṭh-ar áp-re
 I of-hunger dying-am fallen. I having-arisen my-own
 bāp kanē jāś ar uwē-nā kāś, "bāp-jī, mē
 father near will-go and him-to will-say, "father, by-me
 Bhagwān-rō ar thā-rō pāp kiyō-ī; hū balē
 God-of and you-of sin been-done-has; I now
 thā-rō dikrō kuwāwan-rē lāyak kōy-nī; ma-nā áp-re
 your son being-called-for worthy am-not; me-to your-own
 majūrā-mē ghatō." Pachhē ō uṭh-ar áp-re bāp kanē
 labourers-in put." Afterwards he having-arisen his-own father near
 gayō. Paṇ ō aghō-ij hātō kā iti-mē uwē-re
 went. But he yet-a-far was that the-meantime-in his
 bāp uwē-nā dēkh-ar dayā kī, ar daur-ar galbānī
 by-father him-to having-seen compassion was-made, and having-run embracing
 ghati, ar uwē-rō bakō liyō. Dikrē uwē-nā kāyō, 'bāp-jī,
 was-put, and his kiss was-taken. By-the-son him-to it-was-said, 'father,
 mē Bhagwān-rō ar thā-rō pāp kiyō-ī. Hū balē thā-rō dikrō
 by-me God-of and you-of sin been-done-has. I now your son
 kuwāwan-rē lāyak kōy-nī. Paṇ bāp áp-re chāk'rā-nā
 being-called-for worthy am-not. But by-the-father his-own servants-to
 kāyō kē, 'asal kapṛā kaḍh-ar iyē-nā pērāwō, uwē-re
 it-was-said that, 'excellent clothes having-taken-out this-to put-on, his
 hath-mē bītī ar pagā-mē pagar'khī pērāwō; ar āpā harakh ar
 hand-in a-ring and feet-in shoes put; and (let-)us rejoicing and
 gōt̄h karājē; kyō-kē ē mājō dikrō mō tō, balē jīviyō ī;
 feasting make; because-that this my son dead was, again alive is;
 gūjīyō tō, balē ladhō-ī. Pachhē ō harakh karaṇ lagā.
 lost was, again found-is. Afterwards they merriment to-make began.
 Uwē-bakhat uwē-rō bādō dikrō khēt-mē hātō. Ar jānō ō
 At-that-time his elder son field-in was. And when he
 gbar kanē āyō tānō uwē bājē ar nāch-rō khar'kō suṇiyō. Ar
 house near came then him-by music and dancing-of sound was-heard. And
 uwē chāk'rā-māy-sū hēkē-nā áp-re kanē tēr-ar pūchhiyō kē,
 him-by servants-from-among one-to his-own near having-called it-was-asked that,
 ē ki ē? Uwē uwē-nā kāyō kē, 'tā-jō bhāi āyō-ī,
 this what is? Him-by him-to it-was-said that, 'thy brother is-come,
 ar tā-jē bāp uwē-rē rājī-khuśi āwaṇ-rī gōt̄h kī-ē.' Paṇ
 an'l thy father him-of safe-and-soun'l coming-of a-feast has-done. But
 uwē-nā rīs āī ar māy nī jāwan lagō.
 him-to anger came and within not to-go he-began.
 Tānō uwē-rō bāp bār āy-ar uwē-nā manāwan lagō.
 Then him-of father out having-come him-to to-entreat began.

Uwē bāp-nā̄ jawāb dīyō kē, 'dēkhō, hū itā̄ bar-sā̄-sū
Him-by father-to reply was-given that, 'see, I so-many years-from
 thā̄-rī chāk̄-rī payō-karā̄-ī; ar kadē thā̄-rē hukam-nā̄ olaṅghiyō
your service have-been-doing; and ever your order-to it-was-transgressed
 kōy-nī; ar thā̄ ma-nā̄ āp-rē bēliyā̄ bhēli gōṭh karaṇ-rē wāstē
not; and by-you me-to my-own friends with feast doing-of for
 kadē hēk bak̄-riy-ō kō-diyō nī. Pañ ē dik̄-rō jikō thā̄-rō dhan
ever one kid-even was-given not. But this son who your wealth
 pātariyā̄ bhēlō uḍāy . āyō-ī, jikē-rē āwātē-ī thā̄
harlots with having-wasted come-is, him-of just-on-coming by-you
 gōṭh pari-kī. Bāp uwē-nā̄ kayō, 'bēṭā, tū
a-feast has-been-made. By-the-father him-to it-was-said, 'son, thou
 sadā-ī mā̄-jē bhēlō ī ar jikō mayālī āthī-pōthī ā̄ ī ō sōy
always-even me-of in-company art and what my property is that all
 teālī ē. Pañ khuśi ar harakh kar-nō chāi-jātō tō, kyō̄-kē
thine is. But happiness and rejoicing to-do necessary was, because-that
 ē tā̄-jō bhāi mō tō, balē jīviyō ī; gūijiyō-tō, balē ladhō-ī.
this thy brother dead was, again alive is; was-lost, again found-is.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNI.

MĀRWĀRĪ (THALĪ).

STATE JAISALMER.

SPECIMEN II.

आई आई ढोला बणजारे-री पोठ ।
 तमाकू लायो रे माँ-जा गाढा मारू सोरठी ।
 रे म्हाँ-रा राज ॥

आण उतारी बडले-रे हेठ ।
 बडलो छायो रे माँ-जा गाढा मारू जाभे मोतिये ।
 रे म्हाँ-रा राज ॥

लेशे लेशे मिरदाराँ-रो साथ ।
 कायेक लेशे गाढे मारू-रा बामण वाणिया ।
 रे म्हाँ-रा राज ॥

कहे रे बाणीडा तमाकू-रो मोल ।
 कये-रे पारे माँ-जा गाढा मारू तमाकू चोखी ।
 रे म्हाँ-रा राज ॥

रुपये-री दीनी अध टाँक रे ।
 म्होर-री दीनी म्हाँ-री साची सुंदर पा-भरी ।
 रे म्हाँ-रा राज ॥ ५ ॥

सोने रुपे-रा चेलइया घडाय ।
 रुपे-री डाँडी रे गाढा मारू भली तोले ।
 रे म्हाँ-रा राज ॥

रातडली रे भँवर गई अध रात ।
 मोडा क्याँ पधारिया रे माँ-जा गाढा मारू भँवर जी ।
 रे म्हाँ-रा राज ॥

गया-ता गया-ता गोरा दे साँझणाँ-रे साथ रे ।
 हुक्को हजारी छाकियो माँ-जी साची सुंदर छाकियो ।
 रे म्हाँ-रा राज ॥

हुक्के-री आवे भुँडी बास उपराँठा पोढो रे ।
 हुक्को थाँ-रो तालरिये पटकाय चिलम पटकावाँ रावले चोबटे ।
 रे म्हाँ-रा राज ॥

आवे रे आवे गोरा हे थाँ-ई-पर रीस ।
परणीजे ले आवाँ पुगळ-गढ़-री पदमणी ।
रे म्हाँ-रा राज ॥ १० ॥

परणो भवर पाँच पचीस ।
में भाभे-जी-रे बेटी लाडकी रे माँ-जा गाढा मारू ।
रे म्हाँ-रा राज ॥

आगे रे आगे घोडाँ-री घमसाँण ।
भाँसिया रे रथ माँ-जी सोकड़ बेरण-रो बाजणे ।
रे म्हाँ-रा राज ॥

भालाँ भालाँ बुडले-री लगाम ।
कडियाँ-रो भालाँ रे गाढा मारू-रो कटारो ।
रे म्हाँ-रा राज ॥

आँगणिये रे मुँगड़ला रळकाय ।
पितलक भागे रे माँ-जी सोकड़ बेरण सावकी ।
रे म्हाँ-रा राज ॥

आँगणिये घरट रोपाय रे ।
काँने न सुणाँ माँ-जी सोकड़-नाँ बोलती ।
रे म्हाँ-रा राज ॥ १५ ॥

आडी आडी भीतड़ली चुणाय रे ।
अँखिये न देखाँ माँ-जी सोकड़ली-नाँ मालती ।
रे म्हाँ-रा राज ॥

हाँयड़-ले रे रमाया बासंग नाग ।
बिच्छू-री खाधी माँ-जी गाढा मारू हँ तो नहीं डराँ ।
रे म्हाँ-रा राज ॥

जाजमडी रे थाँ-ई-री ढलाय ।
बेक्कीड़ा तड़ावाँ रे गाढे मारू-रा साँदणा ।
रे म्हाँ-रा राज ॥

लाँगाँ डोडाँ-री धँयड़ली रे दुखाय ।
हाथाँ-सूँ चाडाँ रे भँवर-जी-रा चिलमिया ।
रे म्हाँ-रा राज ॥

सोने रुपे-रो हुक्कैयो कराय ।
मोतीड़े जडावाँ रे गाढे मारू-री चिलमडी ।
रे म्हाँ-रा राज ॥ २० ॥

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

STATE JAISALMER.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āī āī, dhōlā, baṇ^ajārē-rī pōṭh.

Came came, beloved, a-merchant-of package.

Tamākū lāyō, rē mā-jā gāḍhā mārū, sōraṭhī.

Tobacco he-brought, O me-of intimate friend, of-Kāṭhiāwād.

Rē mhā-rā rāj.¹

O me-of prince.

Āṇ utārī bad^alē-rē hēṭh.

Having-brought it-is-put-down a-fig-tree-of under.

Bad^alō chhāyō, rē mā-jā gāḍhā mārū, jājhē mōtiyē.

The-fig-tree was-adorned, O me-of intimate friend, with-numerous pearl.

Lēsē lēsē sirādārā-rō sāth.

Will-take will-take Sardārs-of party.

Kāyēk lēsē gāḍhē mārū-rā Bāmaṇ Bāniyā.

A-little will-take intimate friend-of Brāhmaṇ Baniyā.

Kahē, rē bāṇi-ṛā, tamākū-rō mōl,

Tell, O Baniyā, the-tobacco-of price,

Kayē-rē pārē, mā-jā gāḍhā mārū, tamākū chōkhī.

What-of circumstance, me-of intimate friend, tobacco excellent.

5 Rupayē-rī dīnī adh tāk rē;

A-rupee-of is-given half chittuck O ;

Mhōr-rī dīnī, mhā-rī sāchī sundar, pā-bhari.

A-mohar-of is-given, me-of true beautiful, a-quarter-of-a-seer-full.

Sōnē rūpē-rā chēlāiyā ghaḍāy,

Gold silver-of scales having-formed,

Rūpē-rī dāḍī, rē gāḍhā mārū, bhalī tōlē.

Silver-of scale-beam, O intimate friend, well weigh.

Rātad^ali, rē bhāwar, gai adh rāt;

Night, O darling, passed half night ;

¹ This line is repeated as a refrain after each verse. I shall not give it again in the transliteration.

Mōdā kyā padhāriyā, rē mā-jā gādhā mārū bhāwar-jī?
Late why arrived, O me-of intimate friend darling!
 Gayā-tā gayā-tā, gōrā dē, sāinā-re sāth rē,
(We-)gone-had gone-had, fair body, companions-of with O,
 Hukkō hajārī chhākiyō, mā-jī sāchī sundar,
A-hukka worth-a-thousand(-rupees) was-smoked, me-of true beautiful,
 chhākiyō.
was-smoked.

Hukkē-rī āwē bhuṇḍī bās, upārātā pōdhō rē,
Hukka-of comes fetid smell, turning-away sleep O,
 Hukkō thā-rō tālariyē paṭkāy, chilam patākāwā
Hukka thee-of on-open-ground having-thrown, the-bowl I-will-cause-to-be-dashed
on-public cross-road.

10. Āwē rē āwē, gōrā dē, thā-i-par rīs;
There-comes O comes, fair body, thee-even-on anger;
 Parānijē lē āwā Pugāl-gad̄h-rī padāmaṇī.
Having-married having-taken I-will-come Pugal-garh-of a-padminī.

Parānō, bhāwar, pāch pachīs;
Marry, darling, five twenty-five;
 Mē bhābhē-jī-rē bētī lād̄kī, rē mā-jā gādhā mārū.
I father-of daughter beloved, O me-of intimate friend.
 Āgē rē āgē ghōdā-ri ghamāsāṇ,
In-front O in-front horses-of crowd,
 Bhāsiyā rē rath mā-jī sōkar bēraṇ-rō bājāṇō.
Behind O carriage me-of rival enemy-of sounding.

Jhālā jhālā ghuḍlē-rī lagām,
I-may-catch catch horse-of bridle,
 Kadiyā-rō jhālā rē gādhā mārū-rō katārō.
Loins-of I-may-catch O intimate friend-of dagger.
 Āganiyē rē mūgaṛālā ralākāy,
In-the-courtyard O mung-grain having-scattered,
 Pitlak bhāgē rē mā-jī sōkar bēraṇ sāwākī.
Having-slipped may-break O me-of rival enemy co-wife.

15. Āganiyē gharat rōpāy rē,
In-the-courtyard a-millstone having-set-up O,
 Kānē na sunā mā-jī sōkar-nā bōlātī.
By-ear not I-may-hear me-of rival speaking.
 Ādī ādī bhītaṛli chūṇāy rē,
Across across a-small-wall having-built O,
 Ākhiyē na dēkhā mā-jī sōkarli-nā mālātī.
With-the-eye not I-may-see me-of rival walking-about.

Hāthār-lē rē ramāyā bāsaṅg nāg,
With-the-hand O have-been-played-with venomous snakes,
 Bichchhū-rī khādhī, mā-jī gādhā mārū, hū tō nahī ḍarā.
Scorpion-of sting, me-of intimate friend, I indeed not fear.
 Jājam-ṛī rē thā-i-ṛī dhalāy,
Carpet O thee-indeed-of having-caused-to-be-spread,
 Bēli-rā tēdāwā rē gādhē mārū-rā sāinā.
Friends I-may-call O intimate friend-of companions.
 Lāgā dōdā-ṛī dhūyarli rē dukhāy,
Cloves cardamoms-of fire-bowl O having-lit-up,
 Hāthā-sū chāḍā rē bhāwar-jī-rā chilamiyā.
Hands-with I-may-fill-with-fire O darling-of the-hukka-bowl.

20 Sōnē rūpē-rō hukaiyō karāy,
Gold silver-of hukka having-caused-to-be-made,
 Mōti-rē jadāwā rē gādhē mārū-ṛī chilam-ṛī.
With-pearls I-may-get-it-studded O intimate friend-of the-hukka-bowl.

FREE TRANSLATION OF THE FOREGOING.

Wife addresses husband.—O my intimate friend ! A merchant has arrived with packages of Kāthiāwār tobacco laden on bullocks.

O my intimate friend ! He has put down the packages under a fig tree which seems adorned (by the tobacco) as if it were studded with numerous pearls.

It will be purchased by Sardārs and a little by the Brahmanas and Baniās of my intimate friend.

Wife to the tobacco merchant.—O Baniā ! tell me the circumstance of the tobacco and at what rate you will sell it.

Wife to her husband.—O my intimate friend, the tobacco is an excellent one.

Tobacco merchant replies.—O my beautiful damsel. I have sold half a chittack of tobacco for a rupee and one quarter of a seer for a gold mohar.

Wife addresses merchant.—O my friend, have the scales and the beam made of gold and silver and weigh the tobacco properly.

After a few days the husband having come home late at night the wife says.—O my intimate friend, my darling ! Why have you come so late as when half the night has passed ?

Husband answers.—O fair coloured, true, and beautiful damsel ! I had gone for a walk with my friends and there we smoked a hukka worth a thousand rupees.

Wife with an anger.—A fetid smell of a hukka comes from your breath. Turn your face to the other side and sleep. I would throw away the hukka on the open ground and its bowl on the public cross-road.

Husband's answer.—I am displeased with you, O fair coloured and beautiful damsel, I will now get the Padminī from Pugal and marry her.¹

¹ Pugal or Pungal is a famous fortress of West Rajputana. Padminī is the name of the most excellent kind of women.

Wife says.—Never mind, O my lover, you may marry five or twenty-five such women. I am a darling daughter of my father.

The husband then goes to marry and returns with his new wife. The former wife says.—Numerous horses are in front, and in the rear is heard the sound of the carriage of my rival wife and enemy.

I may catch my husband by the reins of the horse ridden by him or by the dagger fastened by him at his loins.

I will strew *mung* grain on the courtyard so that my rival may slip and break her leg.

I will get a millstone set up in the courtyard and have it worked, so that I may not hear the voice of my rival.

I will get a wall built across that I may not see my rival walking about.

The wife gets courage again and says.—I have played with venomous snakes and I am not afraid of a scorpion sting.

Then again becomes softened and entreats her husband.—Let me get a carpet spread and let me invite your companions to sit on it with you : having lit the burning charcoal, let me myself fill the bowl of your hukka with cloves and cardamoms.

Let me get you a hukka made of gold and silver, and let me have its bowl studded with pearls.

MIXED MĀRWĀRĪ AND SINDHĪ.

The word *Dhāt* means 'desert,' and it is applied specifically to the desert tract of the Sind district of Thar and Parkar as well as to the adjoining portion of the State of Jaisalmer. Native authorities say that it includes the following towns:—

In Thar and Parkar—

- Umarkot.
- Chhor.
- Gadhra.
- Mitti.
- Rangdar.
- Chachra.
- Jaisinghdar.

Chelar.

Parno.

Naursar.

Gundra.

In Jaisalmer—

Mayajlar.

Khuri of Samkhabba Pargana.

The district of Thar and Parkar consists of three tracts, (1) the *Pat* or plain of the Eastern Nara, in the North-West and Centre-West of the district; (2) the *Parkar* tract to the South-East; and (3) the *Thar* or desert (corresponding to the *Dhāt*). The language of the Pat is Sindhi. That of the Parkar tract is Sindhi, and, in the extreme South, Gujarāti.

To the East of the district of Thar and Parkar lies the Marwar State of Mallani. The main language of Mallani is Mārwārī, but along the common frontier there is a narrow tract in which the language is said to be 'Sindhi'; no specimens have been received from this tract, but we may safely conclude that it is a mixture of Mārwārī and Sindhi in which Sindhi predominates. To the North-East of this tract there is an acknowledged mixture of the two languages. North of Mallani, up to the frontier of Jaisalmer, the language is described by the Marwar officials as a mixture of Thālī and Sindhi. This tract is really a continuation of the *Dhāt*, and the language in no way differs from Dhaṭ̄kī.

Dhaṭ̄kī, or the language spoken in the *Dhāt*, is simply Thālī with a stronger infusion of Sindhi forms than elsewhere. It is a mixed dialect and necessarily varies from place to place. In Thar and Parkar, the influence of Sindhi is naturally stronger than in Jaisalmer.

To sum up, we have in South-West Marwar-Mallani, and in the *Dhāt* of Jaisalmer a number of forms of speech all of which are mixtures of Standard Mārwārī or of Thālī with Sindhi in varying proportions. It is unnecessary to consider them separately. All that we need do is to record the estimated number of speakers of each, which are as follows:—

Marwar-Mallani so-called 'Sindhi'	46,960
Mārwārī and Sindhi mixed	15,000
Thālī and Sindhi mixed	70,000
	131,960
Jaisalmer Dhaṭ̄kī	150
Thar and Parkar Dhaṭ̄kī	72,639
TOTAL mixed dialects of Mārwārī and Sindhi . .	<u>204,749</u>

¹ Standard Mārwārī is also spoken in Thar and Parkar, but by immigrants.

I do not propose to give specimens of all these varieties. It will suffice to print two popular songs in Dhāt'kī, one from Thar and Parkar, and the other from Jaisalmer. Dhāt'kī is also known by other names, such as Tharēchī, or Tharēlī, the language of the Thar. The employment of these latter names leads to confusion with the true Tharēlī dialect of Sindhi, and I therefore avoid their use.

The specimen from Thar and Parkar, while in the main Mārwārī, or rather Thalī, shows many Sindhi peculiarities. Such are the employment of the Sindhi letters **ٻ** (ٻ) and **ڳ** (ڳ) which I transliterate *bba* and *gga* respectively. The letter **ڦ** *la*, which is strange to Sindhi, but is common in Mārwārī, does not occur. Note also the Sindhi termination *u* in *sharamu*, shame, *bichāru*, a pretext. It is worthy of remark that *nāhar* (we should read *nahār* according to the metre) means (like the Sindhi *nāharu*) 'a wolf,' while in Rajputana it means 'a tiger.' As in the Bbil dialects, and also as in the Pisāca dialects of the North-Western Frontier and in Sindhi, there is a tendency to confuse cerebral for dental letters (e.g. *dijē* for *djē*, give, *khēt* for *khēt*, a field) and to harden soft ones, as in *kawali* for *gāw*, a cow.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT'KĪ THALĪ).

DISTRICT THAR AND PARKAR.

આજ અવેલા ક્રૂં આવિઓ કહરો સુજ-મેં કામ । થાં-રો મંહતો ઘર નહ્યો ઇએ સુગણી-રો શામ ॥
 ગહર ઉજેણી હું ફિરિઓ મહલે આવિઓ આજ । તાસ અવેલો આવિઓ તુજ બ્રલાવણ કાજ ॥
 ચંદર ઘ્યો ઘર આપને રાજા તું ભી ઘર જા । મૈં અબ્લા-સી-સે કૈસો બ્લણો તું કેહિર હું ગા ॥
 કેહિર કવલી બખે છાલી બખે નાહર । જોખો લાગે જિંદુ-નાં લાખો કરે બિચાર ॥
 અર્દ્ધાઓ શીંહ પચાણ હેકલ ગિર અબહ । ઘર ઊંદરાં-રા દુર્ખિ તો ત-નાં શરમુન આવે શીંહ ॥૫॥
 સજ સહેચી સિંગાર રાજા કરે પુકાર । જોખમુન લાગુસી-જિઅ-નાં લાખો કરે બિચાર ॥
 બારિ ડીજે ખેતર-નાં બારિ ખેટ-નાં ખાડ । રાજા ડખે ર્દ્ધાત-નાં જિણે-રે કૂક કણે લગ્ન જાડ ॥
 કૂક મત કર રે સહેચી કૂક કૈખુંકિ હોડ । કેહર-કે મુખ બ્રકરી છૂટી સુણી ન કોડ ॥
 આળિ ડિઅાં આપ-રી આળિ મત લોપો આપ । હું કવલી તું બ્રાદ્રણ હું બદ્યો તું બાપ ॥

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (Dhāt'kī Thālī).

DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

Āj avēlā kyū āviā, kah-rō muj-niē kām?
Today late why came, what-of me-in business?

Thā-rō māh-tō ghar nahī, iē sugaṇi-rō sām.
You-of clerk at-home not, this chaste-one-of husband.

Sah'r Ujēṇī hū phiriō, mah'lē āviō āj.
City Ujjain I walked, in-(this)-quarter came today.

Tās avēlō āviō, tuj bbalāwan̄ kāj.
Therefore late came, to-you talking for.

Chandar gyō ghar āp'nē, rājā tū bhī ghar jā.
The-moon has-gone house its-own, O-king thou also house go.

Maī abbalā-si-sē kaisō bbalaṇō, tū kēhir hū gā.
Me humble-like-with what talking, thou lion I cow.

Kēhir kawalī bakhē, chhāli bakhē nāhar,
Lion cow devours, goat devours wolf,

Jōkhō lāggē jindu-nā, lākhō karē bichāru.
Peril happens life-to, hundreds-of-thousands you-may-make pretext.

5. Aiō, śīh pachāṇā, hēkal gir abbīh.
Ah, lion fearless, alone roaring brave.

Ghar ūd'rā-rā dhuṇdi tō ta-nā, śaramu na āwē śīh.
Houses mice-of searching then thee-to, shame not comes lion.

Saj Sahēchī sīgār, rājā karē pukār,
Put-on Sahēchī good-apparel, king makes command,

Jōkhamu lāgg'sī jia-nā, lākhō karē
Peril will-happen life-to, hundreds-of-thousands you-may-make
bichāru.

Bbāri dījē khētar-nā, bbāri khēt-nā khāi?
Hedge put fields-to, hedge the-field eats?

Rājā dāṇdē rāiat-nā jin-rē, kūk kaṇē lagg jāi?
King injures subjects his, complaint whom near goes?

Kūk mat kar, rē
Complaint not make, O
 Sahēchī, kūk kaiāki hōi ?
Sahēchī, from-complaint what results?
 Kēhar-kē mukh bbak'ri, chhūti sunī na kōi.
Lion-of (in-)mouth goat, escaped was-heard not by-any-one.
 Āṇi dīā āp-ī, āṇi mat lōpō āp,
Oath I-give thee-of, oath not transgress thou,
 Hū kawali tū brāhmaṇ, hū bbēti tū bbāp.
I cow thou brāhmaṇ, I daughter thou father.

FREE TRANSLATION OF THE FOREGOING.

DIALOGUE BETWEEN A WOMAN AND A KING.

Woman.—Why have you come today at this late hour; what business have you with me? I am an honest woman and my husband, who is your clerk, is not in the house.

King.—I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

Woman.—The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me? You are the lion, I the cow.

King.—The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

Woman.—O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice?

King.—O Sahēchī, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

Woman.—Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it)? If the king injures his subjects to whom can they go for redress?

King.—Do not complain, Sahēchī; what will you gain by complaint? Have you ever heard that a goat, once in the lion's mouth, escaped?

Woman.—I hold you on your honour, do not transgress your oath. I am the cow, you are the Brāhmaṇ. I am the daughter, you my father.

The following song is sung in the Dhāṭ at marriage festivities. It is in praise of a Sōḍhā Rajput, of Khūrī, named Hāthī Singh, the son of Daulat Singh. It tells how he visited Haidarabad in Sind, where he was honoured by the Mīrs. On his return to Khūrī he learns from Bhagwān Singh, the son of Aṇḍā Singh of Chhor (in Thar and Parkar) how Bhagwān's uncle Hēm-Rāj had been arrested by Jōdhā the Hākim (*i.e.* Maharajah) of Jodhpur in Marwar. Hāthī Singh was sufficiently powerful to meet Jōdhā on equal terms and to settle the dispute without a conflict.

Hāthī Singh lived in the time of Mūl Rāj, the Chief of Jaisalmer, who died in the year 1820.

This specimen of Dhāṭkī is not so strongly influenced by Sindhi as that which comes from Thar and Parkar. The Sindhi letters ڻ (ڦ) and ڙ (ڻ) do not occur, and there is one instance of a cerebral ڪ la. The verb 'to give' is, however, spelt with a cerebral d, as in ڏinhō, given. The mixed nature of the dialect is well shown by the use of the Bikānērī chhē to form the present tense of verbs. The oblique form rā of the genitive is employed to form an accusative in mōjā-ڻā pāwē, may they obtain pleasures.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀṬKĪ THALĪ).

STATE JAISALMER.

१. सरसती माता तुज पाए लागाँ । जाणा घण्ठो साहे बध माँगाँ ॥
२. बरिओ रे सोढो देसॉ-मैं बंको । बेरी उवे-रा सूता उदरके ॥
३. सिव हाथी-सिंघ-रे सदाए सुखे । रिध-सिध-री कमी न काहे ॥
४. राजा माने-के मूल-राज राजा । जीते-रा बाजा खूरी-मैं बाजा ॥
५. हाथी-सिंघ चटिया हैदराबाद जावे । जावे मीराँ-नाँ मालम किधे ॥
६. मीर साहिब टूथो हुक्का डिन्हो । रुड़ी सिरपाव ने घोड़ो डिन्हो ॥
७. सिरपाव पेहरे-ने डेरे पधार्या । डेरे-रा बेली दीसे सजोड़ा ॥
८. हाथी सिंघ चटिया देस-नाँ आवे । सारी ढाट-मैं उचरंग पावे ॥
९. भगवान अंडे-रो छोड़-सूँ आवे । काके हेमराज-रा कागद लावे ॥
१०. कागद बचावे रीस चढावे । एड़ो नजर-माँ कोई न आवे ॥
११. वक्ष्यो थो सोढो बेर घतावे । हाथी सिंघ-रा कागद जोधाँ-नाँ जावे ॥
१२. हाथी सिंघ ह्वाकम हुवा-के भेला । भेला हुए-ने बात विचारी ॥
१३. भलाँ दीलत-सिंघ-रे सपूत जायो । थाल भरे-ने मोतिया बधायो ॥
१४. चारन भाट गुण गीत गावे । ऊँ घोड़ा न मोजाँ-रा पावे ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT^KĪ THĀLĪ).

STATE JAISALMER.

TRANSLITERATION AND TRANSLATION.

1. Sarasatī mātā tuj pāē lāgā.
Sarasvatī mother thy at-feet I-fall.
jāṇā ghanērī sāhē budh māgā.
to-know much all wisdom we-beg.
2. Bariō rē Sōḍhō dēsā-mē bañkō.
Brave O Sōḍhā countries-in gallant.
bērī uwē-rā sūtā udarākē.
enemies him-of while-asleep start-up.
3. Siwa Hāthī-Siṅgh-rē sadāē sukhē.
Subjects Hāthī-Singh-to always are-happy.
ridh-sidh-rī kamī na kālhē.
prosperity-success-of want not any.
4. Rājā mānē-chhē Mūl-rāj rājā.
King respecting-is Mūl-rāj king.
jītē-rā bājā Khūrī-mē bājā.
victory-of musical-instruments Khūrī-in are-sounded.
5. Hāthī-Siṅgh chaḍhiyā Haidarābād jāwē.
Hāthī-Singh mounted Haidarabad goes.
jāwē Mirā-nā mālam kidhē.
goes the-Mirs informed made.
6. Mīr Sāhib tūthō hukm dīnhō.
Mīr Sāhib was-pleased order was-given.
rūrī sirāpāw nē ghōrō dīnhō.
excellent robe and horse was-given.
7. Sirāpāw pēhārē-nē dērē padhāryā
Robe put-on-having to-camp he-set-out
dērē-rā bēlī dīsē sajōrā.
camp-of followers appear well-pleased.
8. Hāthī-Siṅgh chaḍhiyā dēs-nā āwē.
Hāthī-Singh mounted country-to comes.
-sārī Dhāt-mē uch̄raṅg pāwē.
all Dhāt-in festivities he-gets.

9. Bhagawān Aṇḍē-rō Chhōṛ-sū āwē.
Bhagawān Aṇḍā-of Chhōṛ-from comes.
 kākē Hēm-Rāj-rā kāgad lāwē.
uncle Hēm-Rāj-of papers he-brings.
10. Kāgad bachāwē rīs chaḍhāwē
Papers he-reads anger he-raises.
 ‘ērō najar-mā kōi na āwē.’
‘such sight-in any-one not comes.’
11. Waṭiyō-thō Sōḍhō bēr ghatāwē.
Returned-was Sōḍhā enmity puts.
 Hāthī-Singh-rā kāgad Jōdhā-nā jāwē.
Hāthī-Singh-of papers Jōdhā-to go.
12. Hāthī-Singh Hākam huwā-chhē bhēlā.
Hāthī-Singh the-Hākim become-are together.
 bhēlā huē-nē bāt bichārī.
together become-having affair was-considered.
13. Bhalā ! Daulat-Singh-rē sapūt jāyō.
Well ! Daulat-Singh-to good-son was-born.
 thāl bharē-nē mōtiyā badhāyō.
tray filled-having pearls present.
14. Chāran Bhāṭ gun gīt gāwē.
Bards Panegyrists virtues song sing.
 ūṭ, ghōṛā, nē mōḍā-rā pāwē.
camels, horses, and pleasures may-they-obtain.

FREE TRANSLATION OF THE FOREGOING.

1. O Mother Sarasvatī,¹ we prostrate ourselves before thee, and implore thee to grant unto us wisdom.
2. In many countries the Sōḍhā Rajput is known as a brave man and a gallant. In fear of him his enemies start up in the midst of their slumbers.
3. Hāthī Singh's subjects are always happy, and he has no lack of prosperity and success.
4. Mūl Rāj, the Chief of Jaisalmer, respects him, and the drums of his victories are beaten at Khūrī.
5. Hāthī Singh mounted his horse and went to Haidarabad, and news of his arrival reached the Mīrs of Sindh.
6. The Mir Sāhib was pleased and presented him with a grand robe of state, and a horse.
7. Hāthī Singh put on the robe and returned to his camp, and at the sight his followers rejoiced.

¹ The Goddess of poetry.

8. Hāthī Singh mounted his horse and returned to his own country, and all Dhāt rung with festivities.

9. Then Bhagwān, the son of Aṇḍā, came to him from Chhor, and gave him a letter from his uncle Hēm Rāj.

10. As soon as he read it he became inflamed with rage, and cried 'I know no one who would act so.'¹

11. So mighty are the Sōdhās that when any of them returns displeased (there is great trouble). So Hāthī Singh sent a letter to Jōdhā, the Hākim of Jodhpur.

12. Hāthī Singh and the Hākim met, and the matter was decided (favourably to Hēm Rāj).

13. Well done ! Daulat Singh's son is a good son. Let us receive him with a dish filled with pearls.

14. Bards and Pauegyrists sing his virtues, may they obtain camels, horses, and every pleasure as their reward.

¹ The letter informed him that Hēm Rāj had been arrested by the Hākim of Jodhpur. Hāthī Singh is loath to believe that anyone should dare to do this.

NORTHERN MĀRWĀRĪ.

BĪKĀNERĪ-SHĒKHĀWĀTĪ.

To the north of the Marwar State lie the State of Bikaner and the Shēkhāwātī tract of the State of Jaipur.

Bikaner is bounded on the west by the State of Bahawalpur, the main language of which is Lahndā, and on the north by the Cis-Sutlej Panjab districts of Firozpur and Hissar, which are, in the main, Pañjābī speaking. The language, however, of the portion of Hissar which lies along the north-east of Bikaner is Bāgrī.

In the north-west of Bikaner in the triangle enclosed by the Bahawalpur and Firozpur frontiers, there is a mixed dialect spoken. It is called Bhattiānī, and is a compound of Lahndā, Pañjābī, and Bikanerī. It is dealt with under the head of Pañjābī.¹ In the north-east of Bikaner, in the country near Hissar, the language is Bāgrī. Over the rest of the State the language is Bikanerī. Bikanerī is also spoken in Babawalpur along the common frontier of the two States.

Immediately to the east of the Bikaner State, lies the Shēkhāwātī tract of Jaipur. The language of the adjoining portion of Jaipur is Jaipuri, which has been discussed on pp. 31 and ff. The language of Shēkhāwātī bears the same name as the tract in which it is spoken. It will be observed that it is conterminous with the Bikanerī spoken to its west.

In the north-east of Bikaner, and in the neighbouring tract of the Panjab, Bāgrī is spoken. This is Bikanerī merging into Pañjābī and Bāngarū, but as it possesses some peculiarities of its own, it will be dealt with separately.

Bikanerī and Shēkhāwātī are the same language. They are simply Mārwārī with an infusion of Jaipuri, which naturally increases as we go eastwards. We may call the joint Bikanerī-Shēkhāwātī dialect, together with Bāgrī, 'Northern Mārwārī.' The approximate number of speakers of this form of Mārwārī is :—

Bikanerī—		
Bikaner	.	533,000
Bahawalpur	.	10,770
		543,770
Shēkhāwātī	.	488,017
Bāgrī	.	327,359
		1,359,146
TOTAL		

A version of the New Testament in Bikanerī was published by the Serampore Missionaries in 1820. The language is the same as that now about to be described.

The following points may be noted in connexion with this Bikanerī-Shēkhāwātī dialect.

In the declension of nouns the oblique form of strong tadbhava nouns in *ō*, like *ghōrō*, a horse, often ends in *ai*, (especially in the ablative) as in *bīkai-sū*, from *Bīkā* (nom. *Bīkō*) ; *pōtai-hū*, from a grandson. In Bikanerī, the postposition of the genitive is the Mārwārī *rō*, while in Shēkhāwātī it is the Jaipuri *kō*. This is one of

¹ See Vol. IX, Part I.

the few points of difference between the two dialects. It will be remembered that *kō* is also met in Eastern Mārwārī.

In the pronoun of the first person, the form of the genitive varies, we have *mhārō*, *mhārlō*, *mērō*, and *mērlō*, 'my,' so we have *thārō*, *thārlō*, *tērō* and *tērlō*, 'thy.' With *mhārlō*, *thārlō*, etc., compare the Western Mārwārī *mayālō*, *tayālō*. In Shēkhāwātī we often find Jaipuri forms of the pronoun of the third person, such as *bō*, he; *bī*, by him. In Bikanerī, the Mārwārī forms are used. *Kē* is 'what?'

Over the whole tract, both the Mārwārī and the Jaipuri forms of the verb substantive are in constant use. Both *hū* and *chhū*, I am, and *hō* and *chhō*, was.

In the finite verb, the future is usually formed with *s*, as in *mārsyū*, I shall strike. In Shēkhāwātī we also now and then find the Jaipuri (Tōrāwātī) form with *gō* (*mārūgō*). Tōrāwātī is the form of Jaipuri spoken immediately to the east of Shēkhāwātī. In other respects, the verb is conjugated as in Mārwārī.

I give examples of this Northern Mārwārī from both Bikaner and Shēkhāwātī.

The following account of the fortunes of Bīkā and of the founding of Bikaner comes from the State of that name. The language is the same as that just explained. Both *chhai* and *hai* are used as verb substantives and the oblique forms of strong masculine tadbhava nouns in *ō* often end in *ai*. The only peculiarity which may be noted is the Gujarātī fashion of making the participle of a transitive verb in the past tense agree in gender with the object even when in the impersonal construction. Thus *jātā-rī jātā-nai jītī* (not *jītō*), tribes of Jāts were conquered.

As the original MS. is a good example of the writing of this part of India, I give it in facsimile. In the transliteration I have silently corrected the numerous instances in which the vowels are incorrectly written.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP,

RĀJASTHĀNī.

BĪKĀNERī.

STATE BIKANER.

राजस्थानी *मारुती* *नौजवानी*

३७० *जीवन्तुं* *देवदुर्गा*

कर्मान्वाहे *क्रमे* *सुनी*

कृष्णे ग्रीवांसे दिल्लीने

मिलावे तरुणीजीहे शाजहाने

शाजहाने ग्रीवा अंगुष्ठे

गीतांगासरामे ग्रामे रेते

ग्रीवा अंगुष्ठे कोलाहले ग्रामे

मा यस्तांसे कोलाहले ग्रामे

रेते ग्रीवा नाकादेखरामे ग्रीवा तो

टेस्टी गोदखलायो ग्रीवाक्षरामे

भरु बिरु गीतांगुलामे

वरसानोलीरहा अंगुष्ठे नाक्षरामे

राज अंगुष्ठे गीतांगुलामे

छोड़ा
 लाली
 उत्तरा
 राज्य।

रावणकेमीर
 देशे
 राज्यवंशम्

विजयरो
 विजय
 विजय

गोमदेशसे
 जद
 रावविजय

श्रीलो
 उत्तरगति
 मनसे
 राज्य

गो
 भारीपो
 विजय
 विजय
 दीप्ति

श्रीर
 विजय
 श्रीर
 जाटी
 विजय

श्रापसने
 नहाई
 उत्तरी
 श्रीपौ

लहानी
 लाली
 उत्तरा
 श्रोराववीक्षणी

जीला
 प्रगल्भा
 देशे
 ली

जग्नी
 गग्नी
 लीडी
 पापर
 राववीक्षणम्

बुद्धि राम आदीमे जरो शब्द
 वृक्षानन्दरो मेनु वयोहोरे
 श्रीतो श्रावणी मन्मे तीरो गोप
 ३१७५४९ गोविकाकवद्देउने शूले
 गोव घास गोर इन्हे दीनलुं
 रामविजयी रामविजयी रामविजयी
 वीक्षणे शर लिखि तो पठो सोङ्गो
 देवर लेकड़ी रिहायेरे डोदां
 जालीने विगतीया गोर झुरे
 उद्धर जालीर जालीरे जालीर

राज वारों नीवारों लोसर गापनी

राज चांडी कीझानीरे १८५२ ७८५८

राज अटों ६१२ ५९१ वीझेनीरों

गापनी चण्डी त्रिलोचन शमि ५३०

राववीक्षणीरों ०८९ अ-वी

राजतुगांव ०८८ २५१२ रामगांव

अलंगार २५०८ इवेष्टे पठे

राववीक्षणीरों छोटे नाई कीदी

मेठा २५५० राजतुगांव ०८१४।

दोरुष २५५२ मेठो राववीक्षणीरों

जीरं लोखलीयो सोडूरो

मात्रे अजीगमनेवा
 निरुपयोग
 इवं प्रत्येक जीगमनेवा
 रावणोद्योगी
 मात्र एवं शीर्ष निरुपयोग
 राज अन्तर्गत विदेशी
 देवदीपि त्रिशूल दोषप्रते रात्रवीरेण्ठि
 निरुपयोग को उत्तरा शीर्ष
 अस्त्रादि चोहो लोको निरुपयोग
 दीपवीरे अद्विद्विद्विद्वि श्रीमता विघ्नाशी
 सारंगि तीक्ष्णे दीपवीरे अद्विद्विद्वि
 तंत्रीकु श्रीसारदी शुभेद्विद्वि
 निरुपयोग अद्विद्विद्विद्वि

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĪKĀNĒRĪ.

STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Rāw Bikō-jī sambat 1522 miti Āsōj sud 10 Jōdh-pur-sū
Prince Bikā year 1522 date Āsōj bright-half 10th Jodhpur-from
 bahr huā, ar Maṇdōr-maī āyar mukām kiyō; ḥor
started became, and Mandor-in having-come "halt was-made; and
 phēr Dēs^anōk Śrī Mātā-jī Kar^anī-jī-rī hāj^arī-maī hājar huā; ḥor
again (at-) Desnok Sri Mother Karni-of presence-in present became; and
 baṭhai-sū gāw Chāḍāsar-maī āyar thēhrā. Īr baṭhai-
there-from village Chandasar-in having-come he-remained. And there-
 sū Kōdam-dēsar āyar tīn baras tāī Kōdam-dēsar-maī
from (to-) Kodamdesar having-come three years during Kodamdesar-in
 rēyā. Īr Kōdam-dēsar-maī ēk chhōṭō-sō kōt kar^awāyō.
he-remained. And Kodamdesar-in a small fort was-caused-to-be made.
 Īr Kōdam-dēsar-sū uṭhar gāw Jāg^alū-maī baras das tāī
And Kodamdesar-from having-risen (in-)village Janglu-in years ten during
 rabā. Bai bakhat Bhāṭiyā-rō rāj aṭhai chhō, jikā-rā mālak
he-dwelt. At-that time the-Bhāṭis-of rule here was, whom-of lord
 Sēkhō-jī Bhāṭī Pūgal-rā rāw hā. Rāw Sēkhō-jī-rī bēṭī Raṅg
Sēkhā Bhāṭī Pugal-of prince was. Prince Sēkhā-of daughter Rang
 Kūwar-jī-sū Bikai-jī-rō bihā kiyō. Kōdam-dēsar-maī jad Rāw
Kūwar-with Bikā-of marriage was-made. Kodamdesar-in when by-Prince
 Bikai-jī kilō karāwaṇ-rī man-maī karī-chhī. tō Bhāṭiyā
Bikā the-fort causing-to-make-of' mind-in (it-) done-was, then by-the-Bhāṭis
 baṇāwaṇ nahī diyō; īr Bikai-jī īr Bhāṭiyā-rā
to-get-it-built not was-allowed; and Bikā and the-Bhāṭis-of
 āpas-maī laṛāī hūī. Iyai laṛāī-maī Bhāṭī
themselves-among fighting took-place. This fighting-in the-Bhāṭis
 hārā, īr Rāw Bikō-jī jītā. Paṇ Bhāṭī
were-defeated, and Prince Bikā was-victorious. But the-Bhāṭis
 phēr-hī janai-taṇai mōkō pāyar Rāw Bikai-jī-sū
again-even whenever opportunity having-obtained Prince Bikā-with
 laṛātārahā. Īr pāchhai uṭhai-sū Rātī ghāṭī-maī jaṭhai abār
fighting-remained. And afterwards there-from Rati valley-in where now

Bīkānēr-rō sēhar basō-ṛō chhai kilō karāwan̄-rī man-maī
Bikaner-of city situated is a-fort causing-to-make-of mind-in

kārī; ḥr sambat 1545 mitī Bēsākh badai tīj-nai
(intention-) was-made; and year 1545 date Baisakh dark-half third-on

kilai-ṛī nīvī ghātī. ḥr iyai din-sū Rāw Bīkai-jī
the-fort-of foundation was-laid. And this day-from Prince by-Bīkā

āp-ṛī rāj-dhānī Bīkānēr kar-livī. Ai pachhai mōkō
himself-of capital Bikaner was-established. This after opportunity

dēkhar Saikasar Rōṇiyai-rai Gōdārā Jāṭā-nai jīt-liyā.
having-seen Saiksar Roniya-of the-Godārā Jāts-to they-were-conquered.

Or phēr dūs'ṛī Jāṭā-ṛī jāṭā-nai bhī jītī ḥr
And again other Jāts-of tribes-to also they-were-conquered and

uwā-ṛē gāwā-nai khōsar āp-ṛī rāj-dhānī Bīkānēr
them-of villages-to having-taken-possession-of himself-of capital Bikaner

lārai lāyā. ḥr Jāṭā hār-parā Bīkai-jī-nai
with(-him) they-were-brought. And by-the-Jāts (who-)were-defeated Bīkā-to

āp-rā dhaṇī kar-liyā. Iyai pachhai Rāw Bīkai-jī
their-own lord he-was-acknowledged. This after Prince by-Bīkā

kaiī gāw Khīchī Rājputā-rā jītar āp-rai rāj-maī
several villages Khichī Rajputs-of having-conquered his-own rule-in

bhēl-liyā. ḥr iyai-sū pachhai Rāw Bīkai-jī-rai chhōṭai bhāī
were-united. And this-from after Prince Bīkā-of by-younger brother

Bidai-jī Mōhal Rājputā-rō rāj gāw Chhāpar Drōṇpur-maī
Bīdā the-Mōhal Rajputs-of rule village Chhapar Dronpur-in

chhō. Rāw Bidai-jī jītar khōs-liyō.
was. By-Prince Bīdā having-conquered they-were-taken-possession-of.

Mōhalā-ṛō mālak Ajit-Mal-jī Mōhal chhā. Iyai Ajit-Mal-jī-nai
The-Mōhals-of ruler Ajit-Mall Mōhal was. This Ajit-Mall-to

Rāw Jōdhāi-jī mār-parō. Iyā Mōhalā-ṛō rāj āp-rai bēṭai
by-Prince Jōdhā was-killed. These Mōhals-of rule his-own son

Bidai-jī-nai dēw-diyō. Kaiī dinā pachhai Rāw Bidai-jī-nai
Bīdā-to was-given. Several days after Prince Bīdā-to

Mōhalā phēr dabāyā. Iyai-rō kāraṇ ū hō kai
by-the-Mōhals again he-was-attacked. This-of reason this was that

Mōhalā-nai Dili-rai Bād'sāhā-kī-(for rī) himat bādhāi. Sāraṅg
the-Mōhals-to Delhi-of Emperor-of encouragement was-offered. Sāraṅg

Khā jikō Dili-rai Bād'sāhā-rī kānī-sū Hisār-rō subaidār chhō,
Khān who Delhi-of Emperor-of side-from Hissar-of subadār was,

Mōhalā-nai madat iyai Sāraṅg Khā dī.
the-Mōhals-to help by-this Sāraṅg Khān was-given.

FREE TRANSLATION OF THE FOREGOING.

Prince Bīkā set out from Jodhpur on the 10th of the bright half of Āsōj of the Sambat year 1522, and made his first halt at Mandor. Thence he went to Desnok where he presented himself to mother Karnī.¹ Thence he went on to Chandasar. From Chandasar he went to Kodamdesar, where he stayed three years, and built a small fort. Thence he went to the village of Janglu where he dwelt for ten years. At that time this country was under the rule of the Bhāṭīs, the over-lord of whom was Sēkhō Bhāṭī of Pugal. Bīkā married Sēkhō's daughter Rang Kūwar.

When Bīkā thought of building the fort in Kodamdesar the Bhāṭīs objected, and a war arose on this score, in which the Bhāṭīs were defeated, and Bīkā was victorious. But the Bhāṭīs, ever and anon as they found opportunity, kept attacking him.

Subsequently Bīkā went on to the Rātī valley, where now stands the city of Bikaner, and there he determined to build a fort. Its foundations were laid on the third of the dark half of Baiśākh Sambat 1545, and from that date Bīkā made Bikaner his capital.

After this, as he saw opportunity, he conquered the Gōdārā Jāṭs of Saiksar Roniya, and also brought other Jāṭ tribes under subjection, and after taking possession of their villages, brought the inhabitants to Bikaner where he settled them. The Jāṭs admitted their defeat, and acknowledged Bīkā as their ruler.

After this Bīkā conquered several villages of the Khichī Rajputs, and brought them under his rule.

After this Bīkā's younger brother Bīdā was in the territory of the Mōhal Rajputs of Chhapar Dronpur. He conquered them and took possession of their villages. The over-lord of the Mōhals had been Ajit Mall Mōhal, who had been slain by Bīdā's father Jōdhā, and Jōdhā gave the territory to his son Bīdā. For a long time the Mōhals continued to attack Bīdā. The reason of this was that they were encouraged by the Emperor of Delhi. Sārang Khān was Sūbadār of Hissar on behalf of the Emperor, and he it was who gave them assistance.

¹ Karnī was a Chāraṇ woman, whose supernatural power secured the country to Bīkā and his descendants. She is much worshipped and her chief shrine is at Bikaner.

MĀRWĀRĪ (SHĒKHĀWĀTĪ).

From Shēkhāwātī I give two specimens. One is a portion of a version of the Parable of the Prodigal Son, and the other is a folktale, curiously like our nursery story of the old woman and the bonny bunch of black berries.

Both have been provided by the Rev. G. Macalister, to whom I am indebted for so many excellent specimens from the Jaipur State.

For further information regarding Shēkhāwātī, the reader is referred to that gentleman's *Specimens of the Dialects spoken in the State of Jeypore*. Specimens of the dialect will be found on pp. 1 and ff. of Part I, and a grammar on pp. 1 and ff. of Part II of that work.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SPECIMEN I.

SHĒKHĀWĀTĪ.

STATE JAIPUR.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-कै दोय बेटा ह्हा । बाँ-मैं-सूँ क्षोटक्यो आप-का बाप-नै कैयो वाचा धन-मैं-मैं मेरा बन्ट-को आवै जको मन्नै दे-दे । बीं आप-को धन बाँ-नै बांट-दीयो । योड़ा दिन पछै क्षोटक्यो बेटो सो सोर-समेटर परदेस-मैं घणी दूर ऊठ-ग्यो अर बठे खोटा गला चालर आप-को म्हो धन गमा-दीयो । ओर बीं मोक्यूँ विगाड़-दीयो जणा बीं देस-मैं जवरो काक पड़ो अर बो कंगाल हृय-ग्यो । बो जार बीं देस-का एक रैबाला-कै रह्हो अर बो बो-नै आप-का खिताँ-मैं सूर चरावण-नै खिनातो । जका पातड़ा सूर खाय-क्या बाँ-नै खार आप-को पेट भरण-नै राजी क्षो अर कोई आदभी बै-नै कोनी दे-क्षो । अर बीं-नै घ्यान आयो जणा बै कह़ी मेरा बाप-का नोकर-चाकराँ-नै रोटी घनी अर मैं भूकाँ गरुँ । मैं ऊठस्यूँ अर मेरे बाप-कै कनै जास्यूँ अर बै-नै कैस्यूँ बाप मैं राम-जी-को पाप कस्यो अर तेरो पाप कस्यो अर अब मैं तेरो बेटो कुहवावण जोगो कोनी । तेरे नोकराँ-मैं एक मन्नै बी राख-लै ॥

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀTĪ.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek jañā-kai dōy bētā hā. Bā-maī-sū chhōt^akyō
A-certain person-to two sons were. Them-among-from (by-)the-younger
 āp-kā bāp-nai kaiyō, 'bābā, dhan-maī-sū mērā bant-kō āwai
his father-to it-was-said, 'father, wealth-in-from my share-of comes
 jakō man-nai dē-dē.' Bī āp-kō dhan bā-nai bāt dīyō.
that me-to give. By-him his-own wealth them-to dividing was-given.
 Thōrā din pachhai chhōt^akyō bētō sō sōr-samētar par-dēs-maī
A-few days after the-younger son all having-collected foreign-country-into
 ghañī dūr uṭh-gyō. Ar bathe khōtā gailā chālar
very far went. And there (in-)evil ways having-behaved
 āp-kō sō dhan gamā-dīyō. Or bī sōkyū bigāṛ-dīyō,
his-own all wealth was-squandered. And by-him all was-wasted,
 jañā bī dēs-maī jabrō kāl paryō, ar bō kaṅgāl
then that country-in severe famine fell, and he poor
 hūy-gyō. Bō jār bī dēs-kā ēk raiḍulā-kai rahyō.
became. He having-gone that country-of one citizen-in-of lived.
 Ar bō bī-nai āp-kā khētā-maī sūr charāwan-nai khinātō.
And (by-)him him-to his fields-into swine to-feed it-was-sent.
 Jakā pātṛā sūr khāy-chhā bā-nai khār āp-kō pēt bharaṇ-nai
What husks swine eating-were them-to having-eaten his belly to-fill
 rājī chhō. Ar koi ad^amī baī-nai kōnī dē-chhō. Ar bī-nai
willing he-was. And any man him-to not giving-was. And him-to
 gyāñ āyō, jañā baī kahī, 'mērā bāp-kā nōkar-chākī-nai
understanding came, then by-him it-was-said, 'my father-of serrants-to
 rōti ghañī, ar maī bhūkā marū. Maī uṭh'syū ar mērai
bread much-(is), and I hungry am-dying. I will-arise and my
 bāp-kai kanai jāsyū ar baī-nai kaisyū, "bāp, maī Rām-jī-kō
father-to near will-go and him-to will-say, "father, by-me God-of
 pāp karyō, ar tērō pāp karyō; ar ab maī tērō bētō kuh^awāwan
sin was-done, and thy sin was-done; and now I thy son to-be-called
 jōgō kōnī; tērai nōkārā-maī ēk man-nai bī rākh-lai."'
worthy am-not; thy servants-among one me-to also keep."

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNī.

SHEKHĀWĀTī.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक तो चिड़ी ही ओर एक कागलो हो । दोन्हु धरम-भाई ह्या । चिड़ी-नै तो लाद्यो मोती अर कागलै-नै पाई लाल । कागलै कही कै देखाँ चिड़ी तेरो मोती । मोती लिर नीमड़ी-पर जा बैछ्यो । चिड़ी कही कै नीमड़ी २ काग उड़ा-दे । मैं क्युँ उड़ाऊ भाई । मेरो के लीयो । जणाँ खाती कनै गई कै खाती २ तुँ नीमड़ी काट । कै मैं क्युँ काटूँ भाई । मेरो के लीयो । जणाँ पछै राजा कनै गई कै राजा २ तुँ खाती डंड । मैं क्युँ डंडूँ भाई । मेरो के लीयो । जणाँ पछै राणीयाँ कनै गई कै राणीयों २ थे राजा-सूँ रुसो । म्हे क्युँ रुसाँ भाई । म्हारो के लीयो । जणाँ पछै चूसाँ कनै गई कै चूसो २ थे राणीयाँ-का कपड़ा काटो । म्हे क्युँ काटो भाई । म्हारो के लीयो । जणाँ पछै बिल्ली कनै गई कै बिल्ली २ थे चूमा मारो । म्हे क्युँ माराँ भाई । म्हारो के लीयो । जणाँ पछै कुत्ते कनै गई कै कुत्तो २ थे बिल्ली मारो । कुत्ता बोल्या भाई म्हे क्युँ माराँ । म्हारो के लीयो । जणाँ पछै डाँगो कनै गई कै डाँग २ थे कुत्ता मारो । म्हे क्युँ माराँ भाई । म्हारो के लीयो । जणाँ पछै बास्ते कनै गई कै बास्ते २ थे डाँग बाको । म्हे क्युँ बाकाँ भाई । म्हारो के लीयो । जणाँ पछै जोड़े कनै गई कै जोड़ा २ तुँ बास्ते भुजाय । मैं क्युँ भुजाऊ भाई । मेरो के लीयो । जणाँ पछै हात्याँ कनै गई कै हाती २ थे जोड़ो सोसो । म्हे क्युँ सोसाँ भाई । म्हारो के लीयो । जणाँ पछै कीड़ीयाँ कनै गई कै कीड़ीयो २ थे हाती की सूँड-मैं बड़ो । म्हे क्युँ बड़ो भाई । म्हारो के लीयो । थे हाती-की सूँड-मैं नै बड़ोगी तो मैं थाँ-नै मारस्यूँ ॥

जणाँ कीड़ी बोली म्हाँ-नै क्युँ मारै भाई । म्हे हाती-की सूँड-मैं बड़स्याँ । जणाँ पछै हाती बोल्यो भाई मेरी सूँड-मैं क्युँ बड़ो । मैं जोड़ो सोसस्यूँ । जोड़े कही भाई म-नै क्युँ मोमो । मैं बास्ते भुजास्यूँ । बास्ते कही म-नै क्युँ भुजावो भाई । मैं डाँग बाकस्यूँ । डाँग कही म्हाँ-नै क्युँ बाको भाई । म्हे कुत्ता मारस्याँ । कुत्ता कही म्हाँ-नै क्युँ मारो भाई । म्हे बिल्ली मारस्याँ । बिल्लीयाँ कही म्हाँ-नै क्युँ मारो भाई । म्हे चूसा मारस्याँ । चूसा कही म्हाँ-नै क्युँ मारो भाई । म्हे राणीयाँ-का कपड़ा काटस्याँ । राणीयों कही म्हारा कपड़ा क्युँ काटो भाई । म्हे राजा-सूँ रुसस्याँ । राजा कही मेरे-सूँ क्युँ रुसो भाई । मैं खाती डंडस्यूँ । खाती बोल्यो म-नै क्युँ डंडो भाई । मैं नीमड़ी काट-गेरस्यूँ । नीमड़ी कही म-नै क्युँ काटो भाई । मैं काग उड़ास्यूँ । काग कही म-नै क्युँ उड़ावो भाई । मैं चिड़ी-की मोती देस्यूँ ॥

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

Ēk-tō chirī hī, ōr ēk kāg'lō hō. Dōnyū d̄haram-bhāī
A hen-sparrow was, and a crow was. Both religious-brothers
 hā.
were.

Chiṛī-nai tō lādyō mōtī, ar kāg'lai-nai pāī
The-sparrow-to on-the-one-hand was-found a-pearl, and the-crow-to was-got
 lāl. Kāg'lai kahī kai, 'dēkhāī, chirī, tērō mōtī.'
a-ruby. By-the-crow it-was-said that, 'let-me-see, sparrow, thy pearl.'
 Mōtī lēr nīm'ri-par jā baiṭhyō. Chiṛī
The-pearl having-taken a-neem-tree-on going he-sat. By-the-sparrow
 kahī kai, 'nīm'ri nīm'ri kāg uṛā-dē.' 'Maī kyū
it-was-said that, 'O-neem-tree neem-tree the-crow cause-to-fly.' I why
 uṛāū, bhāī? Mērō kē liyō?' Jaṇā khātī kanai
should-cause-to-fly, brother? Of-me what is-taken?' Then a-carpenter near
 gaī kai, 'khātī khātī, tū nīm'ri kāt.' Kai,
she-went that, 'carpenter carpenter, thou the-neem-tree cut.' (He-said-)that,
 'maī kyū kātū, bhāī? Mērō kē liyō?' Janā
'I why should-cut, brother? Of-me what is-taken?' Then
 pachhai rājā kanai gaī kai, 'rājā rājā, tū khātī
after the-king near she-went that, 'king king, thou the-carpenter
 ḫānd.' 'Maī kyū ḫāndū, bhāī? Mērō kē liyō?' Jaṇā
fine.' 'I why should-fine, brother? Of-me what is-taken?' Then
 pachhai rāṇiyā kanai gaī kai, 'rāṇiyō rāṇiyō, thē rājā-sū
after the-queens near she-went that, 'queens queens, you the-king-with
 rūsō.' 'Mhē kyū rūsā, bhāī? Mhārō kē liyō?'
be-angry.' 'We why should-be-angry, brother? Of-us what is-taken?'
 Jaṇā pachhai chūsā kanai gaī kai, 'chūsō chūsō, thē rāṇiyā-kā
Then after the-mice near she-went that, 'mice mice, you the-queens-of
 kap'rā kātō.' 'Mhē kyū kātā, bhāī? Mhārō kē liyō?'
clothes cut.' 'We why should-cut, brother? Of-us what is-taken?'
 Jaṇā pachhai billī kanai gaī kai, 'billī billī, thē chūsā
Then after the-cats near she-went that, 'cats cats, you the-mice

mārō.' 'Mhē kyū mārā, bhāī ? Mhārō kē liyō ?' Jañā
kill. 'We why should-kill, brother ? Of-us what is-taken ?' Then
 pachhai kuttai kanai gāi kai, 'kuttō kuttō thē billī
after the-dog near she-went that, 'dogs dogs you the-cat
 mārō.' Kuttā bōlyā, 'bhāī, mhē kyū mārā ? Mhārō kē
kill. 'The-dogs spoke, 'brother, we why should-kill ? Of-us what
 liyō ?' Jañā pachhai dāgā kanai gāi kai, 'dāg
is-taken ?' Then after the-cudgels near she-went that, 'cudgels
 dāg, thē kuttā mārō.' 'Mhē kyū mārā, bhāī ? Mhārō
cudgels. you the-dogs beat.' 'We why should-beat. brother ? Of-us
 kē liyō ?' Jañā pachhai bāstē kanai gāi kai, 'bāstē bāstē,
what is-taken ?' Then after the-fire near she-went that, 'fire fire,
 thē dāg bālō.' 'Mhē kyū bālā, bhāī ? Mhārō kē
you the-cudgels burn.' 'We why should-burn, brother ? Of-us what
 liyō ?' Jañā pachhai jōrai kanai gāi kai, 'jōrā jōrā, tū bāstē
is-taken ?' Then after a-tank near she-went that, 'tank tank, thou the-fire
 bhujāy.' 'Maĩ kyū bhujāū, bhāī ? Mērō kē liyō ?' Jañā
extinguish. 'I why should-extinguish, brother ? Of-me what is-taken ?' Then
 pachhai hātyā kanai gāi kai, 'hātī hātī, thē jōrō
after the-elephants near she-went that. 'elephants elephants, you the-tank
 sōsō.' 'Mhē kyū sōsā, bhāī ? Mhārō kē liyō ?'
drink-up. 'We why should-drink-up, brother ? Of-us what is-taken ?'
 Jañā pachhai kīriyā kanai gāi kai, 'kīriyō kīriyō, thē
Then after the-ants near she-went that, 'ants ants, you
 hātī-kī sūd-maĩ barō.' 'Mhē kyū barā, bhāī ? Mhārō
the-elephant-of trunk-in enter.' 'We why should-enter, brother ? Of-us
 kē liyō ?' 'Thē hātī-kī sūd-maĩ nai barōgī tō maĩ
what is-taken ?' 'You elephant-of trunk-in not will-enter then I
 thā-nai mār-syū.
you will-kill.'

Jañā kīri bōlī, 'mhā-nā kyū mārai, bhāī ? Mhē
Then the-ant said, 'us why lost-thou-kill. brother ! We
 hātī-kī sūd-maĩ bar-syū.' Jañā pachhai hātī bōlyō, 'bhāī,
the-elephant-of trunk-in will-enter.' Then after the-elephant spoke, 'brother,
 mērī sūd-maĩ kyū barō ? Maĩ jōrō sōs-syū.' Jōrai
my trunk-in why do-you-enter ? I the-tank will-drink-up.' By-the-tank
 kahī, 'bhāī, ma-nai kyū sōsō ? Maĩ bāstē bhujāsyū.'
it-was-said, 'brother, me why drink-up ? I the-fire will-extinguish.'
 Bāstē kahī, 'ma-nai kyū bhujāwō, bhāī ? Maĩ dāg
By-the-fire it-was-said, 'me why extinguish, brother ! I the-cudgel

bāl'syū.' Dāg kahī, 'mhā-nai kyū bālō, bhāi ?
will-burn. By-the-cudgel *it-was-said,* 'us why burn, brother ?
 Mhē kuttā mār'syā.' Kuttā kahī, 'mhā-nai kyū mārō,
We the-dogs will-beat. By-the-dogs *it-was-said,* 'us why beat,
 bhāi ? Mhē billī mār'syā.' Billiyā kahī, 'mhā-nai
brother ? We the-cat will-kill.' By-the-cats *it-was-said,* 'us
 kyū mārō, bhāi ? Mhē chūsā mār'syā.' Chūsā kahī,
 why kill, brother ? *We the-mice will-kill.*' By-the-mice *it-was-said,*
 'mhā-nai kyū mārō, bhāi ? Mhē rāṇiyā-kā kap'rā kāṭ'syā.'
 'us why kill, brother ? *We the-queens-of clothes will-cut.*'
 Rāṇiyā kahī, 'mhārā kap'rā kyū kāṭō, bhāi ? Mhē
By-the-queens it-was-said, 'our clothes why cut, brother ? *We*
 rājā-sū rūs'syā.' Rājā kahī, 'mērai-sū kyū
the-king-with will-be-angry.' By-the-king *it-was-said,* 'me-with why
 rūsō, bhāi ? Maī khātī dāṇḍ'syū.' Khātī bōlyō,
be-angry, brother ? I the-carpenter will-fine.' The-carpenter spoke,
 'ma-nai kyū dāṇḍō, bhāi ? Maī nīm'ri kāṭ-gēr'syū.'
 'me why fine, brother ? *I the-neem-tree having-cut-will-cause-to-fall.*'
 Nīm'ri kahī, 'ma-nai kyū kāṭō, bhāi ? Maī
By-the-neem-tree it-was-said, 'me why cut, brother ? *I*
 kāg urāsyū.' Kāg kahī, 'ma-nai kyū
the-crow will-cause-to-fly.' By-the-crow *it-was-said,* 'me why
 urāwō, bhāi ? Maī chirī-kō mōtī dēsyū.'
cause-to-fly, brother ? I the-sparrow-of pearl will-give.'

FREE TRANSLATION OF THE FOREGOING.

There were a hen-sparrow and a crow who were sworn friends. It chanced that the sparrow found a pearl and the crow a ruby. The crow asked the sparrow to show him the pearl, and then flew away with it to the top of a neem tree.

Said the sparrow, 'O neem tree, neem tree, shake the crow off his perch and make him fly away.'

Said the neem tree, 'why should I make him fly away ? What has he taken of mine ?'

So the sparrow went to a carpenter. 'O carpenter, carpenter, cut down the neem tree.' 'Why should I cut it down ? What has it taken of mine ?'

So she went to the king. 'O king, king, fine the carpenter.' 'Why should I fine him ? What has he taken of mine ?'

So she went to the queens. 'O queens, queens, be angry with the king.' 'Why should we be angry with him ? What has he taken of ours ?'

So she went to the mice. 'O mice, mice, gnaw the clothes of the queens.' 'Why should we gnaw ? What have they taken of ours ?'

So she went to the cats. 'O cats, cats, kill the mice.' 'Why should we kill them ? What have they taken of ours ?'

So she went to the dogs. ‘O dogs, dogs, kill the cats.’ ‘Why should we kill the cats? What have they taken of ours?’

So she went to the sticks. ‘O sticks, sticks, beat the dogs.’ ‘Why should we beat? What have they taken of ours?’

So she went to the fire. ‘Fire, fire, burn the sticks.’ ‘Why should we burn them? What have they taken of ours?’

So she went to the pond. ‘Pond, pond, quench the fire.’ ‘Why should I quench it? What has it taken of mine?’

So she went to the elephants. ‘Elephants, elephants, suck the pond dry.’ ‘Why should we suck it dry? What has it taken of ours?’

So she went to the ants. ‘Ants, ants, crawl up the elephants’ trunks.’ ‘Why should we crawl up the trunks? What have they taken of ours?’ ‘If you don’t crawl up the elephants’ trunks, I will kill you.’

Then said the ant, ‘why kill me, I will crawl up the elephants’ trunks.’

Then said the elephants, ‘why crawl up our trunks? We will suck the pond dry.’

Then said the pond, ‘why suck me dry? I will quench the fire.’

Then said the fire, ‘why quench me? I will burn the sticks.’

Then said the sticks, ‘why burn us? We will beat the dogs.’

Then said the dogs, ‘why beat us? We will kill the cats.’

Then said the cats, ‘why kill us? We will kill the mice.’

Then said the mice, ‘why kill us? We will gnaw the queens’ clothes.’

Then said the queens, ‘why gnaw our clothes? We will be angry with the king.’

Then said the king, ‘why be angry with me? I will fine the carpenter.’

Then said the carpenter, ‘why fine me? I will cut down the neem tree.’

Then said the neem tree, ‘why cut me down? I will make the crow fly away.’

Then said the crow, ‘why make me fly away? I will give the sparrow back her pearl.’

BĀGRĪ.

The word *Bāgrī*, or more correctly *Bāgṛī*, literally means the language of the Bāgar country. A range of rocky hills intersects nearly

Meaning of name. the whole of Shekhawati in the Jaipur State, in a north-

eastern direction, and close upon its eastern frontier. The country on the east side of these hills is called Dhunḍhār (a name which was formerly applied to a large part of Rajputana), while that to the west is called Bāgar, which includes nearly the whole of Shekhawati, and is generally applied to the sandy country where water is only procurable at a great depth.¹ This Bāgar tract extends to the north-west, far beyond Shekhawati, and it is this tract, outside Shekhawati, which is the home of Bāgrī. The language of Shekhawati, etc., though closely allied to Bāgrī, is not that dialect, and has been already dealt with on pp. 130 and 140 and ff.

The word Bāgar² also appears under the form Bāngar, and this, in its turn, gives its name to the dialect of Western Hindi called Bāngarū which is mainly spoken in East Hissar, Delhi District, and Karnal. Bāngarū is a form of speech quite different from Bāgrī. The latter is a dialect of Rājasthānī.

Bāgrī has to its north Pañjābī, to its east Bāngarū, to its south-east Ahirwātī, and to its south and west the Bikānerī-Shēkhāwātī form of dialects. Mārwārī. It represents Mārwārī merging into Pañjābī and Bāngarū, and though it is certainly affected by these two forms of speech, its backbone is essentially Mārwārī.

The home of Standard Bāgrī is in the north-east corner of the Bikaner State.

Where spoken. Immediately to its east and north lies the Panjab district of Hissar. The part of Hissar which lies to the north is mainly the Sirsa Tahsil, in the south of which Bāgrī is also spoken. In the north of Sirsa we have Pañjābī. Bāgrī is also spoken in that part of the rest of the Hissar district which lies to the east of Bikaner. It extends north even into a small tract of the Patiala State.³ Here it has to its north Pañjābī, and to its east Bāngarū. The western boundary of Bāngarū may be defined as a line passing through Fatahabad, Hissar, and Kairu. There is, however, no hard-and-fast division between the two forms of speech. West of the line just described there is a good deal of debateable ground, a considerable portion of the tract being held by Bāgrī immigrants, and the effect of their immigration has been to introduce a decidedly Bāngarū element into their Bāgrī rather than the reverse. True Bāgrī, as distinguished from Bāngarū, is found close to the Bikaner frontier.

South of Hissar lie the State of Loharu and the Dadri Nizāmat of the Jind State. In Loharu the language is Bāgrī, and so it is in Dadri, except at the eastern end, where it is Bāngarū.

¹ See Boileau M.S. Journal, quoted in Elliot's *Supplemental Glossary*, ed. Beames, i. 9.

² Many derivations have been proposed for this word, but the above is the most probable one. It has been connected with *bagar*, a kind of coarse grass, used for making mats, which grows in the tract, and with the Panjabī *bakar* or *hakkar*, a goat.

³ Bāgrī is here spoken in Sardulgarh-Dhudal in Nizāmat Anahadgarh; i.e., in the extreme south of the central portion of Patiala State, where it juts out into the Hissar District, immediately to the east of Sirsa Tahsil.

South, again, of Loharu and Dadri lies the Narnaul Niżāmat of Patiala. Here a mixed language is spoken, which I have classed as a form of Ahīrwātī.

Bāgrī is also reported to be spoken in the south-west of the Fazilka Tahsil of the district of Firozpur. An examination of the specimens received shows that it is not a true Bāgrī, but is rather a mixture of Bikānērī and Pañjābī. It has none of the peculiar characteristics of Bāgrī. Specimens of it will be found in the section devoted to Pañjābī (Vol. IX, Pt. I).

Shēkhāwātī, which is spoken immediately to the south of Bāgrī, is often said to be the same as that dialect, but that is not the fact. It is true that a great part of the Shēkhāwātī area consists of Bāgar country, and hence it is not incorrect to speak of Shēkhāwātī as Bāgrī, but the dialect which is known as Bāgrī is not Shēkhāwātī, although it is closely allied to it. Shēkhāwātī represents Bikānērī Mārwārī merging into Jaipuri, while Bāgrī represents it merging into Pañjābī and Bāngarū.

Number of speakers.	The number of speakers of Bāgrī is estimated to be as follows :—
RAJPUTANA—	
Bikaner	3,000
PANJAB—	
Hissar	271,820
Anahadgarh of Patiala	13,000
Loharu	20,139
Dadri of Jind	19,400
	324,359
TOTAL	327,359

I know of no literary work written in Bāgrī. The only account of the dialect with which I am acquainted is in Mr. J. Wilson's *Final Report on the Revision of Settlement of the Sirsa District in the Punjāb, 1879-83*. In Section 100 (pp. 120 and ff.) there is a general account of the dialect, and Appendix II gives a brief grammar, and some short verses in the dialect.

Some of the specimens of Bāgrī which I received were written in the Persian character, others in the Dēva-nāgarī, and others again in that form of the Dēva-nāgarī character which is used in Marwar, and which has separate signs for *ḍ* and *r* (see p. 20).

The pronunciation¹ of Bāgrī mainly differs from that of the neighbouring Pañjābī and Bāngarū in being broader in its vowel sounds. The vowel *ā* sounds almost like the *a* in 'all.' Thus *kākā*, an uncle, is pronounced *cawcaw*, and the people themselves often spell this sound with *ō*, not *ā*. Similarly in pronouncing the other vowels a speaker of Bāgrī makes them as broad as he can, while a speaker of Pañjābī often cuts them short, at the same time often doubling the following consonant, *e. g.*, Bāgrī *tābar*, a child, Pañjābī *tabbar*, a family; Bāgrī *tibā*, Pañjābī *tibbā*, a sandhill; Bāgrī *kūt*, Pañjābī *kut*, a bruise. The Mārwārī pronunciation of *ē* or *ai* like the *a* in 'hat' also prevails, and so much is this the case that *ṭ* *ē* is quite commonly written *a*. Thus the suffix *ṭ* *ge* (sign of the conjunctive participle) is as often as not written *ṭ* *ga*.

¹ Much of this is taken from pages 121 and ff. of Mr. J. Wilson's Sirsa Settlement Report.

In the pronunciation of consonants *k* is often pronounced as *g*. This is most noticeable in the suffix of the genitive गो *gō*, which is often written को *kō* or even *kā*, but is always pronounced *gō*, the *ō* having a tendency to be pronounced like *aw*.

As in Standard Marwārī, a medial *h* is commonly dropped, as in *kasū*, for *kah^asū*, I will say; *kayō*, for *kahyō*, said; *chāyō*, for *chāhyō*, he wished.

In Bikaner, the Bāgrī often prefers an initial *b* to *w* or *v*. Thus *bō*, not *wō*, he. Mr. Wilson observed the same peculiarity in Sirsa, but in other parts of the Bāgrī area which are more under the influence of Pañjābī, Bāngarū, or Ahirwātī, the *w* or *v* sound is retained. This will be noted in the specimen from Hissar.

Bāgrī having Pañjābī to its north, and Bāngarū and Ahirwātī to its east, varies considerably from place to place, as it comes under the influence of these languages. I give two specimens, one of which is in what I may call the Standard Bāgrī of Bikaner. The other comes from the Punjab district of Hissar, and shows the language as influenced by Bāngarū. I do not propose to give a complete grammar. Bāgrī closely resembles Mārwārī, and reference can be made to the grammar of that language, on pp. 19 and ff., for further particulars. As already stated, I take the Bāgrī of Bikaner as the standard.

The **declension** of nouns closely follows Mārwārī. Strong tadbhava nouns of the Declension. *a* base, have their nominative singular in *ō*, as in Mārwārī. Thus :—

	Sing.	Plur.
Nom.	<i>ghōrō</i> , a horse	<i>ghōrā</i>
Obl.	<i>ghōrā</i>	<i>ghōrā</i>
Voc.	<i>ghōrā</i>	<i>ghōrō</i>

The *ō* of the nominative is sometimes written *ā*, under the influence of Pañjābī or Bāngarū, but its sound is that of *ō*, or of the *aw* in ‘caw’ (see above).

The case of the agent of these nouns ends in *ē* in the singular, and *ā* in the plural. Thus, *ghōrē*, *ghōrā*. The suffix *nai* or *nē* is not used for this case except under the influence of neighbouring languages. In the case of other nouns, the Agent Singular is the same as the nominative, while the plural ends in *ā*. Thus *bāp māryō*, the father struck; *bāpā māryō*, the fathers struck. The oblique plural of all nouns ends in *ā*.

The Rājasthānī locative in *ē* or *ā* is also common. Thus *gharē* or *gharā*, in a house.

For the case-postpositions, the *Dative-Accusative* suffixes are *gē*, *nē*, and (in Hissar) *nā*, *nā*. The last is borrowed from Pañjābī. गे *gē* is often written गा *ga*. This does not affect the pronunciation (see above). It is really, as usual, the locative of the genitive postposition *gō*.

The suffixes of the *Instrumental-Ablative* are *sū* and *tā*.

The *Locative* has a variety of suffixes, of which the commonest are *mā* and *mā*.

The *Genitive* suffix is peculiar to Bāgrī, and is typical of the dialect. It is *gō*, oblique *gā*, locative and agent masc. *gē*, fem. *gī*. As usual *gē* is used before a noun in the agent or locative case singular, and *gā* before other oblique cases. Thus *rājā-gē man-mē*, in the king’s mind; *rājā-gē āgē*, before the king; *rājā-gē bāp dēkhyō*, the king’s father saw; *rājā-gā hāt-sū*, from the king’s hand; *rājā-gā rupaiyā*, the king’s rupees. As the influence of Panjābī and Bāngarū is stronger, the use of *gē* increases.

and it is often used instead of *gā*, and becomes the general form of the oblique genitive masculine, following the example of Pañjābī and Hindostānī.

In writing, *gō* sometimes appears as *gā*, and *gē* as *ga*, but this does not affect the pronunciation. Similarly, *k* is sometimes written for *g*, thus *kō*, *kā*, *kē*, *kī*. This again does not affect the pronunciation, which is that of *g*. If *k* is heard in such cases, it is an instance of borrowing from Bāngarū.

Instead of *gō*, *gā*, *gē*, *gī*, the true Mārwārī forms *rō*, *rā*, *rē*, *rī* also often appear, and are subject to the same rules, *mutatis mutandis*. *Rō* is sometimes written *rā*, and *rē* is sometimes written *ra*.

Adjectives require few remarks. Strong tadbhava adjectives of *a*-bases, end in *ō*, and are treated exactly like the genitive terminations.

Pronouns.—The pronouns of the first and second persons are as follows :—

	I.	You.
Sing. Nom.	<i>hū</i>	<i>tū</i>
Agent	<i>mai</i>	<i>taī</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Oblique	<i>ma</i>	<i>ta</i>
Plur. Nom. & Agent	<i>mhē</i>	<i>thē</i>
Genitive	<i>mhārō</i> , <i>mhā-gō</i>	<i>thārō</i> , <i>thā-gō</i>
Oblique	<i>mhā</i> , <i>mhā</i> , <i>mhē</i>	<i>thā</i> , <i>thā</i> , <i>thē</i>

Maī and *taī* are only used in the Agent case, not in the nominative. Thus *hū karū*, I do ; *maī karyō*, I did. In both pronouns the plural is frequently used in the sense of the singular.

The Demonstrative Pronouns are *yō* or *ō*, this, and *bō*, that. They have feminine forms in the nominative singular only, viz., *yā* or *ā*, this ; *bā*, that. The Hissar forms differ slightly from the Standard Bāgrī ones. The latter are as follows :—

	This.	That.
Sing. Nom.	<i>yō</i> , <i>ō</i> ; fem. <i>yā</i> , <i>ā</i>	<i>bō</i> ; fem. <i>bā</i>
Agent	<i>ī</i> , <i>a</i> , <i>iya</i>	<i>bī</i> , <i>ta</i> , <i>uwa</i>
Oblique	<i>ī</i> , <i>iya</i>	<i>bī</i> , <i>uwa</i>
Plur. Nom.	<i>ai</i>	<i>bai</i>
Obl.	<i>ā</i> , <i>in</i>	<i>bā</i> , <i>bin</i> , <i>un</i>

The Hissar forms are :—

Sing. Nom.	<i>yeh</i> ; fem. <i>yā</i> , <i>ā</i>	<i>woh</i> ; fem. <i>wā</i> .
Agent	<i>ī</i>	<i>vī</i> , fem. <i>wā</i>
Obl.	<i>ī</i>	<i>vī</i>
Plur.	<i>ai</i>	<i>wai</i>
	<i>ā</i> , <i>in</i>	<i>wā</i> , <i>vin</i> , <i>un</i>

The Relative pronoun is *jakō* (gen. *ji-gō*), fem. *jakā*. It is often used in the sense of a demonstrative pronoun, as all over Rajputana.

The Interrogative Pronouns are *kun* (genitive *ki-gō*) who? and *kē*, what? In Hissar, we have *kihyā* and *kātī* for 'what?' *Kūhī* is 'anything' and *kōi* (oblique forms the same) is 'anyone.'

CONJUGATION—Auxiliary Verb and Verb Substantive.

Present.—I am.

	Sing.	Plur.
1.	<i>hū</i>	<i>hā</i>
2.	<i>hai</i>	<i>hō</i>
3.	<i>hai</i>	<i>hai</i>

It will be seen that it follows Mārwārī. Note that the third person plural is not nasalized.

In Sirsa, and other parts affected by Bāngarū or Ahirwātī, we have,—

	Sing.	Plur.
1.	<i>sū</i>	<i>sā</i>
2.	<i>sai, sē</i>	<i>sō</i>
3.	<i>sai, sē</i>	<i>san</i>

The past is—

	Sing.	Plur.
Masc.	<i>hō</i>	<i>hā</i>
Fem.	<i>hī</i>	<i>hī</i>

In Hissar and other parts affected by Bāngarū and Ahirwātī, we have *thō, thā, thī*.

Finite Verb.—As usual in Rājasthānī the tense which in Hindostānī is the present subjunctive is used in its original sense of a present indicative. Thus :—

Present.—I strike, etc.—

	Sing.	Plur.
1.	<i>mārū</i>	<i>mārā</i>
2.	<i>mārē</i>	<i>mārō</i>
3.	<i>mārē</i>	<i>mārē</i>

In Hissar, the third person plural is *mārē*.

The Definite Present is formed by conjugating the preceding tense (not the present participle) with the verb substantive. Thus :—

Definite Present.—I am striking, etc.—

	Sing.	Plur.
1.	<i>mārū-hū</i>	<i>mārā-hā</i>
2.	<i>mārē-hai</i>	<i>mārō-hō</i>
3.	<i>mārē-hai</i>	<i>mārē-hai</i>

The Imperfect is formed by conjugating the past tense of the Auxiliary verb with a verbal noun in *ē*. It does not change for person. Thus :—

Imperfect.—I was striking, etc.—

	Sing.	Plur.
Masc.	<i>mārē-hō</i>	<i>mārē-hā</i>
Fem.	<i>mārē-hī</i>	<i>mārē-hī</i>

In Hissar and the neighbourhood, the present participle is used, as in Hindostānī. Thus, *hū mārētō-thō*.

The *Future*, as in Bikaner and elsewhere in Rajputana, has the letter *s* as its characteristic. It is conjugated as follows :—

Future.—I shall strike, etc.—

	Sing.	Plur.
1.	<i>mār^asyū</i>	<i>mār^asā</i>
2.	<i>mār^asī</i>	<i>mār^asō</i>
3.	<i>mār^asī</i>	<i>mār^asī</i>

In Hissar the *s* becomes *ś*, pronounced like an English *sh*, and we have the following conjugation :—

	Sing.	Plur.
1.	<i>mār^aśū</i>	<i>mār^aśā</i>
2.	<i>mār^aśī</i>	<i>mār^aśō</i>
3.	<i>mār^aśī</i>	<i>mār^aśan</i>

The following are the Verbal Nouns and Participles :—

Infinitive, *mār^abō*, *mār^aṇō*, *māraṇ*, to strike.

Present Participle, *mār^atō*, striking.

Past Participle, *māryō* (often written *māriō*), struck.

Conjunctive Participle, *mār-gē*, *mārar*, *mār-kar*, having struck.

Noun of Agency, *māraṇ-ālō*, *mār^aṇē-ālō*, a striker.

From these elements the remaining tenses can be formed as in Hindostānī. Tenses formed from the past participle of a transitive verb require, as usual, the subject to be in the case of the agent.

Regarding the three forms of the conjunctive participle, *mār-gē* is the true Bāgrī form. *Mārar* is Mārwārī and *mār-kar* is Bāngarū. We may note the form *bulā-ar* in the second specimen, meaning ‘having summoned’.

As regards irregular verbs, they are as usual, except that the past participle of *karaṇ*, to do, is *karyō*.

The Mārwārī compound verbs with *parō* and *warō* occur in Bāgrī. Thus *parō-gayō*, he went away. Cf. pp. 30 and ff.

The Mārwārī termination *rō* is common with adjectives and participles. Thus *mōtō-rō*, the elder son; *bādhō-rō*, fem. *bādhō-ṛī*, tied up; equivalent in meaning to the Hindostānī *bādhī-huī*.

A common form of the negative is *kō-nī*, which is also frequently met elsewhere in Rajputana. Thus *kō gayō nī*, he did not go at all.

VOCABULARY.—In Vocabulary, we may note *sō* or *sō-kūī* (*sab-kōī*), all; *kanē*, near, from near, from; *dhōrō*, from; *gail*, with; *aṭhē*, *iṭhē*, here; *baṭhē*, there; *kaṭhē*, where? *ēsō*, such; *hambē*, yes. In the second specimen, the phrase *ghaṭē na badhē*, neither diminishes nor increases, deserves notice. The negative *na*, not, refers both to the preceding and to the following verb. In such a case it is known as *dēhalī-dīpak*, threshold-illuminating, as it gives light backwards as well as forwards, like a lamp set in a doorway.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRI.

STATE BIKANER.

कोई माँणस-गा दोय बेटा हो। वाँ-माँय-सूँ ल्होड़किये बाप-ने कयो क ओ बाबा घर-गे धन-माल-में-ता जतो म्हारे बँट आवे जकी म-ने दे-दो। जकता बाप घर-गा धन-माल-गा बाँटा कर-गे वाँ-ने बाँट-दियो। योड़ा-सा दिन पछे ल्होड़कियो बेटो आप-गो सो धन भेको कर-गे अलग मुलक-में परो-गयो ओर बठे कुमारग-में सो-कुर्द खोय-दियो। सगळो बिगाड़ा पछे बीं मुलक-में जबरो भारी कूसमो हुवो ओर बो कंगाक हुय-गयो। ओर बीं बीं मुलक-रे रहण-आके एक माँणस कने जाय-गे बीं-गे भेके रहण लागो। ओर बीं उव-ने आप-गा खेताँ-में सूर चरावण-वैर्द हेड्यो। ओर बो सूराँ-गा खावण-गा क्लोडाँ-सूँ घणी दोरी पेट भराई करतो-हो। ओर बीं-ने कोई कूँहो नहीं देतो। जणाँ बीं-ने चेतो हुयो ओर आप-गे मन-में कयो क म्हारे बाप-गे तो घणाई माँणस है ओर बाँ माँणसाँ-गे रोटी अगाँण-पगाँण पड़ी रहै-है ओर हँ मरतो मरूँ-हँ। सूँ अठियाँ चाल-गे म्हारे बाप कने जासूँ ओर बीं-ने कसूँ क ओ बाबा मैं भगवान-गे आगे ओर थारे मूँढा-गे पाप कखा-है। जकता अब थारे बेटो कवावण जोगो नहीं रह्यो। पण म-ने थारे माँणसाँ-में एक माँणस बणाय-ले। ओर बो उठ-गे आप-गे बाप कने आयो। बीं-ने घणी-सारी दूर-सूँ बीं-रे बाप देख्यो। जराँ दया कर-गे भाग-कर साँमें जायर बीं-ने गक्का-गे लगायो ओर बाका लिया। ओर बेटे कयो क ओ बाबा भगवान-गे साँमने ओर थारी आँखाँ आगे मैं पाप कखा-है ओर थारे बेटो बजण जोगो नहीं हँ। पण बाबे आप-गे माँणसाँ-ने कयो सगक्का-सूँ चोखा गाभा ल्याय-गे इँ-ने पैरावो। ओर इँ-गे हात-में मूँढ़ी पैरावो। ओर पगाँ-में पगरखी पैरावो। ओर आपाँ जीमण जीमाँ ओर मजा कराँ इँ-बैर्द क म्हारे ओ बेटो मर गयो फेरूँ जीयो-है। गँम-गयो-हो फेरूँ लाधो-है। ओर बै कोड करण लागा ॥

अबार-ताँई उव-रो मोटोड़ो बेटो खेत-में हो। जराँ बो घर-ने आयो ओर घर-गे नेड़ो पूर्गो सो बी गीत गाँवणो ओर नाचणो मुणो। जराँ बी आप-गे माँणसाँ-मेंद्याँ एक जगे-ने बुलाय-गे बूझो क ओ के है। जराँ ब बीं-ने कयो क तेरो भाई आयो-है अर तेरे बाप जीमण कखो-है इँ-वैर्द बीं-ने बो राजी-खूसी मिक्को-है। जराँ बो घणी रीसाँणो हुयो ओर घर-में बड़णो नहीं चायो। जकता इँ-गो बाप मैनावण-ने बार आयो ओर मैनायो। जराँ इय बाप-ने कयो क देख्यो अता बरस-ताँई मैं तेरो हीड़ो कखो-है। ओर कदेई थारो अण-कयो नहीं कखो। पण तोही थे म-ने कदे-ही बकरियो-ही नहीं दियो क हँ म्हारे मीतराँ-गे साँगे खूसी करतो। पण थारो ओ बेटो जके थारो धन-माल राँडाँ-गे साँगे कुमारग-में खोय-दियो जक-रे आवताँ पाण-बीं-गे बैर्द जीमण कखो। जराँ बी बीं-ने कयो क अरे बेटा तुँ तो सदाई म्हारे भेको है। ओर सो-कुर्द म्हारे कने है जको तेरो-इँ है। ओ तेरो भाई मर-गयो-हो जको फेरूँ जीयो-है। ओर गँम-भयो-हो जको फेरूँ लाभो है। जकता राजी हुणो ओर कोड करण चाहीजे-हो ॥

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Kōi māñas-gā dōy bētā hā. Bā-māñ-sū lhōr^akiyē bāp-nē
A-certain man-of two sons were. Them-in-from by-the-younger the-father-to
 kayō ka, 'ō bābā, ghar-gē dhan-māl-mē-tā jatō mhārē
it-was-said that, 'O father, the-house-of property-in-from what-much to-me
 bāt āvē, jakō ma-nē dē-dō.' Jak^atā bāp ghar-gā dhan-māl-gā
share may-come, that me-to give-away.' Then by-the-father the-house-of property-of
 bātā kar-gē bā-nē bāt-diyō. Thōrā-sā din pachhē
shares having-made them-to it-was-divided-and-given. A-few-very days afterwards
 lhōr^akiyō bētō āp-gō sō dhan bhēlō kar-gē alag mulak-mē
the-younger son himself-of all wealth together made-having a-distant country-in
 parō-gayō, ör baṭhē kumārag-mē sō-kūi khōy-diyō. Sag^alō^o
went-away, and there evil-conduct-in everything was-squandered. All
 bigārā pachhē bī mulak-mē jab^arō bhārī kūs^amō huwō, ör bō kaṅgāl
on-being-destroyed after that country-in very heavy famine became, and he poor
 huy-gayō. Ör bō bī mulak-rē rah^anē-ālē ēk māñas kanē jāy-gē
became. And he that country-of an-inhabitant a man neur gone-having
 bī-gē bhēlē rahaṇ lāgō. Ör bī uwa-nē āp-gā khētā-mē
him-of with to-remain began. And by-him him-to himself-of fields-in
 sūr charāwan^a-bēl hēryō. Ör bō sūrā-gā khāwan^a-gā chhōdā-sū
swine grazing-for it-was-sent. And he the-swine-of eating-of husks-with
 ghaṇī dōrī pēt bharāi kar^atō-hō. Ör bī-nē kōi kūhī nah
(with-)great difficulty belly filling doing-was. And him-to any-one anything not
 dētō. Jañā bī-nē chētō huyō, ör āp-gē man-mē kayō
used-to-give. Then him-to thought became, and himself-of mind-in it-was-said
 ka, 'mhārē bāp-gē tō ghaṇā-i māñas hai, ör bā māñ-sā-gē
that, 'my father-to indeed many-indeed men are, and those men-to
 rōtī agāñ-pagāñ parī rabai-hai, ör hū mar^atō marū-hū. Sū
bread abundantly fallen remains, and I dying dying-am. Therefore
 aṭhiyā chāl-gē mhārē bāp kanē jāsū, ör bī-nē kasū ka, "ō
from-here gone-having my father near I-will-go, and him-to I-will-say that, "O
 bābā, māñ Bhag^awān-gē āgē ör thārē mūḍhā-gē pāp karyā-hai.
father, by-me God-of before and your face-to sins done-are.

Jak'tā ab thārō bētō kawāwan̄ jōgō nahī rahyō. Paṇ ma-nē
Therefore now your son to-be-called fit not (I-) remained. But me
 thārē māṇ'sā-mē ēk māṇas baṇāy-lē." " Ōr bō uṭh-gē āp-gē
your men-among one man make-for-yourself." " And he arisen-having himself-of
 bāp kanē āyō. Bī-nē ghaṇī-sārī dūr-sū bī-rē bāp dēkhyo.
father near came. Him-to very-great distance-from him-of by-father it-was-seen.
 Jarā dayā kar-gē bhāg-kar sāmē jāyar bī-nē galā-gē
Then compassion made-having run-having near having-gone him-to neck-to
 lagāyō, ōr bālā liyā. Ōr bētē kayō ka, 'ō
it-was-applied, and kisses were-taken. And by-the-son it-was-said that, 'O
 bābā, Bhagwān-gē sām'nē ōr thārī ākhyaā āgē māī pāp karyā-hai,
father, God-of before and your eyes before by-me sins done-are,
 ōr thārō bētō bājaṇ jōgō nahī hū. Paṇ bābē āp-gē
and your son to-be-called fit not I-am.' But by-the-father himself-of
 māṇ'sā-nē kayō, 'sagālā-sū chōkhā gābhā lyāy-gē ī-nē
men-to it-was-said, 'all-than excellent garments brought-having this-one-to
 pairāwō; ōr ī-gē hāt-mē mūḍīrī pairāwō, ōr pagā-mē pagarākhī
put-on; and this-one-of hand-on a-ring put-on, and feet-on shoe
 pairāwō; ōr āpā jīmaṇ jīmā, ōr mājā karā; ī-bēī ka, mhārē
put-on; and we a-feast may-eat, and rejoicing may-do; this-for that, to-me
 ū bētō mar-gayō, phērū jīyō-hai; gūm-gayō-hō, phērū lādhō-hai.
this son dead-went, again living-is; lost-gone-was, again got-is.'
 Ōr bai kōd karaṇ lāgā.
And they merriment to-make began.

Abār-tāī uwa-rō mōtō-ṛō bētō khēt-mē hō. Jarā bō ghar-nē āyō,
Now-up-to him-of the-elder son field-in was. Then he house-in came,
 ōr ghar-gē nērō pūgō, tō bī gīt gāwāṇō ōr nāchāṇō suṇō.
and house-of near arrived, then by-him song singing and dancing was-heard.
 Jarā bī āp-gē māṇ'sā-māiyāā ēk jaṇē-nē bulāy-gē
Then by-him himself-of men-among a person-to summoned-having
 būjhō ka, 'ō kē hai?' Jarā ba bī-nē kayō ka,
it-was-enquired that, 'this what is? Then by-him him-to it-was-said that,
 tērō bhāī āyō-hai, ar tērē bāp jīmaṇ karyō-hai, ī-bēī bī-nē
thy brother come-is, and thy by-father a-feast made-is, this-for him-to
 bō rājī-khūsī mīlyō-hai. Jarā bō ghaṇō risāṇō huyō, ōr ghar-mē
he safe-sound got-is.' Then he very angry became, and the-house-in
 barāṇō nahī chāyō. Jak'tā ī-gō bāp māṇāwan̄-nē
to-enter not it-was-wished. Then him-of the-father remonstrating-for
 bār āyō, ōr mānāyō. Jarā iya bāp-nē kayō
outside came, and it-was-remonstrated. Then by-this-one the-father-to it-was-said
 ka, 'dēkhō, atā baras-tāī māī tērō hīrō karyō-hai; ōr kadēī
that, 'see, so-many years-during by-me thy service one-is; and ever-even

thārō aṇ-kayō nahī karyō. Paṇ tō-hī thē ma-nē kadē-hī
 your disobeying not was-done. But nevertheless by-you me-to ever-even
 bak̄riyō-hī nahī diyō ka hū mhārē mīt̄rā-gē sāgē khūsī¹
 a-kid-even not was-given that I my friends-of with rejoicing
 kar̄tō. Paṇ thārō o bētō, jakē thārō dhan-māl rāḍā-gē
 might-have-made. But your this son, by-whom your possession harlots-of
 sāgē kumārag-mē khōy-diyō, jaka-rē āw̄tā pāṇ bī-gē
 with evil-conduct-in was-squandered, that-one-of on-coming as-soon-as him-of
 bēi jīmaṇ karyō.' Jarā bī bī-nē kayō ka, 'arē bētā,
 for a-feast was-made.' Then by-him him-to it-was-said that, 'O son,
 tū tō sadā-i mhārē bhēlō hai. Or sō-kūi mhārē kanē
 thou indeed ever-indeed of-me with art. And everything of-me near
 hai, jakō tērō-i hai. O tērō bhāi mar-gayō-hō, jakō phērū
 is, that thine-even is. This thy brother dead-gone-was, he again
 jīyō-hai; or gūm-gayō-hō, jakō phērū lābhō-hai; jak̄tā rājī huṇō
 living-is; and lost-gone-was, he again got-is; therefore happy to-become
 or kōd karaṇ chāhījē-hō.
 and merriment to-make fitting-was.'

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNī.

BĀGRI.

STATE BIKANER.

एक राजा थो । वों एक साहुकार कने दस पाँच क्रोड़ रुपैयो देखिअ और सुखो । वों राजा-गे मन-में एसी-क आई कि ईं-रा रुपैया खोसणा चाहीजे । एसी तजवीज-सू लेणा चाहीजे कि ईं-हँ बुरो बी मालूम न देवे । वों राजा वों साहुकार-नै बुलायो । बुलाअर साहुकार-नै एसी फरमाई कि चार चीज म्हे-नू पैदा कर-दे । एक तो घटे-ही घटे । एक बधे-ही बधे । एक घटे न बधे । एक घटे और बधे । साहुकार इकरार कखो कि क्वे महीने-में चाराँ चीज हाजिर करशँ । वों-सू राजा इकरार-नामा लिखवा-लीयो कि क्वे महीने-में हाजिर न करुं तो मेरे घर-माँही जो धन है सो राज-रो होयो । इकरार लिख साहुकार घर-में गयो । घराँ जा गुमाश्ताँ-नै कानी-कानी कागज दीया कि किछ्हाँ भाउ मिक्कै ऐ चाराँ चीज खरीद-कर भेज देओ गुमाश्ताँ बुतेरी ढूँड करी लाधी नहीं । गुमाश्ताँ उलटो जवाब सेठ-नै लिख-दीयो कि इठे किछ्हाँ भाउ ऐ चीजाँ लाधी नहीं और न कोई इठे इन्हाँ चीजाँ-नू जाने-है । साहुकार-नै बड़ो भारी फिकर होयो अब काँइं जाबता करीजे । धन तो राजा ले-लेशी । भँडो ढाको होशी ॥

तो साहुकार-गो लुगाई बोली था-नू काँइं एसो फिकर है सेठ-जी सो म्हाँ-नै तो बताओ । सेठ कहण लाग्यो । लुगाई-गे किछ्हाँ बताऊँ । लुगाई हठ पकड़-लीयो । हँ तो पूछाँ-ही रहशँ । सेठ-जी हार-कर बतावण लाग्यो । चार चीज बादशाह माँगी-है । सो गुमाश्ताँ कने लिखा-था । सो गुमाश्ताँ जवाब दे भेज्यो-है । चाराँ चीज न द्याँगा तो माल-धन सब राज ले-लेशी । साहुकारणी बोली कि आँ चीजाँ खातर राज काँइं म्हरो धन ले-लेशी । ऐ चाराँ चीजाँ म्हे म्हारे बाप कने ल्याई-थी । म्हारा बुगचा-में बांधोड़ी पड़ी है । राज मोगशी दे-देशाँ । साहुकार एसी कही म्हाँ-नै आँखाँ दिखाओ । साहुकारणी एसी कही कि जाओ ये राज-में अरजी कर-देओ कि आप म्हारा-सू काँइं चीजाँ माँगी । एसी एसी चीज तो लुगायाँ-रे कने लाध-जावे ॥

राजा आप-रे मन-में एसी बिचारी कि ये तो सोच-समझ बात कही-थी । पण एसी चीज लुगायाँ कने लाध-जावे तो लुगाई बुलाओ । राजा साहुकार-गी लुगाई-नै हरकारो बुलावण भेज्यो । साहुकारणी कही कि राजा-जी आप-री कोई मुतबर बाँदी भेज-देवे तो हँ बाँदी-नू दे-देशँ । बाँदी रानी-नै दे-देशी । रानी राजा-नै दे-देशी । राजा न मानी । ई ढाले चार बेर हरकारो गयो अर चार हँकों आयो । पछे साहुकार-बच्ची आई । हात-में एक थाङ्क ल्याई । एक दूध-गो कटोरो थाङ्क-माँही राख्यो आर एक दाना चना-गो एक दाना मोठ-गो एक दूब घास-गी । एक एक दाना अहल-काराँ-गे आगे और घास बी अहल-काराँ-गे आगे । दूध-गो बाटको राजा-जी-गे आगे धर-दीयो । राजा एसी फरमाई कि साहुकार-बच्ची तँ म्हारी धरम-गी पुच्छी है । वोह चीज पछे देओ । येह काँइं कियो येह बता म्हाँ-नै । वाँ कही अन्न-दाता पहलाँ आप-री चीज ले-लेओ । पछे बताऊँगी । आप पूछो-यो कि एक घटे-ही घटे । वोह तो उमर है । और आप कही बधे-ही बधे सो वोह तुष्णा है । बधे-ही चक्की-जाए । और

एक घटे न बधे सो कर्म-गी रेखा है। और घटे और बधे सो वोह सृष्टि है। राजा पूछी ये है तैं काँइँ कखो। बोली आप-री कचहरी-मैं बैल्यो कोई गधी है कोई घोड़ो है कोई डाँगर है कि कोई ओ न कह्यो कि क्रोड़-पती-गे घर-मूँ बीरबानी कचहरी-मैं किछ्हाँ आ सके। और आप बच्चो हो सो दूध पीओ। दूसराँ मालिक हो। हँ आप-नै कह नहीं सकती। रहारे पीहर-गे राजवाड़-मैं पधारो। तो आप-नै बी डाँगर बतावे।

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

DISTRICT HISSAR.

TRANSLITERATION AND TRANSLATION.

Ek rājā thō. Vī ēk sāhukār kanē das pāch krōr rupaiyō
A king was. By-him a merchant near ten five crores rupee
 dēkhiō aur suṇyō. Vī rājā-gē man-mē ēsī-k āī ki,
was-seen and was-heard. That king-of mind-in such (-a-thought) came that,
 'ī-rā rupaiyā khōsāṇā chāhijē. Ēsī tajawīj-sū
'this-one-of rupees to-be-taken-away it-is-proper. Such device-by
 lēṇā chāhijē ki ī-hū burō bī mālām na
they-are-to-be-taken it-is-proper that to-him-also evil also apparent not
 dēvē.' Vī rājā vī sāhukār-nai bulāyō. Bulāar
it-may-give.' By-that king that merchant-to it-was-called. Having-summoned
 sāhukār-nai ēsī phar'māi ki, 'chār chīj mhē-nū paidā kar-dē.
the-merchant-to such was-ordered that, 'four things me-for produced make.
 Ek tō ghaṭē-hī ghaṭē. Ek badhē-hī badhē. Ek
One verily decreases-verily decreases. One increases-verily increases. One
 ghaṭē na badhē. Ek ghaṭē aur badhē.' Sāhukār ik'rār
decreases not increases. One decreases and increases.' By-the-merchant promise
 karyō ki, 'chhē mahinē-mē chārā chīj hājir kar'sū.'
was-made that, 'six months-in the-four things present I-will-make'
 Vī-sū rājā ik'rār-nāmā likhāwā-līyō ki, 'chhē mahinē-mē
Him-from by-the-king a-bond was-caused-to-be-written that, 'six months-in
 hājir na karū, tō mērē ghar-māhi jō dhan hai sō rāj-rō
present not I-make, then my house-in what wealth is that the-Government-of
 hōyō.' Ik'rār likh sāhukār ghar-mē gayō.
became.' Bond having-written the-merchant house-in went.
 Gharā jā, gumāstā-nai kānī-kānī kāgaj dīyā ki,
In-the-house having-gone, agents-to one-by-one letters were-sent that,
 'kihyā bhāu milai, ai chārā chīj kharid-kar bhēj-dēō.'
'at-whatever rate they-may-be-got, these four things purchased-having send.'
 Gumāstā butērī dhūd kari, lādhī nahī. Gumāstā
By-the-agents much search was-made, (the-things-)were-got not. By-the-agents
 ul'tō jawāb sēth-nai likh-dīyō ki, iṭhē kihyā bhāu ai
in-return answer the-banker-to was-written that, 'here at-any rate these

chījā lādhī nahī, aur na kōi iṭhē inhā chījā-nū jānai-hai.'
things are-got not, and not any-one here these things knows.'

Sāhukār-nai barō bhārī phikar hōyō, 'ab kāī jābtā karijē?'
The-merchant-to very great anxiety became, 'now what arrangement is-to-be-made?

Dhan tō rājā lē-lēsī. Bhūdō dhālō hōsī.'
Wealth indeed the-king will-take-for-himself. Bad state will-be.'

Tō sāhukār-gī lugāi bōlī, 'thā-nū kāī ēsō phikar
Then the-merchant-of wife spoke, 'you-to why such anxiety
 hai, sēth-jī? Sō mhā-nai tō batāō.' Sēth kahaṇ lāgyō,
is, banker-sir? That me-to indeed explain.' The-banker to-say began,
 'lugāi-gē kihyā batāū?' Lugāi haṭh pakar-līyō.
'a-woman-to what may-I-show? By-the-woman obstinacy was-taken-up.

'Hū tō pūchhā-hī rahśū.' Sēth-jī hār-kar batāwan
'I indeed in-asking-verily will-remain.' The-banker given-up-having to-explain
 lāgyō. 'Chār chīj Bādśah māgī-hai. Sō gumāstā kanē
began. 'Four things by-the-Emperor asked-for-are. So the-agents near
 likhā-thā. Sō gumāstā jawāb dē-bhējyō-hai.
(letters-) written-were. So by-the-agents reply-in-the-negative been-sent-is.

Chārā chīj na dyāgā, tō māl-dhan sah rāj
The-four things not I-shall-give, then property-wealth all the-Government
 lē-lēsī.' Sāhukārṇī bōlī ki, 'ā chījā khātar
will-take-for-itself.' The-merchant's-wife spoke that, 'these things for
 rāj kāī mhārō dhan lē-lēsī? Ai chārā chījā
the-Government why my wealth will-take-for-itself? These four things
 mhē mhārē bāp kanē lyāi-thī. Mhārā bugchā-mē bādhō-ṛī
I my father from-near brought-had. My bundle-in tied
 parī hai. Rāj māgāśī, dē-dēsā.' Sāhukār
lying they-are. The-Government will-ask-for, I-will-give-up.' By-the-merchant
 ēsī kahī, 'mhā-nai ākhyā dikhāō.' Sāhukārṇī ēsī
such was-said, 'me-to in-eyes show.' By-the-merchant's-wife such
 kahī ki, 'jāo thē rāj-mē arjī kar-dēō ki, "āp
was-said that, 'go yon court-in representation make that, "by-Your-Honour
 mhārā-sū kāī chījā māgī. Ēsī ēsī chīj tō lugāyā-rē
me-from why the-things were-asked-for. Such such things indeed women-of
 kanē lādh-jāwē."'
near are-obtained."

Rājā āp-rē man-mē ēsī bichārī ki, 'thē tō
By-the-king his-own mind-in such was-considered that, 'by-yon indeed
 sōch-samajh bāt kahī-thī. Paṇ ēsī chīj lugāyā-kanē
having-thought (-and)-understood word said-was. But such things women-near
 lādh-jāwē, tō lugāi bulāō.' Rājā sāhukār-gī lugāi-nai
are-got, then (your-)wife summon.' By-the-king the-merchant-of wife-for

har^akārō bulāwan bhējyō. Sāhukār^anī kahyō ki,
 a-messenger to-call was-sent. By-the-merchant's-wife it-was-said that,
 'rājā-jī āp-rī kōi mut^abar bādī bhēj-dēwē, tō hū
 'His-Majesty his-own some trustworthy female-slave may-send, then I
 bādī-nū dē-dēsū. Bādī rānī-nai dē-dēsī.
 the-female-slave-to will-give-up. The-female-slave the-queen-to will-give-up.
 Rānī rājā-nai dē-dēsī.' Rājā na mānī. Ī
 The-queen the-king-to will-give-up.' By-the-king not she-was-heeded. In-this
 dhālē chār bēr har^akārō gayō, ar chār hēlā āyō.
 manner four times the-messenger went, and four times came(-back).
 Pachhē sāhukār-bachchī āi. Hāt-mē ēk thāl lyāi. Ēk
 Afterwards the-merchant-girl came. Hand-in a tray she-brought. A
 dūdh-gō katōrō thāl-māhī rākhyō, aur ēk dānā chanā-gō, ēk
 milk-of cup tray-on was-placed, and a grain gram-of, a
 dānā mōth-gō, ēk dūb ghās-gī. Ēk ēk dānā ahal-kārā-gē
 grain vetch-of, a blade grass-of. One one grain the-officials-of
 āgē, aur ghās bī ahal-kārā-gē āgē, dūdh-gō bāt^akō rājā-jī-gē
 before, and grass also the-officials-of before, milk-of dish His-Majesty-of
 āgē dhar-diyō. Rājā ēsī phar^amāi ki, 'sāhukār-bachchī,
 before were-placed. By-the-king thus it-was-ordered that, 'merchant-girl,
 tū mhārī dharam-gī puttrī hai. Woh chij pachhē dēo.
 thou my religion-of daughter art. Those things afterwards give.
 Yeh kāī kiyō, yeh batā mhā-nai.' Wā kahyō,
 This what is-done, this explain me-to.' By-her it-was-said,
 'ann-dātā, pah^alā āp-rī chij lē-lēō. Pachhē batāūgī.
 'food-giver, first Your-Honour's things take. Afterwards I-will-explain.
 Āp pūchhō-thō ki, "ēk ghaṭē-hī ghaṭē." Woh
 By-Your-Honour asked-it-was that, "one decreases-verily decreases." That
 tō umar hai. Aur āp kahyō, "badhē-hī
 indeed life is. And by-Your-Honour it-was-said, "increases-verily
 badhē," so woh trishnā hai. Badhī-hī chaṭī-jāē. Aur "ēk
 increases," so that ambition is. Increasing-verily it-goes-on. And "one
 ghaṭē na badhē," so karm-gī rēkh hai. Aur "ghaṭē aur
 decreases not increases," so fate-of line is. And "decreases and
 badhē," so woh śrishti hai. Rājā pūchhī, 'yeh taī
 increases," so that creation is. By-the-king it-was-asked, 'this by-thee
 kāī karyō?' Bōli, 'āp-rī kachah^arī-mē baiṭhyō kōi
 why was-done?' She-spoke, 'Your-Honour's court-in seated some-one
 gadhō hai, kōi ghōrō hai, kōi dāgar hai, ki kōi
 ass is, some-one horse is, some-one beast is, because by-any-one
 ö na kahyō ki, "krōr-patī-gē ghar-sū bīrbānī kachah^arī-mē
 this not was-said that, "millionaire-of house-from a-woman court-in

kihyā ā sakē." Aur āp bachchō hō, sō dūdh pīo. Dūs'rā
how come can." And Your-Honour baby is, so milk drink. Besides
 mālik hō, hū āp-nai kah nahī sak'ti. Mhārē pihar-gē
lord you-are, I Your-Honour-to say not can. In-my father-of
 rājwār-mē padhārō. Tō āp-nai bī dāgar batāwē.
kingdom-in go. Then Your-Honour also beast they-will-point-out.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a king who got news of a merchant who was reputed to possess five or ten crores of rupees. So the king thought to himself that he must get this money out of the merchant, but in such a way that the latter could not complain of injustice being done to him.

So the king sent for the merchant, and told him he wanted four things, namely (*a*) a thing which is ever decreasing; (*b*) a thing which is ever increasing; (*c*) a thing which neither decreases nor increases; and (*d*) a thing which both decreases and increases. The merchant promised to bring these four things in six months, and signed a bond that, if he did not do so, all his property might be confiscated. He then went home and wrote to each of his agents abroad to procure these four things for him, no matter at what cost. The agents searched as best they could, but had to report that they could not get the things at any price, and that, in fact, no one knew of them. Then the merchant fell into great anxiety. 'What am I to do?' thought he. 'The king will confiscate my property, and I shall be a ruined man.'

His wife noticed his anxiety and asked the cause. The merchant at first refused to tell her. 'What is the use,' he said, 'of explaining this to a woman?' But she persisted and the merchant gave in and told her how the king had asked for these four things, how his agents had failed to find them, and how his property would be confiscated. She replied, 'why should your property be confiscated on this account? I brought these four things from my father's house when I was married, and have them safely tied up in my bundle.' The merchant asked to see them with his own eyes, but she said, 'go now to court and say, "why did Your Majesty ask me for these things? These are the kind of things that are got from a woman."'

(The merchant did so), and the king replied, 'you agreed to provide the things with your eyes open, but now you say that they are only to be found with a woman. So send for your wife.' Then the king sent a messenger for the merchant's wife. When the messenger came to her, she said, 'let His Majesty send some trusty woman from among his maid servants. I will give her the things. She will give them to the Queen, and the Queen will give them to the king.' The king refused to accept this reply, and sent the messenger again with the same result. Four times did the messenger go and return, and at last the merchant's wife came to the court. She brought with her a tray on which was a cup of milk, a grain of gram, a grain of vetch, and a blade of grass.

She laid the blade of grass, or one of the grains before each of the courtiers, and the cup of milk before the king. The king said to her, 'I look upon you as my daughter. Before you give me the four things, explain to me what you have just been doing.' She

replied, 'Cherisher of the poor, first accept the four things. You ask for a thing that is ever decreasing. That is life. You ask for a thing that is ever increasing. That is ambition, which is never satisfied. The thing which never increases or diminishes is one's fated lot; and the thing which both increases and diminishes is the created universe.'¹ Then the king asked her the meaning of her actions. She said, some of your courtiers seated here, are asses, some are horses, and some are brutes, for they had not the sense to remonstrate against bringing a millionaire's wife into public view in open court. (Hence I offered them their appropriate food). And you, sire, are a baby, therefore please drink this milk which I have brought. But you are also my Lord and King, and hence I cannot say more to you. But go to my father's kingdom, and there Your Majesty will also be pointed out as a brute.

¹ Here there is a pun. The Hindi *ghat̄nā barh̄nā* means 'to change.' Creation is always changing.

CENTRAL-EASTERN RĀJASTHĀNī.

JAIPURī.

The following two specimens of Jaipuri come from Jaipur itself. They are a version of the Parable of the Prodigal Son and a portion of a folktale, and illustrate the grammatical sketch given on pp. 33 and ff. They have been prepared for this survey by the Rev. G. Macalister. On pages 34—74 of that gentleman's *Specimens*, the student will find a further number of excellent examples of this form of speech.

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNī.

JAIPURī (STANDARD).

JAIPUR STATE.

SPECIMEN I.

(*Rev. G. Macalister, M.A., 1899.*)

एक जणा-कै दो बेटा छा । वाँ-मैँ-सूँ क्षोटक्यो आप-का बाप-नै खर्द दादा-जी धन-मैँ-सूँ जो बाँटो म्हारै बाँटै आवै सो मूँनै द्यो । वो आप-को धन वाँ-नै बॉट दीनू । थोड़ा-ई दिना पाढ़े क्षोटक्यो बेटो सब सोर-समेटर दूर परदेस-मै चक्को-गयो अर ऊँडे कुगैलॉ चालर आप-को । धन उड़ा-दीनू । ऊँ-नै सब-क्यू उड़ा-दीयों पाढ़े ऊँ देस-मै एक बड़ो काळ पड़ो अर वो व्है-गो कंगाळ । वो गयो अर ऊँ देस-का रैबाहाकाँ-मै-सूँ एक जणा-कै रैबा लगो । वो ऊँ-नै सूर चरावा-नै आप-का खेताँ-मै खिनातो । सूर जो पातड़ा खाय-छा वाँ-सूँ वो आप-को पेट भरवा-नै राजी क्षो । ऊँ-नै कोई-ई आदमी को-देतो-नै । अब ऊँ-की अक्कल ठिकाँगै आई । जिद वो बोल्यो अक म्हारा बाप-का नरा मँजूराँ कनै अतरो क्षै-क वै आप खाले अर और पाढ़ो पटक-ले अर मै भूकाँ मरूँ । मै ऊठस्यू अर म्हारा बाप कनै जास्यू अर ऊँ-नै खैस्यू अक दादा-जी मै पणमेसर-को पाप कखो-क्षै अर थाँकै आगै पाप कखो-क्षै अर अब ईं लायक कोनै अक थाँ-को बेटो बाजूँ । मूँनै भी थाँ-का मँजूराँ-मै एक मँजूर राख-ल्यो । वो ऊँव्हो अर आप-का बाप कनै आयो । ऊँ-नै दूर-सूँ आतो देख्यो-र बाप-नै दया आ-गई । वो भागर ऊँ-नै गलै लगायो अर ऊँ-सूँ हेत कखो । बेटो बाप-नै खर्द दादा-जी मै पणमेसर-को पाप कखो-क्षै अर थाँ-कै आगै पाप कखो-क्षै अर अब मै ईं लायक कोनै अक थाँ-को बेटो बाजूँ । पण बाप आप-का आदम्याँ-नै खर्द-क चोखा-सूँ चोखा लत्ता ल्यावो अर ऊँ-नै पैरावो । ऊँ-का हाताँ-मै बीटी पैरावो अर पगाँ-मै जूत्याँ पैरावो । अर आपाँ खाँवाँ पीवाँ अर कुसी कराँ । क्योंक यो म्हारो बेटो मर-गयो-क्षो जो फेर जीयायो अर गुम-गयो-क्षो जो लायायो । अर वै कुसी करबा लाग्या ॥

जँ-को बड़ो बेटो खेत-मैं छो । वो आयो अर घर-कै कनैसीक पौँछो जिद नाचबो
गाबो अर बजाबो सुख्यूँ । वो आदम्याँ-मैं-सूँ एक-नै बुलायो अर जँ-नै पूछी अक ये काँइं बाताँ
है-क्कै । वो जँ-नै खर्द-क थारो भाई आयो क्कै । जी-सूँ थारो बाप जीमण कखो-क्कै क्योंक जँ-कनै
वो नींकाँ भक्काँ आ-गयो । वो रोस है-गयो अर माँइ-नै को-गयो-नै । ईं-सूँ जँ-को बाप बारो-नै
आयो अर जँ-नै मनायो । वो जुवाब देर आप-का बाप-नै खर्द-क देख याँ अतरा बरसाँ-सूँ मैं
थारी ठैक करूँ-क्कूँ अर थारो खैबो कदेइं को-नाख्यो-नै । तौ-बी तू मूँ-नै तो एक बकरा-को बच्यो
भी कदे को-दीनू-नै-क मैं म्हारा साती भायक्का-नै लेर कुसी करतो । पण थारा ईं बेटा-नै आतो-ईं
जो थारो धन राँडाँ-मैं उड़ा-दीनू तू जँ-कै-ताँइं जीमण कखो । वो जँ-नै खर्द बेटा तू सदा म्हारी
साथ क्कै । ज्यो-क्यूँ म्हारै कनै क्कै सो थारो-ईं क्कै । कुसी करबो अर राजी हैबो हैती बात-ईं
छो क्योंक यो थारो भाई मर-गयो छो सो फेर जीयायो अर गुम गयो छो सो लाद्यायो-क्कै ॥

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek jaṇā-kai dō bētā chhā. Wā-maī-sū chhōṭ̄kyō āp-kā
A man-to two sons were. Them-among-from by-the-younger his-own
 bāp-nai khaī, 'dādā-jī, dhan-maī-sū jō bāṭō mhārai
father-to it-was-said, 'O-father, wealth-among-from what share my
 bāṭai āwai, sō mū-nai dyō.' Wō āp-kō dhan wā-nai bāṭ-dinū.
in-share comes, that me-to give.' He his-own wealth them-to divided.
 Thōrā-ī dinā pāchhai chhōṭ̄kyō bētō sab sōr-samētar dūr
A-few-indeed days after younger son all gathering far
 par-dēs-maī chałyō-gayō, ar ūḍai kuggailā chālar āp-kō
foreign-country-into went-away, and there in-evil-ways walking his-own
 dhan uṛā-dinū. Ū-nai sah-kyū uṛā-diyā pāchhai ū
wealth was-wasted-away. Him-to all-whatever-was being-wasted after that
 dēs-maī ēk barō kāl paryō, ar wō whai-gō kāgāl. Wō gayō ar
country-in a great famine fell, and he became poor. He went and
 ū dēs-kā raibāhālā-maī-sū ēk jaṇā-kai raibā laggō. Wō
that country-of dwellers-among-from one man-with to-live began. By-him
 ū-nai sūr charābā-nai āp-kā khētā-maī khinātō. Sūr jō pāṭ̄rā
him-to swine feeding-for his-own fields-into it-was-sent. Swine what husks
 khāy-chhā wā-sū wō āp-kō pēt bharābā-nai rājī chhō.
eating-were them-from he his-own belly filling-for pleased ica.
 Ū-nai kōī-ī ād̄mī kō-dētō-nai. Ab ū-kī akkal thikāṇai
Him-to any-even man (was-)giving-not. Now his wisdom in-a-right-place
 āī. Jid wō bōlyō ak, 'mhārā bāp-kā narā mājūrā-kanai
came. Then he said that, 'my father-of many labourers-with
 atrō chhai-k wai āp khā-lē ar aur pāchhō-paṭak-lē, ar
so-much is-that they themselves may-eat and also may-spare, and
 maī bhūkā marū. Maī ūṭ̄hsyū ar mhārā bāp-kanai jāsyū.
I in-hunger die. I will-arise and my father-near I-will-go,

ar ū-nai khaisyū ak, "dādā-jī, maī Pañmēsar-kō pāp
 and him-to I-will-say that, "O-father, by-me God-of sin
 karyō-chhai, ar thā-kai āgai pāp karyō-chhai, ar ab ī
 done-has-been, and you-of before sin done-has-been, and now this
 lāyak kōnai ak thā-kō bētō bājū. Mū-nai bhī thā-kā
 worthy (am-)not that your son I-may-be-called. Me-to also your
 mājūrā-maī ēk mājūr rākh-lyō." Wō ūthyō ar āp-kā
 labourers-among one labourer keep." He arose and his-own
 bāp-kanai āyō. Ū-nai dūr-sū ātō dēkhyō-r bāp-nai
 father-near came. Him-to far-from coming it-was-seen-and father-to
 dayā ā-gai. Wō bhāgar ū-nai galai lagāyō ar
 compassion came. By-him running him-to on-neck it-was-applied and
 ū-sū hēt karyō. Bētō bāp-nai khaī, 'dādā-jī,
 him-with love was-made. By-the-son father-to it-was-said, 'O-father,
 maī Pañmēsar-kō pāp karyō-chhai, ar thā-kai āgai pāp
 by-me God-of sin done-has-been, and you-of before sin
 karyō-chhai, ar ab maī ī lāyak kōnai ak thā-kō bētō
 done-has-been, and now I this worthy (am-)not that your son
 bājū.' Pañ bāp āp-kā ād'myā-nai khaī'-k,
 I-may-be-called.' But by-the-father his-own men-to it-was-said-that,
 'chhōkhā-sū chhōkhā lattā lyāwō ar ū-nai pairāwō; ū-kā hātā-maī
 good-than good clothes bring and him-to clothe; his hands-on
 bīti pairāwō, ar pagā-maī jūtyā pairāwō. Ar āpā
 a-ring place, and feet-on shoes put. And let-us-all
 khāwā pīwā ar kusī karā; kyōk yō mhārō bētō mar-gayō-
 eat drink and merriment make; because this my son dead-
 chhō, jō phēr jīy-āyō; ar gum-gayō-chhō, jō lādy-āyō. Ar
 was, that-one again is-alive; and lost-was, that-one is-found. And
 wai kusī karābā laggyā.
 they merriment to-make began.

Ū-kō bařō bētō khēt-maī chhō. Wō āyō ar ghar-kai kanaisik
 His elder son field-in was. He came and house-of near
 pañchhyō, jid nāch'bō gābō ar bajabō sunyū. Wō ād'myā-
 reached, then dancing singing and playing he-heard. He men-
 maī-sū ēk-nai bulāyō ar ū-nai pūchhī ak, 'yē kātā bātā
 among-from one-to called and him-to asked that, 'these what things
 whai-chhai?' Wō ū-nai khaī'-k, 'thārō bhāi āyō-chhai,
 are-being-done?' He him-to said-that, 'thy brother come-is,
 jī-sū thārō bāp jimaṇ karyō-chhai; kyōk ū-kanai wō nīkā-
 which-for thy father a-feast has-made; because him-to he safe-and-
 bhalā ā-gayō.' Wō rōs whai-gayō, ar mātī-nai kō-gayō-nai. ī-sū
 sound came.' He angry became, and within went-not. This-for

ū-kō bāp bārā-nai āyō, ar ū-nai manāyō. Wō
 his father outside came, and him-to persuaded. He
 juwāb dēr āp-kā bāp-nai khaī-k, 'dēkh, yā atārā barāsā-
 answer giving his-own father-to said-that, 'behold, these so-many years-
 sū maī thārī thail karū-chhū, ar thārō khaibō kadē-i kō-nākhyō-
 from I thy service am-doing, and thy order ever broke-
 nai; tau-bī tū mū-nai tō ēk bakārā-kō bachchyō bhi kadē
 not; yet thou me-to indeed a goat-of young-one even ever
 kō-dinū-nai-k maī mhārā sātī-bhāyālā-nai lér kusī
 gavest-not-that I my companions-and-friends having-taken merriment
 karātō; pan̄ thārā ī bētā-nai ātā-ī, jō thārō dhan
 might-make; but thy this son-to on-coming-immediately, who thy wealth
 rādā-maī urā-dinū tū ū-kai-tāī jīman karyō.' Wō ū-nai
 harlots-among wasted thou him-for a-feast made.' He him-to
 khai, 'bētā, tū sadā mhārī sāth chhai; jyō-kyū mhārai-kanai
 said, 'son, thou always me with art; whatever me-near
 chhai sō thārō-i chhai. Kusī karābō ar rājī whaibō
 is that thine-alone is. Merriment to-make and pleased to-be
 whaitī bāt-i chhi; kyōk yō thārō bhāi mar-gayō-
 becoming (proper)-thing-verily was; because this thy brother dead.
 chhō, sō phēr jīy-āyō; ar gum-gayō chhō, sō lādy-āyō chhai.'
 was, he again is-alive; and lost was, he found is.

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक राजा क्षो । अर ऊँ-कै दो बेटा क्षा । भगवान-की असी मरजी हुईस वो राजा बेटा बाक्क क्षा जिदी मर-गयो । मरती भगत आप-का क्षोटा भाई-नै बुलार आप-का दोन्हुँ बाक्को-की अर आप-की राँणी-की सरम ऊँ-नै घाल गयो अर या खै-गयो अक ये दोन्हुँ काम-काज-मै नै समजै जित्तै काम-काज राज-को तू करबो करजे । अर ये स्थाँणा समंजणा छै-जाय जिद याँ-को राज-पाट याँ-नै समक्का-दीजे । सो राजा-नै मखाँ पाढ़ै यो-ई काम-काज करै अर सारा राजपाट-को कुलाँकुल यो-ई मालिक छै-गो । योड़ा-सा दिनाँ पाढ़ैयो आप-का मन-मै विचारी-अस ये दोन्हुँ भतीजा बड़ा छै-जायला तो राज-पाट आपणा हात-सूँ खुस-जायलो । जै छै तो याँ-नै पैली-ई मरा-नँखाबा-को उपाय कराँ । सो वो या बात विचारर घर-का नाई-नै बुलायो अर ऊँ-नै लालच देर या खई-अस, तू याँ दोन्हुँ क्षोराँ-नै मारन्हाँख । नाई हाँमङ्क तो भर-लीनी पण मन-मै घण्ह-ई पिस्तावै । अर ऊँ काका-का कैबा-सूँ भैर-का राछ करार वाँ दोन्हाँ-की सँवार करबा-नै रणवास-मै गयो । वै दोन्हुँ भाई सँवार करबा-नै आया । जिद नाई राछ पेटी-मै-सूँ काड़ेर मेक्का अर रोबा लाग गयो जिद राँणी खई अरै भाई खवास तू क्यो रोवै-क्षै । राजा-जी मर-गया तो पड़ा मर-जावो । नाराँण करी तो योड़ा-सा दिनाँ-मै ये बी राजा छै-जायला । नेवगी बोल्यो म्हाराज मै ईं बात-सूँ कोनै रोऊँ । मै ओरी बात-सूँ रोऊँ-क्षूँ । राँणी पूक्की-स वा कॉइँ बात क्षै जी-सूँ तू रोवै-क्षै । नेवगी खई अक म्हाराज याँ कँवराँ-का काका-जी मूँनै याँ दोन्हाँ-नै मारबा-की-ताँई भैर-का राछ दीना-क्षै । अर या खई क्षै-क तू याँ दोन्हाँ-नै मार-नाँख । सो म्हाराज मूँ-सूँ तो मास्या को-जाय-नै । म्हारै तो ये-ई राजा क्षै । सो मै ईं बात-सूँ रोऊँ-क्षूँ । राँणी खवास-नै तो पाँच म्हौर देर बिदा-कर-दीयो अर आप विचारी-अस अब ऐँडै रैबा-को धरम कोनै । जै छै तो याँ दोन्हाँ-नै लेर कौड़ी-नै चङ्गी चालूँ ॥

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek rājā chhō. Ar ū-kai dō bētā chhā. Bhagwān-kī asi
 One king was. And him-to two sons were. God-of such
 marjī huī's wō rājā bētā bālak chhā jidī mar-gayō. Marī
 will became-to-him that king sons children were then he-died. Dying
 bhagat āp-kā chhōtā bhāi-nai bulār āp-kā dōnyū bālākā-kī
 time his-own younger brother-to having-called his-own both children-of
 ar āp-kī rānī-kī saram ū-nai ghāl-gayō, ar yā khai-gayō
 and his-own queen-of protection him-to he-entrusted, and this said
 ak, 'yē dōnyū kām-kāj-māi nai samājai jittai kām-kāj
 that, 'these both works-duties-in not understand till-then works-duties
 rāj-kō tū karbō-karjē. Ar yē syāñā samājāñā whai-jāy,
 kingdom-of thou continue-to-do. And these of-age understanding may-become,
 jid yā-kō rāj-pāt yā-nai samālā-dijē.' Sō rājā-nai maryā pāchhai
 then them-of throne them-to make-over.' So the-king-to dying after
 yō-i kām-kāj karai, ar sārā rāj-pāt-kō kulākul yō-i mālik
 he-alone works-duties does, and entire throne-of complete he-alone master
 whai-gō. Thōrā-sā dinā pāchhai yō āp-kā man-māi bichārī-as,
 became. Very-few days after by-him his-own mind-in it-was-thought-by-him,
 'yē dōnyū bhatījā barā whai-jāy-lā, tō rāj-pāt āpāñā hāt-sū
 'these two nephews big will-become, then the-throne our hand-from
 khus-jāy-lō. Jai whai, tō yā-nai paili-i marā-nākhābā-kō
 will-be-taken-away. If it-may-be, then them-to first-even killing-causing-to-be-thrown-for
 upāy karā.' Sō wō yā bāt bichārar ghar-kā nāi-nai
 device let-us-make.' So by-him this thing having-considered house-of barber-to
 bulāyō, ar ū-nai lālach dēr yā khaī-as,
 it-was-called, and him-to temptation having-given this (-word) was-said-by-him,
 'tū yā dōnyū chhōrā-nai mār-nākh.' Nāi hāmal tō bhar-līnī,
 'thou these two boys-to kill-cast.' By-the-barber assent indeed was-given,
 pañ man-māi ghañū-ī pistāwai. Ar ū kākā-kā kaibā-sū jhair-kā
 but mind-in much-indeed he-repents. And that uncle-of saying-from poison-of

rāchh karār wā dōnyā-kī sāwār karbā-nai rānāwās-mai
implements having-got-made them both-of hair-cutting doing-for female-apartments-in
 gayō Wai dōnyū bhāi sāwār karbā-nai āyā. Jid
went. Those two brothers hair-cutting getting-done-for came. When
 nāi rāchh pēti-maī-sū kārār mēlyā ar
by-the-barber the-implements case-in-from having-drawn-forth were-laid-out and
 rōbā lāg-gayō, jid rānī khaī, 'arai bhāi Khawās,¹ tū
to-weep he-began, then the-queen-by it-was-said, 'O brother Barber, thou
 kyō rōwai-chhai? Rājā-jī mar-gayā, tō paryā-mar-jāwō. Nārānī kārī,
why dost-weep? The-King is-dead, then let-him-be-dead. (If)-by-God it-is-done,
 tō thōrā-sā dinā-maī yē bī rājā whai-jāy-lā.' Nēwāgī bōlyō,
then a-very-few days-in these also king will-become? The-servant spoke,
 'Mhārāj, maī ī bāt-sū kō-nai rōū. Maī aur-i bāt-sū
'Your-Majesty, I this thing-from not weep. I another-indeed thing-from
 rōū-chhū.' Rānī pūchhī-'s, 'wā kāī bāt chhai jī-sū
am-weeping.' By-the-Queen it-was-asked-by-her, 'that what thing is which-from
 tū rōwai-chhai?' Nēwāgī khaī ak, 'Mhārāj, yā
thou dost-weep?' By-the-servant it-was-said that, 'Your-Majesty, these
 kāwarā-kā kākā-jī mū-nai yā dōnyā-nai mārbā-kai-tāi jhair-kā rāchh
princes-of by-the-uncle me-to these two-for killing-for poison-of implements
 dinā-chhai, ar yā khai-chhai-'k, "tū yā dōnyā-nai mār-nākh."
have-been-given, and this has-been-said-that, 'thou these two-to kill-cast.'
 Sō, Mhārāj, mū-sū tō māryā kō-jāy-nai. Mhārai tō yē-i
So, Your-Majesty, me-by indeed killed (they-)do-not-go. To-me indeed these-verily
 rājā chhai. Sō maī ī bāt-sū rōū-chhū.' Rānī khawās-nai tō
king are. So I this thing-from am-weeping.' By-the-queen the-barber-to then
 pāch mhaur dēr bidā-kar-diyō, ar āp bichāri-
five gold-coins having-given he-was-dismissed, and by-her-herself it-was-thought-
 as, 'ab aīdai raibā-kō dharam kō-nai. Jai whai, tō yā
by-her, 'now here living-of propriety (is-)not. If it-may-be, then these
 dōnyā-nai lēr kaurī-nai chaī-chālū.'
two having-taken somewhere-to let-me-depart.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had two sons. By the will of God it was so ordained that he died while they were yet children. On his deathbed he called to him his younger brother and entrusted to him the care of his two children and of his queen. He said to him, 'as long as these children are too young to understand the business of the state, you must rule the kingdom, but as soon as they have reached years of discretion, you must make over the throne to them.' So after the king's death the brother performed all the duties of the state and became complete master of the throne. After a short while he thought to himself that in course of time his nephews would grow up and take the

¹ The word khawās or khuwās (خواص), a confidential servant, is employed in Jaipuri to mean 'barber.'

kingdom from him. So he determined, if it were possible, to get them murdered beforehand. He therefore sent for his domestic barber and bribed him to murder the two princes. The barber, it is true, consented to do the deed, but in his heart of hearts he sorely repented of his task. As instructed by the uncle he provided himself with poisoned implements for hair cutting and repaired to the inner apartments to cut the princes' hair. The two brothers came to get their hair cut, and the barber, while he was taking the implements out of their case, and laying them out, began to weep. Then the Queen Mother asked him why he was weeping. 'The king is dead and gone,' said she, 'and regrets are unavailing. Please God, these boys will soon be kings themselves.' 'Your Majesty,' said he, 'that is not why I am weeping. I am weeping for something altogether different.' 'And what is that?' asked the queen. The barber replied, 'Your Majesty, I have been given poisoned barber's tools by their uncle with which to kill these two princes. But, Your Majesty, I *can't* do it. To me, it is only these two who are king. And that is why I am weeping.' So the queen gave the barber five gold sequins and sent him away. Then she considered that it was no longer safe to stay there, and that she had better take the two lads somewhere else.

(The above is only the commencement of a long story. The reader who wishes to learn the rest, how one brother found two rubies, how the other slew an ogre and married his daughter, and how both finally came by their rights and pardoned the wicked uncle, will find it on pp. 71 and ff. of Mr. Macalister's book on the Jaipur dialects.)

JAIPURĪ (TŌRĀWĀTĪ).

The hilly district in the north of Jaipur state is known as Tōrāwātī, the ancient home of the Tōmar or Tuar Rājputs of Delhi. To its east lies the state of Alwar, the main language of which is Mēwātī. To its north lies a portion of the state of Patiala of which also the language is a form of Mēwātī. To its west and north-west lies the Shēkhāwātī district of the state of Jaipur, the language of which is Shēkhāwātī. The number of its speakers is estimated at 342,554.

As might be expected, Tōrāwātī differs from Standard Jaipuri in being mixed with Shēkhāwātī and Mēwātī. It represents Jaipuri shading off into these two dialects. We note the typical Jaipuri disuse of aspirates in the word *mē* for *mēh*, cloud or rain. We may also note that *k* and *g* are interchangeable as in the root *thāk* or *thāg*, to be weary. This is a very old peculiarity, dating from at least the 12th century.

The genitives singular of the first and second personal pronouns are *mērō* and *tērō*, 'my' and 'thy' respectively. The plurals are *mārō*, our, and *thārō*, your. The oblique plural of the first personal pronoun is *mā*.

The proximate demonstrative pronoun is *ō*, *au*, or *yō*, this, plural *ai*. Its singular oblique base is *aī* or *aū*. Its plural oblique base is *ā*.

The remote demonstrative pronoun is *bō*, that, plural *bai*, *bā*, or *bāi*. The obl. sing. is *bai*, *bāi*, or *bā*, and the oblique plural is *bā*.

The relative pronoun is *jakō*, who, obl. sg., *jakā*, *jaī*, or *jī*; nom. pl. and obl. pl. *jakā*.

The interrogative pronoun *kun*, who? has an obl. sg. *kai*. *Kē*, obl. sg. *kyā*, is 'what'? *Kōi* or *kayō* is 'any,' with an obl. sg. *kai*.

Janā is 'then.'

In the conjugation of the verb, the noun of agency ends in *tū*, as in *mārātū*, one who strikes. The future takes *gō*, as in *mārā-gō*, I will strike. We may note the irregular causal verb, *pāyābō*, to cause to drink.

The negative is *kōnyai*.

In other respects the grammar follows that of Standard Jaipuri, and standard forms are also freely used instead of those given above. For further particulars the student is referred to Mr. Macalister's grammar in his *Specimens*

The following specimen of Tōrāwātī is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNī.

JAIPURī (TōRĀWĀTī).

JAIPUR STATE.

Rev. G. Macalister, M.A., 1899.)

फूलजी भाटी छो सिंदी-को राजा। सो सिंदी-का राज-मै मेड़ता-का पिंडताँ मे बाँदियो। जद सात बरस ताँणी मे कोन्वै बरस्यो जको देस हुतक फुतक छै-गयो। काक पड़ गयो। जद कैबाढ़ा कही-अस थाँ-कै तो सिंदी-का राज-मै मेड़ता-का पिंडताँ मे बाँदियो-अस। हिरण्याँ-की डार क्वै जीं-मैं किसतूख्यो हिरण क्वै। बीं-कै सीगड़ी-कै मे बाँदियो। जको बीं हिरण-नै मारो जद थारा राज-मै मे बरसै। सो राजा हज्जारूं घोड़ो लेर हिरण्याँ-की गैल दिया-क्वै। सो घोड़ा थागता-गया। जे घोड़ा रैता-गया अर हिरण बीं रैता-गया। सो ओर तो रै-गया अर बो किसतूख्यो हिरण अर राजा कोई सैकड़ी कोस चक्ष्या-गया। सो हिरण थाकर ऊबो रै-गयो। जणाँ राजा हिरण-नै मार-गयो। सो सात बरस-को आसूदो छो सो मूसक धार मे आर पड़ो। सो राजा मि-को माखो घोड़ा-का हाँना-कै चिप-गयो। थाक्योड़ो तो छो-इं राजा। सो राजा नै सुरत नई अर घोड़ा-नै सुरत। जो कोई उजाड़ बगान-कै माईं एक हीर-की ढाँणी छी। सो मिनखाँ-की बोली सुणर घोड़ो बीं हीर-की ढाँणी कनै आर खड़ो रह्यो अर हींस्यो। जणाँ हीर कही रै घोड़ो सो काईं हींस्यो। बाराँ-नै देखाँ। केवाड़ खोक्कर देखो। सो दो चार जणाँ आर देखे तो घोड़ा-का हाँना-कै एक मानबी चिप-रह्यो-क्वै। सो बीं-नै उतार माँइं-नै ले-गया। घोड़ा-नै घास दाणू दे-दियो। बीं-नै सुवाण दियो। रुई मै डपटर सुवाण दियो। सो आदेक रात-को बीं-कै निवाँच बापखो। सो बीं खाबा-नै माँग्यो। सो जाट-की बेटी आप-की मा-कनै-सूँ दूद ल्यार पायो अर पार सुवाण दियो। फेर सुँवार हुयोर बो ऊबो-इ। जणाँ तम्हा हम्हा सबी पूछ्यो। तू कुष क्वै। खटे को क्वै। खटे आयो क्वै। जणाँ बीं खयो सिंदी-को तो मैं राजा क्वै। फूलजी भाटी मेरो नाँव क्वै॥

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (TŌRĀWĀTĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Phūl-jī Bhātī chhō Sindī-kō rājā. Sō Sindī-kā rāj-maī Mērātā-kā
Phul-ji Bhati was Sindh-of king. So Sindh-of kingdom-in Merta-of
 piṇḍatā mē bādiyō. Jad sāt baras tānī mē kōnyai barṣyō,
by-pandits ruin was-tied-up. Then seven years during rain not rained,
 jakō dēs hutał-phutal whai-gayō, kāl par-gayō. Tad
so-that the-land ruined became, a-famine fell. Then
 kaibālā kahī-as, 'thā-kai tō Sindī-kā rāj-maī
by-those-who-say it-was-said-by-them, 'you-of verily Sindh-of kingdom-in
 Mērātā-kā piṇḍatā mē bādiyō-as. Hirñā-kī dār chhai,
Merta-of by-pandits rain has-been-tied-up-by-them. Deers-of herd is,
 jī-maī kisṭūryō hiraṇ chhai. Bī-kai sīgṛī-kai mē bādiyō. Jakō bī
which-in musk deer is. It-of horn-to rain was-tied. So that
 hiraṇ-nai mārō. Jad thārā rāj-maī mē barṣai.' Sō rājā
deer kill. Then your kingdom-in rain may-rain.' So by-the-king
 hajjārū ghōrō lēr hirñā-kī gail diyā-chhai. Sō ghōrā
thousands horse having-taken the-deers-of pursuit was-given. So the-horses
 thāgātā-gayā, jē ghōrā raitā-gayā ar hiraṇ bī
became-tired, so-that the-horses remained(-behind) and the-deers also
 raitā-gayā. Sō ūr tō rai-gayā, ar bō kisṭūryō hiraṇ
remained(-behind). So others verily remained(-behind), and that musk deer
 ar rājā kōi saikṛī kōs chałyā-gayā. Sō hiraṇ thākar ūbō
and the-king some hundreds kos went-away. So the-deer being-weary standing-still
 rai-gayō. Jaṇā rājā hiraṇ-nai mār-gēryō. Sō
remained. Then by-the-king the-deer-to having-killed-it-was-caused-to-fall. So
 sāt baras-kō āsūdō chhō, sō mūsał dhār mē ār paryō.
seven year-of stored-up was, so pestle(-like) torrent rain having-come fell.
 Sō rājā mē-kō māryō ghōrā-kā hānā-kai chip-gayō. Thākyō-ṛō tō
So the-king rain-of was-struck horse-of pommel-to clung. Wounded indeed

chhō-i rājā. Sō rājā-nai surat naī, ar ghōrā-nai
 was-verily the-king. So the-king-to consciousness was-not, and the-horse-to
 surat. Jō-kōi ujār-bēgān-kai māī ēk hir-kī dhānī chhī. Sō
 consciousness. A-certain wild-jungle-of within an Ahir-of hamlet was. So
 min^akhā-kī bōli sunar ghōrō bī hir-kī dhānī kanai ār
 men-of voice having-heard the-horse that Ahir-of hamlet near having-come
 khaṛō rahyō ar hīsyō. Jañā hīr kahī, 'rai, ghōrō
 standing remained and neighed. Then by-the-Ahir it-was-said, 'O, horse
 sō kāī hīsyō? bārā-nai dēkhā. Kāwāṛ khōlār dēkhō.'
 that what neighed? outside-to let-us-see. The-door having-opened see.
 Sō dō chyār janā ār dēkhai, tō ghōrā-kā hānā-kai ēk
 So two four persons having-come see, verily a-horse-of pommel-to a
 mānbī chip-rahyō-chhai. Sō bī-nai utār māī-nai lē-gayā.
 man clinging-is. So him having-taken-down within-to they-brought.
 Ghōrā-nai ghās dāṇū dē-diyō. Bī-nai suwāṇ-diyō. Rūi-māī
 The-horse-to grass grain was-given. Him-to it-was-put-to-sleep. Cotton-in
 dapṭar suwāṇ-diyō. Sō ādēk rāt-kō bī-kai niwāch bāp'ryō.
 having-rolled he-was-put-to-sleep. So about-half night-of him-to warmth arrived.
 Sō bī khābā-nai māgyō. Sō jāt-ki bēti āp-kī
 So by-him food-for it-was-asked. So a-Jat-of by-daughter her-own
 mā-kanai-sū dūd ly-ār pāyō, ar pār
 mother-near-from milk having-brought he-was-given-to-drink, and having-given-to-drink
 suwāṇ-diyō. Phēr sūwāṛ huyō-'r bō uṭhyō-i. Jañā
 he-was-put-to-sleep. Again morning came-and he arose-immediately. Then
 tammā-hammā sab-ī pūchhyō, 'tū kuṇ chhai? Khaṭē-kō chhai?
 'you-we' by-all-even it-was-asked, 'thou who art? Where-of art-thou?
 Khaṭē āyō-chhai?' Jañā bī khayō, 'Sindī-kō tō maī
 Whence come-art-thou?' Then by-him it-was-said, 'Sindh-of indeed I
 rājā chhū. Phūl-ji Bhāti mērō nāw chhai.'
 king am. Phul-ji Bhati my name is.'

FREE TRANSLATION OF THE FOREGOING.

Phul-ji Bhati was the King of Sindh. Now the Pandits of Merta tied up the rain in the kingdom of Sindh. For seven years no rain fell, so that the country was ruined, and a famine arose. Then the Tellers said, 'In your kingdom of Sindh the Pandits of Merta have tied up the rain. There is a herd of deer amongst which there is a musk-deer. They have tied the rain to its horn. So you must kill that musk-deer, and then rain will fall in your kingdom.' So the King took thousands of horses and pursued the herd of deer. All the horses became tired, and they and the herd of deer stopped running. Only the musk deer went on for some hundreds of leagues pursued by the King. At last it too wearied and halted, and the King slew it. Then all the rain which

had been stored up for seven years, fell like a pestle in torrents. It struck the King, so that he had to cling to the pommel of his saddle. He was so wearied that he lost consciousness, but the horse retained its consciousness. There was a hamlet of an Ahir there in the wild forest, and the horse, hearing the voice of men, came near the hamlet, and, halting, neighed. Cried the Ahir, 'what is that horse which neighed? Let us go outside, and see. Open the door and look' So three or four people went outside, and there they saw a horse, with a man clinging to the pommel of its saddle. So they brought him inside, and gave the horse some fodder. The King they wrapped in cotton and put to bed. At about midnight he became warm and asked for food. A Jat's daughter fetched some milk from her mother, and after giving him a drink put him to sleep. At dawn he got up and they asked him who he was and he told them. 'Who art thou?' they asked, 'and whence art thou come?' He replied that he was the King of Sindh, and that his name was Phul Bhati.

(The rest of this interesting folktale will be found in Mr. Macalister's *Specimens*, pp. 17 and ff.)

JAIPURĪ (KĀTHAIRĀ).

The dialect of that portion of the Jaipur state which lies to the south of the Sambhar lake and to the north-east of the Kishangarh state, is known as Kāthairā, and is spoken by an estimated number of 127,957 people. I have no information as to the origin of the name.

It is Jaipuri, with a few very minor variations. I give as an example a folktale contributed by Mr. Macalister. In Kāthairā *kū* may be used as the sign of the accusative-dative and *syū* as that of the ablative. The agent case of the second personal pronoun is *taī*, the nominative being *tū*. The oblique form is also *taī*. The proximate demonstrative pronoun is *aī* or *ō* (fem. *ā*), this; obl. sg. *ī*; nom. pl. *ai*, obl. pl. *yā*. The remote demonstrative pronoun is *wāī* or *bō* (fem. *bā*), obl. sg. *wāī* or *bī*; nom. pl. *bai* or *wai*, obl. pl. *wāī*.

All pronouns, except those of the first and second persons, form the agent by adding the postposition *nai*. This is not used with substantives. Thus, *bānyū* (not *bānyā-nai*, which would mean 'to the shopkeeper'), by the shopkeeper; *mai*, by me; *taī*, by thee; *ī-nai*, by this; *wāī-nai*, by that, and so on.

In verbs, the verb 'to become,' has the following irregular forms *hair*, having become; *haitā-ī*, immediately on becoming; *haibālō*, one who becomes; *kai* (not *khai*) is 'he said'; *kiyō* is 'a thing said.' *Jājyō* or *jājē* is 'be good enough to go.' *Jānū* is translated 'you know.' 'Gone' is *giyō*, *gayō* and *gyō*.

In other respects Kāthairā is the same as Standard Jaipuri. We may note the change of *i* to *a* in forms like *bakai-lī*, it will be sold; *bachārī*, considered; *pand* for *pind* in *pand chhūtabō*, to be rid off; and *jad* for *jid*, then. There is the usual dispiration in *ādī*, half, *bar* for *barh*, enter, and even *bagat* as well as *bhagat*, time.

An excellent example of the locative of the genitive occurs in *āp-kai ghar-kai bārai*, lit., in the outside of the house of herself, i.e., outside her own house.

In the specimen we find an example of a construction which I have not noticed in Standard Jaipuri, though it probably occurs in that dialect, as I have met it in the Dāng dialects still further to the east. I allude to the Gujarāti way in which the impersonal construction of the past tense of a transitive verb is perverted by making the verb agree in gender with the object. Thus, *bānyū āp-kī lugāī-nai jagāī* (not *jagāyō*), by-the-shop-keeper his-own wife-as-to she-was-wakened. Strictly speaking the impersonal construction requires the verb to be in the neuter or (when that gender does not occur) in the masculine. Here, however, *jagāī* is put in the feminine to agree with *lugāī*. This is the regular idiom of Gujarāti.

Further examples of Kāthairā will be found in Mr. Macalister's *Specimens*.

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KĀTHAI'RĀ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक बाँखूँ क्वो । रात-की भगत दोन्हुँ लोग लुगाई घर-मैं सूता क्वा । आदी रात गियाँ एक चोर आर घर-मैं बड़-गयो । ऊँ भगत-मैं बाँखाँ-नै नीद-सूँ चेत हो-ग्यो । बाँखाँ-नै चोर-को ठीक पड़-ग्यो । जद बाँखूँ आप-की लुगाई-नै जगाई । जद लुगाई-नै कर्द आज सेठाँ-कै दसावराँ-सूँ चीजाँ लागी क्वै । सो राई भोत मैंगी हो-ली । तड़कै रिप्याँ बराबर बकै-ली । राई-का पाताँ-नै नीकाँ जाबता-सूँ मेक-दे । जद लुगाई कर्द राई-का पाता बारकी तबारी-का खँणाँ-मैं पड़ा-क्वै । तड़कै-ईं नीकाँ मेक-देस्थूँ । चोर आ बात सुणर मन-मैं बचारी राई पाताँ-मैं-सूँ बाँदर ले-चालो । ओर चीज-सूँ काँईं काम क्वै । जद बो चोर राई-का पाताँ-की पोट बाँदर ले-गियो । बाँखूँ देखी ओर माल-सूँ बचो । राई ले-ग्यो । माल-सूँ पंड-कूचो । जद दन ऊग्याँ-ईं बो चोर राई-की भोकी भरर बेचबा-नै बजार-मैं ल्यायो । तो बजार-का पीसा-की ढाई सेर-का भाव-सूँ माँगी । जद चोर मन-मैं समझी बाँखूँ चालाकी करर आप-का घर-को धन बचा-लियो । पण बीं बाँखाँ-कै तो फेर बीं चालर चोरी करणी । मीनुँ बीस दन बीच-मैं देर फेरुँ बी-ईं बाँखाँ-कै चोरी करबा चक्को-गियो । रात-की बगत फेर बाँखूँ जाग्यो । चोर बाँखाँ-को धन माल सारो एक गाँठड़ी-मैं बाँदर हाँ-नै कर लियो । जद बाँखूँ देखी अक हेको करस्थं तो न जाणाँ चोर म-नै मार नाखसी । अर हेको नै कखो तो धन ले-जासी । जद बाँखूँ आप-की लुगाई-नै जगाई । चोर एक बखारी-पर जार चड़-ग्यो । बखारी-मैं जा बैव्यो । जद बाँखूँ दीवो जोयो अर लुगाई-नै कर्द मैं तो गंगा-जी जास्थूँ । एक क्लोटी-सी गाँठ-मैं कपड़ा लत्ता बाँदर ल्यार हुयो । जद लुगाई बोली ओ बगत गंगा-जी जाबा-को काँईं । दन्नूग्याँ-ईं चक्को-जाज्यो । ऐ समाँचार चोर बैव्यो२ सुणे । जद बा लुगाई आप-कै घर-कै बारै आर आडोसी-पाडोस्याँ-नै जगाया । म्हारो घर-को धणी गंगा-जी जाय-क्वै बार ईं भगत सो थे चालर समझा-यो कै दन्नूग्याँ-ईं चक्को-जाजे । जद इस बीस आदमी बाँखाँ-का घर-मैं भिका हो-ग्या अर सारा जणाँ बीं बाँखाँ-नै समझायो बार तो रात क्वै । दन्नूग्याँ-ईं यारी खुसी क्वै तो चक्को-जाजे । जद बो बाँखूँ कर्द थे जाणूँ मैं तो थों-को कियो मान जास्थूँ । पण ओ चोर गाँठ बाँद्याँ बैव्यो । म्हारा सगका घर-की ओ कियाँ रै-लो । असी चालाकी बाँखूँ करर चोर-नै पकड़ा-दियो ॥

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KĀTHAIRĀ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek bānyū chhō. Rāt-kī bhagat dōnyū lōg lugāī ghar-māī
A shopkeeper was. Night-of time both husband wife house-in
 sūtā-chhā. Ādī rāt giyā ēk chōr ār ghar-māī
asleep-were. Half night on-having-gone a thief having-come house-in
 bar-gayō. Ū bhagat-māī bānyā-nai nīd-sū chēt hō-gyō.
entered. That time-in the-shopkeeper-to sleep-from awakening became.
 Bānyā-rāi chōr-kō thīk par-gyō. Jad bānyū
The-shopkeeper-to the-thief-of knowledge came. Then by-the-shopkeeper
 āp-kī lugāī-nai agāī. Jad lugāī-nai kāī, ‘āj
his-own wife(-to) was-awakened. Then the-wife-to it-was-said, ‘to-day
 sēthā-kai dasāwarā-sū chīthyā lāgi-chhai, sō rāī bhōt
merchants-to foreign-countries-from letters have-arrived, that mustard very
 māigī hō-lī, tarākai ripyā barābar bakai-lī. Rāī-kā
dear will-be, to-morrow to-rupees equal it-will-be-sold. Mustard-of
 pātā-nai nīkā jāb-tā-sū mēl-dē.’ Jad lugāī kāī, ‘rāī-kā
vessels well safety-with keep.’ Then by-the-wife it-was-said, ‘mustard-of
 pātā bārālī tabārī-kā khūnā-māī paryā-chhai. Tarākai-ī nīkā
vessels outer verandah-of corners-in lying-are. To-morrow-even well
 mēl-dēsyū.’ Chōr ā bāt suṇar man-māī bachārī,
I-will-arrange.’ By-the-thief this thing having-heard mind-in it-was-thought,
 ‘rāī pātā-māī-sū bādar lē-chālō; ḥr chīj-sū kāī
mustard ressels-in-from having-packed-up take-away; other thing-from what
 kām chhai? Jad bō chōr rāī-kā pātā-kī pōt
business is? Then that thief mustard-of vessels-of package
 bādar lē-giyō. Bānyū dēkhī, ‘ḥr māl-sū
having-tied-up took-away. By-the-shopkeeper it-was-seen, ‘other goods-from
 bachyō; rāī lē-gyō, māl-sū pānd-chhūtyō.
he-escaped; mustard he-took-away, goods-from he-was-rid.’
 Jad dan ūgyā-ī bō chōr rāī-kī jhōlī bharar
Then day on-being-risen that thief mustard-of bag having-filled
 bēchābā-nai bajār-māī ly-āyō. Tō bajār-kā pīsā-kī ḫhāī
selling-for bazaar-in brought. Then bazaar-of pice-of two-and-a-half

sēr-kā bhāw-sū māgī. Jad chōr man-māi sam'jhī,
 seers-of rate-at it-was-asked. Then by-the-thief mind-in it-was-understood,
 'bānyū chālākī karar āp-kā ghar-kō dhan bachā-liyō.
 'by-the-shopkeeper cleverness having-done his-own house-of wealth was-saved.
 Paṇ bī bānyā-kai tō phēr bī chālar chōrī karṇī.'
 But that shopkeeper-in-of verily again also having-gone theft I-will-do.
 Mīnū bīs dan bīch-māi dēr phēr-ū bī-ī
 A-month twenty days interval-in having-given again-also that-very
 bānyā-kai chōrī karbā chałyō-giyō. Rāt-kī bagat phēr
 shopkeeper-in-of theft to-do he-went-away. Night-of time again
 bānyū jāgyō. Chōr bānyā-kō dhan māl sārō ēk
 the-shopkeeper awoke. By-the-thief shopkeeper-of wealth property all a
 gāthā-māi bādar hā-nai kar-liyō. Jad bānyū
 bundle-in having-tied in-possession was-taken. Then by-the-shopkeeper
 dēkhī ak, 'hēlō karṣyū, tō na jāñā chōr ma-nai
 was-seen that, 'noise I-will-make, then not we-know the-thief me
 mār-nākh'sī, ar hēlō nai karyō, tō dhan lē-jāsī.'
 will-murder, and noise not was-made, then wealth he-will-take-away.
 Jad bānyū āp-kī lugāi-nai jagāi. Chōr ēk
 Then by-the-shopkeeper his-own wife(-to) was-wakened. The-thief a
 bakhārī-par jār chād-gyō, bakhārī-māi jā-baithyō. Jad
 storehouse-on having-gone ascended, the-store-house-in went-sat. Then
 bānyū dīwō jōyō. ar lugāi-nai kāi, 'māi
 by-the-shopkeeper a-lamp was-lighted, and the-wife-to it-was-said, 'I
 tō Gaṅgā-jī jāsyū.' Ek chhōtī-sī gāthā-māi kapārā-lattā bādar
 verily Ganges will-go.' A very-little bundle-in clothes having-tied-up
 tyār huyō. Jad lugāi bōlī, 'ō bagat Gaṅgā-jī jābā-kō
 ready he-became. Then the-wife said, 'this time Ganges going-of
 kāī? Dannūgyāñā chālyā-jājyō.' Ai samāchār chōr baithyō-baithyō
 what? At-daybreak please-depart.' These words the-thief seated-seated
 suṇai. Jad bā lugāi āp-kai ghar-kai bārai ār
 hears. Then by-that wife her-own house-of in-outside having-come
 ārōśī-pārōśyā-nai jagāyā. Mhārō ghar-kō dhaṇi Gaṅgā-jī jāy-chhai,
 the-neighbours were-awakened. 'My house-of lord Ganges is-going,
 bār ī bhagat. Sō thē chālar samājhā-dyō kai, "dannūgyāñā
 now at-this time. So you having-come remonstrate that, "at-daybreak
 chālyō-jājē." Jad das bīs ādāmī bānyā-kā ghar-māi bhēlā
 please-depart.' Then ten twenty men the-shopkeeper-of house-in assembled
 hō-gyā, ar sārā jañā bī bānyā-nai samājhāyō, bār,
 became, and by-all people that shopkeeper-to it-was-remonstrated, 'now,
 tō, rāt chhai, dannūgyāñā thārī khusī chhai tō chālyō-jājē.'
 indeed, night is, at-daybreak thy wish is then please-depart.'

Jad bō bānyū kai, 'thē jāṇū māī tō thā-kō kiyō
Then by-that shopkeeper it-was-said, 'you may-know I verily you-of said
 mān-jāsyū; pan ḥō chōr gāth bādyā baithyō, mhārā sag'lā
man-jees; but this thief bundle on-being-tied is-seated, my entire
 ghar-ki ḥō kīyā rai-lō?' Asī chālākī bānyū karar
house-of he how will-remain?' Such trick by-the-shopkeeper having-done
 chōr-nai pakṛā-diyō.
the-thief(-to) was-caused-to-be-caught.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a shopkeeper. He and his wife were asleep one night in their house, when at midnight a thief broke in. Just then the shopkeeper awoke and noticed the presence of the thief. So he woke his wife and said to her, 'letters have come from foreign parts to the merchants here that the price of mustard is going to rise. To-morrow it will be worth its weight in silver. You must take great care of the jars of mustard.' The wife replied that the mustard was lying in the corners of the outer verandah, and that she would make it all right to-morrow. When the thief heard this he thought to himself, 'I must pack up and carry off the jars of mustard. What is the use of touching anything else?' So he tied up the jars of mustard in a packet and went off with himself, leaving the shopkeeper happy in the knowledge that his other goods were not touched.

At daybreak the thief filled a bag with mustard and went to the bazaar to sell it. They only offered him at the rate of two and a half seers for one of the pice current in the bazaar. Then the thief understood that the shopkeeper had played a trick on him and thereby saved his property. So he made up his mind to visit his house again, and this time steal something of real value. After waiting a month or twenty days he accordingly broke into the shopkeeper's house again. The shopkeeper awoke this night also, but by this time the thief had tied up all his property in a bundle. The shopkeeper understood that, if he raised a noise the thief would probably murder him, and if he did not raise a noise he would have all his property stolen. So he woke his wife. The thief thereupon climbed into a granary and sat hidden there. The shopkeeper lit a lamp and said to his wife, 'I am going straight off now to visit the River Ganges.' Then he tied up a few clothes in a bundle and became ready to set out. His wife replied, 'this is not the time to go and visit the Ganges. Wait till daybreak and then go.' These words were all heard by the thief as he sat in the granary. Then the wife went outside and awoke the neighbours. 'My husband,' said she, 'is going off to visit the Ganges, and wants to start at once. Please come and persuade him to wait till daybreak.' So ten or twenty men assembled in the house of the shopkeeper and remonstrated with him saying, 'Now it is night. At daybreak, if you still wish to go, you can.' The shopkeeper replied, I am quite ready to do what you recommend, but there is this thief sitting there with his bundle. Is he to remain in possession of everything in my house?' So by this trick the shopkeeper got the thief captured.

JAIPURĪ (CHAURĀSĪ).

The Chaurāsī form of Jaipuri is spoken immediately to the south of Kāthairā, on the border of the Kishangarh State, in the Thakurate of Lawa, and in the portion of the Tonk State which forms an enclave in the Jaipur State. It is spoken by the following estimated number of people :—

In Jaipur Territory	98,773
In Lawa Territory	3,360
In Tonk Territory	80,000
TOTAL . .	182,133

Chaurāsī differs hardly at all from Standard Jaipuri.

The only peculiarities of grammar which I have noticed are that the second personal pronoun is *tū*, not *tū*, and that the interrogative pronoun *kun*, who? has an oblique form *kunī*. Further particulars will be found on pp. 54 and 55 of Mr. Macalister's Grammar.

The specimen is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

दझी देखबा गियो जाट धोड़ी पर चडर। कोई दनाँ-मैं कोस तीनेक उडे पूँछो। रात पड़-गी। उडे-ई रै-ग्यो। भाग-फाटीर ऊँचो दझी-कै गैलै लाग-ग्यो। कोसेक री दझी अर उडो-सूँ दझी केनी-सूँ बाँखूँ मङ्ग-ग्यो। सो बाँखाँ-कै या पण्बरत सो कोई बोल-ले दन्हूँग्याँ पैली तो ऊँ-कै बैम पड़-जाय। सो कोई-सूँ बोलै कोनै। ऊँ बगत-का सो यो जाट चालतो-ई माजन-नै कियो कै राम राम। जद ईँ गाँठ काडी। जद जाट जूता-की दीनी। जद कोस ताँई जाट तो धोड़ी-सूँ उतरर जूताँ-सूँ कूटतो गियो अर यो गाँठ काढाँ गियो। जद दझी-कै दरूजै जाताँ जाताँ दन आँथ ग्यो। उडे सपाई बोल्या क्यों लड़ो-क्षो रै। जद बाँखूँ बोल्यो मा-लै जूत्याँ-की पड़ी। जत्ती खाँ-जी थाँ-के पड़े तो का-जाणों काँई वहै। जद मीयाँ बोल्यो म्हारै क्यों पड़े। थारै-ई पड़े। जद मीयाँ बोल्यो थे लड़ता लड़ता अब कडे जास्तो। जद बाँखूँ बोल्यो मारा कोटवाळी-मैं ले-जास्तूँ। जद मीयाँ बोल्यो कोटवाळी-मैं तो मत जावो। अर वा भव्यारी छै जीं-कै तो जाट-नै कै-दे तूँ जा अर तूँ थारै घराँ चक्को-जा अर दन्हूँग्याँ-ई भव्यारी-का-सूँ जाट-नै पकड़ ल्याजे। अर ऊँ बगत-का-ई कोटवाळी-मैं ले-जाजे सो न्याव हो-जासी। अर अबार थे कोटवाळी-मैं जास्तो तो दोन्याँ-नै-ई बैठा-देसी अर न्याव दन्हूँग्याँ होसी। जद जाट तो भव्यारी-कै चक्को-गियो अर बाँखूँ बाँखाँ-कै घराँ चक्को-गियो। भव्यारी रात-की बगत जाट-नै रोवाँ चोखी खुवाई। रात-की रात तो रोवाँ खार सो-गियो। दन ऊँग्यो अर बाँखूँ आयो घराँ-सूँ। चाल ऊठ कोटवाळी-मैं चालाँ

जद की रोटी खार चालस्या । बेठ-यो बाँखूँ । ईं रोटी खा-ली दाढ़ पी-लियो । नसो घमूँ हो गियो । भव्यारी-नै बुलाई । थारा दो बगत रोटी-का काँई दाम हुया । भव्यारी बोली कै असी चीज दरावो ऊँमर ताँई याद राखूँ । जद जाट देखी ऊँमर याद रैवा जसी काँई द्याँ । जद जाट पचास रप्या काडर दीना । पछा पटक-दिया भव्यारी । भूँ-नै तो असी चीज यो ऊँमर-ई याद राखूँ । जद रीस आई जाट-नै पकड़ा ई-नै भव्यारी-नै नाक काट लियो ॥

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

TRANSLITERATION AND TRANSLATION.

(Rev. G. Macalister, M.A., 1899.)

Dallī dēkh^abā giyō Jāt ghōrī-par chadar. Kōī danā.
Delhi for-seeing went a-Jāt mare-on having-mounted. Some days-

maī kōs tīnēk udai pūchhyō. Rāt par-gī udai-ī rai-gyō.
in kōs about-three there arrived. Night fell there-erily he-stopped.

Bhāg-phātīr ūthyō Dallī-kai gailai lāg-gyō. Kōsek rī
At-break-of-day he-arose Delhi-of on-road he-started. About-a-kos remained

Dallī ar ud-ī-sū Dallī kēnī-sū bānyū mal-gyō.
Delhi and there-even-from Delhi direction-from a-shopkeeper met-(him).

Sō bānyā-kai yā paṇ-barat sō kōī bōl-lē
Then the-shopkeeper-to this vorc-(was) (that-)if any-one should-speak(-to-him)

dannūgyā pailī tō ū-kai baim par-jāy. Sō kōī-sū
daybreak before then him-to doubt would-befall. Therefore any-one-with

bōlai kōnai. Û bagat-kā sō yō Jāt chāltō-ī mājan-nai
he-speaks not. (At-)that time then by-this Jāt going-even the-merchant-to

kiyō kai, 'Rām Rām.' Jad ī gāl kādī. Jad Jāt
it-was-said that, 'Rām Rām.' Then by-him abuse was-made. Then by-the-Jāt

jūtā-kī dīnī. Jad kōs tāī Jāt tō ghōrī-sū
shoe-of-(beating) was-given. Then a-kos up-to the-Jāt on-his-part mare-from

utarar jūtā-sū kūtō giyō, ar yō gāl kādyā
having-descended shoes-with beating went, and he(-the-other) abuse giving

giyō. Ja'l Dallī-kai darūjai jātā jātā dan āth-gyō. Udai sapāi
went. Then Delhi-of at-gate going going the-day closed. There the-sepoys

bōlyā, 'kyō lajō-chhō rai ?' Jad bānyū bōlyō, 'mā-lai jūtyā-
said, 'why are-you-quarrelling eh ?' Then the-shopkeeper said, 'me-to shoes-

kī parī; jattī, Khā-jī, thā-kai parai, tō
of-(beating) have-fallen; if-so-many(shoes), O-Khan-ji, to-you were-to-fall, then

kā-jānā kāī whai.' Jad mīyā bōlyō, 'mhārai kyō
who-knows what would-happen.' Then the-Musalmān said, 'to-me why

parai; thārāi-ī parai.' Jad mīyā bōlyō, 'thē
should-they-fall; to-you-only they-fall.' Then the-Musalmān said, 'you

lar̄tā lar̄tā ab kaḍai jāsyō ?' Jad bāñyū bōlyō, 'mārā,
 quarrelling quarrelling now where will-go ?' Then the-shopkeeper said, 'maharāj,
 kōṭwālī-maī lē-jāsyū.' Jad mīyā bōlyō, 'kōṭwālī-maī
 police-court-into I-shall-take-(him).' Then the-Musalmān said, 'police-court-into
 tō mat jāwō, ar wā bhatyārī chhai. Jī-kai tō Jāṭ-nai
 indeed do-not go, and that innkeeper is. Her-on-of verily the-Jāṭ-to
 kai-dē, "tū jā," ar tū thārai gharā chałyō-jā; ar dannūgyā-ī
 tell, "thou go," and thou thy to-house go; and at-day-break-even
 bhatyārī-kā-sū Jāṭ-nai pakar-lyājē. Ar ū-bagat-kā-ī
 the-innkeeper's(-house)-from the-Jāṭ do-you-seize-and-bring. And at-that-time-even
 kōṭwālī-maī lē-jājē, sō nyāw ho-jāsī. Ar abār thē
 police-court-into take-away, then justice will-be-done. And now you
 kōṭwālī-maī jāsyō tō dōnyā-nai-ī baithā-dēsī, ar nyāw
 police-court-into will-go then you-both-even will-be-imprisoned, and justice
 dannūgyā hōsī.' Jad Jāṭ tō bhatyārī-kai chałyō-giyō;
 at-day-break will-be-done.' Then the-Jāṭ on-his-part the-innkeeper-to went;
 ar bāñyū bāñyā-kai gharā chałyō-giyō. Bhatyārī
 and the-shopkeeper the-shopkeeper's in-house went. The-innkeeper
 rāt-kī bagat Jāṭ-nai rōtyā chōkhī khuwāī. Rāt-kī-rāt tō
 night-of at-time the-Jāṭ-to bread good caused-to-eat. At-night then
 rōtyā khār sō-giyō. Dan ūgyō ar bāñyū
 bread having-eaten he-slept. The-day broke and the-shopkeeper
 āyō gharā-sū, 'chāl ūth kōṭwālī-maī chālā.' Jad kī,
 came house-from, 'come get-up police-court-into let-us-go.' Then it-was-said,
 'rōti khār chāl-syā.' Baiṭh-gyō bāñyū. I rōti
 'bread having-eaten we-will-go.' Sat-down the-shopkeeper. By-him bread
 khā-lī, dārū pī-liyō; nasō ghaṇū hō-giyō. Bhatyārī-nai
 was-eaten, liquor was-drunk; intoxication great became. The-innkeeper-to
 bulāī, 'thārā dō bagat rōti-kā kāī dām huyā ?' Bhatyārī
 it-was-called, 'thy two times bread-of what cost is ?' The-innkeeper
 bōlī kai, 'asī chīj darawō ūmar-tāī yād rākhū.'
 said that, 'such a-thing cause-to-give (that)-all-my-life memory I-may-keep.'
 Jad Jāṭ dēkhī, 'ūmar yād raibā jasī
 Then by-the-Jāṭ it-was-seen, 'for-a-lifetime memory for-remaining such-a-thing
 kāī dyā ?' Jad Jāṭ pachās rapyā kādar
 what shall-we-give ?' Then by-the-Jāṭ fifty rupees having-taken-out
 dinā. Pāchhā paṭak-diyā bhatyārī. 'Mū-nai tō
 were-given. Afterwards they-were-flung-down by-the-innkeeper. 'Me-to indeed
 asī chīj dyō ūmar-i yād rākhū.' Jad rīs āī
 such a-thing give for-lifetime-verily memory I-may-keep.' Then anger came
 Jāṭ-nai, pakar ī-nai bhatyārī-nai nāk kāṭ-liyō.
 the-Jāṭ-to, laying-hold her-to to-the-innkeeper nose was-cut-off.

FREE TRANSLATION OF THE FOREGOING.

A Jāt got on his mare and started off to see Delhi. After going on for some days, he came to within three kos or so of the city. There he passed the night, and went on again in the very early dawn. When he was still about a kos from Delhi he met a shopkeeper. Now this shopkeeper had made a vow that if any one should speak to him before sunrise he would look upon it as a bad omen. Hence he himself spoke to no one. As the Jāt passed by he said 'good morning' to the shopkeeper. All the answer he got was a string of abuse. So the Jāt took off his shoe and gave him a drubbing with it. Then he got off his mare, and they went along, he beating, and the shopman cursing. By the time they got to the city gate the sun had set, and the guards asked them what they were fighting about. Said the shopkeeper, 'I have been beaten with a shoe, and if you, Sir, had eaten as many blows as I have, who knows what would have happened.' The Musalmān soldier said to him, 'why should they fall on me? It is you they have fallen on. Where do you intend to go to while you are fighting?' Said the shopkeeper, 'Sir, I'll take him straight to the police-court.' Replied the Musalmān, 'don't do that. Here is this innkeeper here. Tell the Jāt to stay for the night with her, and do you go to your home. In the morning you can fetch the Jāt from his lodging and take him to the police-court, where you'll find justice waiting for you. If you both go now you'll only find yourselves locked up, and you won't get your justice till the morning.'

So the Jāt went off to the inn and the shopkeeper to his own house. The innkeeper cooked some nice bread for his dinner, and then went to sleep. At daybreak the shopman turned up and called to him to come along to the police-court. He answered that he would do so as soon as he had finished his breakfast. So the shopkeeper sat down while the Jāt ate and drank till he got quite tipsy. Then he asked the innkeeper for the reckoning. 'Give me something,' said she, 'that I shall remember all my life.' The Jāt considered to himself, 'what is it that I can give her that she will remember all her life?' So he gave her fifty rupees. She threw them on the ground crying, 'it's something that I shall remember all my life that I want.' Then the Jāt got angry and laid hold of the innkeeper and cut off her nose.

(The rest of this folktale will be found on pp. 142 and ff. of Mr. Macalister's *Specimens.*)

JAIPURĪ (KISHANGARHĪ).

The state of Kishangarh lies between the state of Jaipur and the British district of Ajmere. Immediately to its east lie those parts of Jaipur in which the Kāṭhaiṛā and Chaurāsi forms of Jaipuri are spoken. A very similar form of Jaipuri is spoken in Kishangarh and in the extreme north-east of Ajmere, where the latter juts out into Kishangarh territory. In Kishangarh it is called Kishangarhi, and this name will also apply to the Jaipuri of Ajmere.

It is estimated to be spoken by the following number of people :—

Kishangarh	.	.	.	.	.	.	.	.	.	.	.	.	.	93,000
Ajmere	.	.	.	.	.	.	.	.	.	.	.	.	.	23,700
													TOTAL	.	116,700

Kishangarhi is not spoken over the whole of the Kishangarh state. In the north, where it abuts on Marwar, we find a form of Mārwārī, and, in the south, where it adjoins Mewar, Mēwārī.

The following are the only peculiarities of *Kishangarhī* which I have noticed. The nominative singular of the pronoun of the first person is *hū*, and its genitive is *mārō*. ‘Thou’ is *tū*. ‘These’ is *a*. The demonstrative pronoun *bō* has its oblique form *ū* or *ūn*, and *jō*, that or which, has its oblique form *jīn*. Both these forms are singular.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMER

एक राजा-की बेटी-मैं भूत आतो-छो । और एक आदमी राज खातो-छो । राजा बारी बाँध-दी-छी । बारी-सूँ लोग जाता-छा । एक दिन एक खुमार-का बेटा-की बारी छी । अर ऊँ-का घर-मैं ऊँ दिन एक पावणे आयो । अ सारा रोबा लाग्या । जद ओ पूँछी थे कँूरोवो-छो । खुमारी बोली मारै एक-ही बेटो कै । और ईं राजा-की बाई-मैं भूत आवै-कै । सो रोजीना एक आदमी खावै-कै । सो आज मारा बेटा-की बारी कै । सो ओ ऊठै जासी । जद ओ खई तुँ रीवे मत । थारा बेटा-की बदली हूँ जाऊँ-लो । रात होताँ-ईँ बो गयो । और आग-पर एक द्वाई रखता-ईँ भूत भागो । तडकै-ई जद भंगण भुआरबा-नै गई तो बाई-नै चोखी तरह-सूँ देखी । भंगण जार राजा-नै खई । राजा हरकारो मेज खुमार-नै पकड़ा बुलायो । राजा खई रात-नै थारा बेटा-की बारी छी । सो काँईँ करो । खुमार खई माराज मारै एक पावणे आयो-छै । जीण-नै खनायो-छो । राजा ऊण-नै बुलायो और सारी हँगीगत पूँछी । और बाई-नै ऊँ-नै परणा-दी और आधो राज ई-दियो ॥

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Ek rājā-kī bētī-maī bhūt ātō-chhō. Ōr ēk ādāmī
A-certain king-of daughter-in evil-spirit used-to-come. And one man
 rōj khātō-chhō. Rājā bārī bādh-dī-chhī. Bārī-sū
daily he-used-to-eat. By-the-king a-turn fixed-was. The-turn-according-to
 lōg jātā-chhā. Ek din ēk khumār-kā bētā-kī bārī chhī. Ar ū-kā
people used-to-go. One day one potter-of son-of turn was. And his
 ghar-maī ū din ek pāwñō āyō. A sārā rōbā lāgyā. Jad
house-in that day one guest had-come. These all to-cry began. When
 ō pūchhī, ‘thē kyū rōwō-chhō?’ Khumārī bōlī, mārai
by-him it-was-asked, ‘you why crying-are?’ The-potteress said, ‘to-me
 ēk-hī bētō chhai; ōr ī rājā-kī bāi-maī bhūt āwai-chhai,
one-only son is; and this king-of daughter-in evil-spirit has-entered,
 sō rōjinā ēk ādāmī khāwai-chhai. Sō āj mārā bētā-kī bārī
and every-day one man he-eats. And to-day my son-of turn
 chhai, sō ō ūthai jāsī.’ Jad ō khaī, ‘tū rōwē
is, therefore he there will-go.’ Then by-him it-was-said, ‘thou cry
 mat. Thārā bētā-kī badli hū jāū-lō.’ Rāt hōtā-ī bō
do-not. Thy son-of instead I will-go.’ Night as-soon-as-became he
 gayō. Ōr āg-par ēk dawāi rakhtā-ī bhūt bhāgō.
went. And fire-on a-certain medicine on-putting-just the-devil ran-away.
 Tad̄kai-i jad bhaṅgaṇ bhuārbā-nai gai tō bāi-nai
Early-in-the-morning when a-sweeperess to-sweep went then the-daughter-as-to
 chōkhī tarah-sū dēkhī. Bhaṅgaṇ jār rājā-nai
good condition-in she-was-seen. By-the-sweeperess having-gone the-king-to
 khaī. Rājā harākārō bhēj khumār-nai pakṛā
it-was-said. By-the-king a-messenger having-sent the-potter-to having-caught
 bulāyō. Rājā khaī, ‘rāt-nai thārā bētā-kī bārī chhī.
he-was-sent-for. By-the-king it-was-said, ‘last-night thy son-of turn was.
 Sō kāī karō? Khumār khaī, ‘mārāj, mārai ēk pāwñō
By-him what was-done?’ By-the-potter it-was-said, ‘sire, to-me one guest
 āyō-chhai, jin-nai khanāyō-chhō.’ Rājā ūn-nai bulāyō ōr sārī
come-has, whom-as-to sent-he-was.’ By-the-king him-as-to he-was-sent-for and all

hagīgat pūchhī. Or bāī-nai ū-nai par'ñā dī, or ādhō history was-asked. And daughter-as-to him-to in-marriage she-was-given. and half rāj dē-diyō.
kingdom was-given.

FREE TRANSLATION OF THE FOREGOING.

A certain king had a daughter, who was possessed by an evil spirit that used to eat a man every day. In order to keep him supplied with food the king arranged for one of his subjects to come in turn to be eaten up. One day it was the turn of a potter's son. It chanced that the potter had then a guest in his house. The latter asked them why they were all weeping. The potter's wife explained that she had an only son, that the king's daughter was possessed by a man-eating demon, and that it was now the turn of her son to go and be eaten. The guest told her not to cry, as he would go instead. So when night fell he started off and went to the princess. When he arrived he sprinkled some medicine on the fire, and immediately the demon departed from her. Next morning when the sweeper-woman came to sweep up the place, she found the princess in her right mind, and went and told the king. The king sent a messenger to call the potter, and when he came, asked him what his son had done when he went on the preceding night to be eaten up. The potter explained, that he had sent a guest instead of the son. So the king sent for the guest, and learnt from him all that had occurred. Then he gave the princess to him in marriage, and bestowed half his kingdom upon him.

JAIPURĪ (NĀGARCHĀL).

The Nāgarchāl variety of Jaipuri is spoken in the centre of the south of the state of Jaipur, and in that part of the state of Tonk which lies immediately to the east. The estimated number of speakers is—

Jaipur	53,575
Tonk	18,000
TOTAL . .	<u>71,575</u>

It differs very slightly from Standard Jaipuri. The pronoun of the first person is *m̄hū*, as well as *mai* and the pronoun of the second person is *tai*, as well as *tū*, with an oblique form *tha*, as well as *ta*. The relative pronoun is *jē*, not *jō*. As a specimen, I give a portion of a folktale, for which I am indebted to Mr. Macalister. For further particulars as to vocabulary and grammar, that gentleman's work can be consulted.

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक कागङ्को छो अर एक हरण छो । याँ दोन्याँ-कै भायैकाचारो छो । दन-मैं तो आप-कै चावै जठै चेजो कख्यावो करै अर रात-नै दोन्युँ सांमल हो-जावै । कागङ्को तो ऊपर रोखड़ा-पर बैठ जावै अर हरण रोखड़ा-कै नीचै बैठ जावै । याँ दोन्याँ-कै ज्यास असो घण् जो केर्दै दन बदीत हो-गीया । एक दन स्याक-कै अर हरण-कै मकाप करै-दै हुयो । जद स्याक या बचारर बोल्यो-अस यो हरण मोटो छै । ईं-सूँ भायैकाचारो करर कठै-न-कठै ईं-नै फेंद-मैं फसार मरा-नखाँवाँ । जद ईं-नै बोल्यो-अम आ-रै हरण आपाँ भी भायैका मंड-जावाँ । जद हरण बोल्यो कै कागङ्को अर मैं भायैको मंड-रयो-कूँ । अर तू कैए-क्लै आपाँ मंड-जावाँ । तो मूँ तो म्हारा भायैका कागङ्का-नै पूछाँ बना तैं-सूँ भायैको नै मंडूँ । जद स्याक बोल्यो-अस तू थारा भायैका-नै काल बूजे । मैं थारै गोडै आऊँ-कूँ । आपाँ भायैका मंडाँ-ला । जद हरण आँथण-का ऊँ-ई रोखड़ा नीचै कागङ्का-नै बूजी की रै भायैका म्हाँ-नै आज स्याक मक्खो छो । जो ऊँ या की-स आपाँ भायैका मंड-जावाँ । जो तू कै तो मंडौ अर तू कै तो नै मडाँ । जद कागङ्को बोल्यो-अस म्हारो कैबो माँनै-क्लै तो तू स्याक-सूँ भायैको मत मंडै । कोई दन स्याक त-नै कठै-न-कठै दगो करर फेंद-मैं फसा दे-गो । जद फेर दूसरै दन ऊ स्याकर हरण मक्खो । तो कै आज तो तू थारा भायैका-नै बूज्यायो । अब आपाँ दोन्युँ भायैका मंडाँ । जद हरण बोल्यो अरै भाईं स्याक म्हारो भायैको तो नट-ग्यो-अस तू भायैको मत मंडै । जद स्याक बोल्यो-अस आपाँ तो मंडसाँ । जद स्याक बी आँथण-का ऊँ-की लार-लार ऊँ-ई रोखड़ा नीचै गीयो जठै कागङ्को-र हरण बैठै-क्षा । जद हरण कागङ्का-नै फेर बूजी कै यो तो माँनै कोनै । भायैको मंडबा बै-ई आ-ग्यो । जद कागङ्को बोल्यो तू म्हारी माँनै-क्लै तो ईं-सूँ भायैको मत मंडै । स्याक-की जात दगाबाज छै । दगो करर त-नै कोई दन मरा घलासी ॥

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek kāg^alō chhō, ar ēk haraṇ chhō. Yā dōnyā̄-kai
A crow there-was, and a deer there-was. These two-in-of
 bhāyaiłāchārō chhō. Dan-maī tō āp-kai chāwai
friendship there-was. The-day-during verily themselves-of in-the-wish
 jaṭhai chējō kary-ābō-karai, ar rāt-nai dōnyū sāmal
there picking-up-of-food doing-they-do, and night-at the-both together
 hō-jawai. Kāg^alō tō ūpar rōkh^aṛā-par baiḥ-jāwai, ar
used-to-become. The-crow then above tree-on would-sit, and
 haraṇ rōkh^aṛā-kai nīchai baiḥ-jāwai. Yā dōnyā̄-kai jyās āsyō
the-deer tree-of beneath would-sit. These two-to love so
 ghaṇū jō kēi dan badit-hō-giyā Ek dan syāl-kai ar
much(-was) that several days passed. One day a-jackal-to and
 haraṇ-kai małāp kaṭhai-i huyō; jad syāl yā
the-deer-to meeting in-some-place-even took-place; then the-jackal this
 bacyārar bōlyō-as, 'yō haraṇ mōtō chhai; ī-sū bhāyaiłāchārō karar
thinking said-about-him, 'this deer fat is; him-with friendship making
 kaṭhai-n-kaṭhai ī-nai phād-maī phasār marā-nakħāwā.
in-some-place-or-other him-to a-net-in entrapping let-us-cause-to-be-killed.'
 Jad ī-nai bōlyō-as, 'ā-rai haraṇ, āpā bhī bhāyaiłā
Then him-to he-said-to-him, 'come-O deer, (let-)us also friends
 mād-jāwā.' Jad haraṇ bōlyō kai, 'kāg^alō ar maī
beg'n (i.e. become'). Then the-deer said that, 'a-crow and I
 bhāyaiłō mād-rayō-chhū, ar tū kaiai-chhai, 'āpā mād-jāwā.'
friends are-already-become, and thou sayest, '(let-)us become(-friends.)'
 Tō mhū tō mhārā bhāyaiłā kāg^alā-nai pūchhyā banā taī-sū
Then I indeed my friend the-crow-to asking without thee-with
 bhāyaiłō nai mādū.' Jad syāl bōlyō-as, 'tū thārā
friend not may-become.' Then the-jackal said-to-him, 'thou thy
 bhāyaiłā-nai kāl būj^ajē; maī thārai gōdai āū-chhū, āpā bhāyaiłā
friend-to to-morrow ask; I in-thy in-nicinity coming-am, we friends

mādā-lā.' Jad haraṇ āthaṇ-kā ū-i rōkhṛā nīchāi
shall-become.' Then by-the-deer sunset-at the-same tree under
 kāg̃lā-nai būjī kī, 'rai bhāyaiłā, mā-nai āj syāl
the-crow-to it-was-asked that, 'O friend, me-to to-day a-jackal
 mālyō-chhō; jō ū yā kī's, "āpā bhāyaiłā mād-jāwā."
met-was; so by-him this was-said-by-him, "let-us friends become."
 Jō tū kai, tō mādā; ar tū kai, tō nai
If thou would-say, then we-will-become; and (if)-thou say, then not
 mādā.' Jad kāg̃lō bōlyō-as, 'mārō kaibō mānai-chhai,
we-will-become.' Then the-crow said-to-him, 'my saying (if)-thou-obey,
 tō tū syāl-sū bhāyaiłō mat mādai. Kōi dan syāl
then thou the-jackal-with friend do-not become. Some day the-jackal
 ta-nai kāthai-n-kāthai dagō karar phād-māi phasy-ā-dē-gō.'
thee-to somewhere-or-other a-fraud practising a-net-in will-entrap.
 Jad phēr dūs'rai dan ū syāl-ar haraṇ mālyō. Tō kai,
Then again on-next day that jackal-and the-deer met. Then he-says,
 'āj tō tū thārā bhāyaiłā-nai būjy-āyō? Ab āpā
'to-day then thou thy friend-to must-have-asked? Now let-us
 dōnyū bhāyaiłā mādā.' Jad haraṇ bōlyō, 'a-rai bhāi syāl,
both friends become.' Then the-deer said, 'O brother jackal,
 mārō bhāyaiłō tō naṭ-gyō-as, "tū bhāyaiłō mat mādai."
my friend indeed refused-to-it, "thou friend do-not become."
 Jad syāl bōlyō-as, 'āpā tō mād'syā.' Jad
Then the-jackal said-to-him, 'we on-the-other-hand should-become.' Then
 syāl bī āthaṇ-kā ū-kī lār-lār ū-i rōkhṛā nīchāi
the-jackal also the-evening-in him-of with the-same tree underneath
 gīyō jāthai kāg̃lō-'r haraṇ baiḥai-chhā. Jad haraṇ kāg̃lā-nai
went where the-crow-and the-deer used-to-sit. Then the-deer the-crow-to
 phēr būjī kai, 'yō-tō mānai kōnai; bhāyaiłō mād'bā bai-i
again asked that, 'this-indeed yields not; friend becoming for
 ā-gyō.' Jad kāg̃lō bōlyō, 'tū mārī mānai-chhai tō ū-sū
has-come.' Then the-crow said, '(if)-thou me obey-lost then him-with
 bhāyaiłō mat mādai. Syāl-kī jāt dagābāj chhai. Dagō
friend do-not become. Jackal-of kind deceitful is. Deception
 karar ta-nai kōi dan marā-ghalāsi.
practising thee-to some day he-will-cause-to-be-killed.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a crow and a deer, who were great friends. Every day they would go out, each where he thought fit, to feed, and at night they met at a tree in whose branches the crow used to roost, while the deer stayed at its foot. In this mutual affection a long time passed. One day the deer met somewhere or other a jackal. The jackal said to himself, 'this is a fine fat fellow. I must make friends with him, so as to get him caught in a net and killed.' So he said to the deer, 'come along, let us also start a friendship.' The deer replied that he had already become the friend of a crow, and that he could not start a new friendship, as the jackal suggested, without first consulting the crow. 'Very well,' said the jackal, 'to-morrow you can consult your friend. Then I will join you, and we shall all be friends together.' So at even-tide, when they met at the tree, the deer said to the crow, 'my friend, I met a jackal to-day, and he wants to join me as a friend. I shall answer yes or no just as you say.' The crow said, 'if you follow my advice, you won't take the jackal for a friend. Some day he will treacherously get you caught in a net.' Next day the jackal again met the deer. Said the jackal, 'well, have you spoken to your friend? Come along, and let us become friends.' Replied the deer, 'brother jackal, my friend won't agree that you also should be a friend.' But the jackal insisted, and said that they should certainly swear friendship. So he accompanied the deer to his tree, and the latter again said to the crow, 'this gentleman here insists on becoming a friend.' The crow said, 'if you follow my advice, you won't become his friend. These jackals are a deceitful lot. Some day he will treacherously get you killed.'

(The rest of the story will be found on pages 124 and ff. of Mr. Macalister's *Selections*. The jackal does get the deer trapped. The crow releases him, and the jackal is ultimately killed.)

JAIPURĪ (RĀJĀWĀTĪ).

To the north-east of the area in which Nāgarchāl Jaipuri is used, and lying to the east of the portion of the Tonk State which is itself to the east of the Chaurāsi area, in the heart of the Jaipur territory, we find Rājāwātī Jaipuri spoken. Towards the north it is more mixed with Standard Jaipuri. The number of its speakers is estimated to be—

Pure Rājāwātī	133,939
Mixed dialect	39,510
TOTAL . .	<u>173,449</u>

Rājāwātī has immediately to its east the Dāng dialects which I have grouped under Braj Bhākhā. It hence presents some irregularities. They nearly all appear in the conjugation of the verb *haibō* (Jaipuri *whaibō*), to become. Its principal parts are as follows:—

Infinitive, *haibō* or *haiñū*, to become. Present participle, *haitō*. Past participle, *hīyō*, obl. masc. *hīyā*, fem. *hī*. Conjunctive participle, *hair*. Adverbial participle, *haitāñ*. Noun of agency, *haibālō*.

Present tense :—

<i>Sing.</i>	<i>Plural.</i>
1. <i>hāñ</i>	<i>hāñ</i>
2. <i>hai</i>	<i>hō</i>
3. <i>hai</i>	<i>hai</i>

The future is *hāñ-lō*, etc., or *haisyāñ*, etc. The other tenses can be formed from these elements.

We may note in the specimen the occurrence of the Gujarāti form of the impersonal construction in which the verb is attracted to agree with the object with *nai*. Thus, *charī bachchā-nai dēkhyā* (not *dēkhyō*), the hen-sparrow saw the young ones. Similarly, *charī charā-nai kīyō*, the hen-sparrow said to the cock; but *rājā kī*, the king said, in which *kī* agrees with the feminine *bāt* understood.

The following specimen has been provided by Mr. Macalister, to pages 45 and ff. of whose grammar reference may be made for further information regarding the dialect.

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀTĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक तो चड़ो क्षो अर एक चड़ी क्षी। वाँ दोन्हाँ-को घुसाको राजा-का मैल-कै मैं-नै क्षो। तो चड़ी-कै तरक्कोकी-नाथ-का परताब-सूं बच्चा हीया। तो वाँ बच्चाँ-की वाँ चड़ा-की अर चड़ी-की परीत देखर राँणी भीत खुसी ही। वा राँणी चड़ा-चड़ी-की बोली समजै-क्षी। चड़ी चड़ा-नै कीयो अक मैं मर-जाऊं तो म्हारा बच्चा दुख नै पावै। चड़ो बोल्यो काँईं वासतै तो तू मरै-क्षै। अर काँईं वासतै थारा बच्चा दुख पावै। तैं जसी चड़ी फेर म-नै मक्के बी तो कोनै अर जो कदात तू मर-जावै तो यो-ईं म्हारो धरम कै अक मैं नै परण् अर बच्चाँ-नै परवसता कर लिस्यूं। ये बाताँ वाँ दोन्हाँ-के करार हीया जो राँणी सुण-री। दस पाँच दन तो नकळ्या अर चड़ी मर गई। अब चड़ो खुराब अर अब राँणी क्षै सो देख-री चड़ा-नै अर बच्चाँ-नै। चार दन-कै पाँझै-ईं चड़ो क्षै सो दूसरी चड़ी लीयायो। वा चड़ी ऊँ चड़ा-का बच्चाँ-नै देख्या। देखताँ-ईं चड़ी-कै तो तन-बदन-मैं आग लाग-गी अक ये तो सौक-का क्षोरा क्षै। सो चड़ो तो वाँ-कै वासतै चुगो ल्यावै सो आच्छो ल्यावै। अर वा चड़ी क्षै सो बाड़-कै मैं-नै-सूं गल्या काँटा चूँच-मैं ल्यावै। सो वाँ-नै वै काँटा ल्यार दे वाँ बच्चाँ-नै। दन दो एक-कै मैं-नै वै बच्चा मर गीया। अब ऊँ राँणी-कै ल्याल आयो अक अस्याँ ज्यो तू मर-जावै तो राजा बी दूसरो बीयाव कर-ले अर थारा बच्चाँ-नै वा अस्याँ-ईं मार-नाखै। जनावराँ-ईं-कै मैं-नै यो ईरखो क्षै तो राँण्हाँ-मैं तो पूरो ईरखो हैतो-ईं आयो-क्षै। वाँ चड़ी-का बच्चाँ-को अर चड़ी-को राँणी-कै बड़ो एक सोच क्षा-रयो। जद एक दन राजा पूछी राँणी-नै अक राँणी थारै अन्तो सोच काँईं-को क्षै। नै होबो नै बैठबो नै डीक्क-कै ऊपराँ-नै खुसी। अस्यो काँईं सोच क्षै थारै। सो म-नै खै। राँणी कीयो-क म्हाराज म-नै तो काँईं-ईं बात-को सोच कोनै। राजा की तो अन्ती उदामी काँईं-की क्षै थारै। जद राँणी की म्हाराज म्हारै एक कँवर क्षै। बरस पाँचिक-की ऊमर क्षै। ऊँ-को म्हारै पूरो सोच क्षै॥

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀTĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek tō charō chhō, ar ēk charī chhī. Wā
A verily cock-sparrow was, and a hen-sparrow was. Those
dōnyā-kō ghusālō rājā-kā mail-kai maī-nai chhō. Tō
both-of a-nest a-king-of palace-in-of within was. Then
charī-kai Tarlōki-nāth-kā partāb-sū bachchā hiyā. Tō
the-hen-sparrow-to Tarlokianath-of favour-by young-ones became. Then
wā bachchā-kī wā charā-kī ar charī-kī parīt
those young-ones-of that cock-sparrow-of and hen-sparrow-of love
dēkhar rāñī bhōt khusī hī. Wā rāñī
having-seen the-queen very-much pleased became. That queen
charā-charī-kī bōlī samājai-chhī.
the-cock-sparrow (and-) the-hen-sparrow-of language understands.

Charī charā-nai kīyo ak, 'maī mar-jāū,
By-the-hen-sparrow the-cock-sparrow-to it-was-said that, '(if) I die,
tō mhārā bachchā dūkh nai pāwai.' Charō bōlyō,
then (let-)my young-ones pain not suffer.' The-cock-sparrow said,
'kāī wāstai tō tū marai-chhai, ar kāī wāstai thārā
'(for-)what reason then thou shouldst-die, and (for-)what reason thy
bachchā dūkh pāwai? Taī jasī charī phēr ma-nai
young-ones pain should-suffer? Thee like hen-sparrow again me-to
malai bī tō kōnai; ar jō kadāt tū mar-jāwai
will-be-obtained also indeed not; and if peradventure thou die
tō yō-i mhārō dharam chhai ak maī nai parṇū, ar
then this-alone my vow is that I not (am-)to-be-married, and
bachchā-nai parbasṭā kar-lēsyū. Yē bātā wā dōnyā-kai
the-young-ones-to support will-make.' These things these both-to
karār hiyā, jō rāñī sun̄-rī. Das pāch dan tō
agreements became, that the-queen hearing-remained. Ten five days thus
naklyā, ar charī mar-gai. Ab charō
passed-away, and the-hen-sparrow died. Now the-cock-sparrow
khurāb, ar ab rāñī chhai, sō dēkh-rī
in-a-bad-way (was), and now the-queen (that-is, she watching-remained

charā-nai ar bachchā-nai. Chyār dan-kai pāchhai-ī
 the-cock-sparrow-to and the-young-ones-to. Four days-in-of after-even
 charō chhai, sō dūs̄rī charī liy-āyō. Wā charī
 the-cock-sparrow that-is, he another hen-sparrow brought. By-that hen-sparrow
 ū charā-kā bachchā-nai dēkhyā; dēkh*tā-ī
 that cock-sparrow-of young-ones-to they-were-seen; immediately-on-seeing-them
 charī-kai tō tan-badan-māī āg lāg-gī, ak yē tō
 the-hen-sparrow-of indeed body-in fire burned, that these surely
 sauk-kā chhōrā chhai. Sō charō tō wā-kai
 co-wife-of children are. Therefore the-cock-sparrow on-the-one-hand them-of
 wāstai chugō ly-āwai sō āchhyō ly-āwai, ar wā charī
 for picked-up(-food) brings that good brings, and that hen-sparrow
 chhai sō bār-kai māī-nai-sū galyā kātā chūch-māī ly-āwai, sō
 is that fence-in-of within-from rotten thorns beak-in brings, and
 wā-nai wai kātā ly-ār dē wā bachchā-nai. Dan dō ēk-kai
 them-to these thorns bringing gives these young-ones-to. Days two one-of
 māī-nai wai bachchā mar-giyā. Ab ū rānī-kai khyāl āyō ak,
 within those young-ones died. Now that queen-to (this)-thought came that,
 'asyā jyō tū mar-jāwai, tō rājā bī dūs̄rō bīyāw kar-lē,
 'in-this-way if thou die, then the-king also another marriage will-make,
 ar thārā bachchā-nai wā asyā-ī mār-nākhai. Janāwarā-ī-kai
 and thy children-to she in-this-way-surely may-kill. The-animals-even-in-of
 māī-nai yō īr̄khō chhai, tō rānyā-māī tō pūrō īr̄khō
 among this ill-will is, then queens-among indeed complete ill-will
 haitō-ī āyō-chhai.' Wā charī-kā bachchā-kō ar charī-kō
 becoming-verily come-is.' That hen-sparrow-of young-ones-of and hen-sparrow-of
 rānī-kai bārō ēk sōch chhā-rayō. Jad ēk dan rājā
 the-queen-to great an anxiety overshadowed. Then one day by-the-king
 pūchlī rānī-nai ak, 'Rānī, thārai attō sōch kāī-kō
 it-was-asked the-queen-to that, 'O-queen, to-thee so-much anxiety what-of
 chhai? Nai nhābō, nai baith'bō, nai dīl-kai ūp'rā-nai khusī.
 is? No bathing, no sitting, nor body-in-of on happiness-(is).
 Asyō kāī sōch chhai thārai? Sō ma-nai khai.' Rānī
 Such what anxiety is to-thee? That me-to tell.' By-the-queen
 kiyō-'k, 'Mhārāj, ma-nai tō kāī-ī bāt-kō sōch kōnai.'
 it-was-said-that, 'Oh-mhārāj, me-to indeed any thing-of anxiety is-not.'
 Rājā kī, 'tō attī udāsī kāī-kī chhai thārai?'
 By-the-king it-was-said, 'then so-much sadness what-of is to-thee?'
 Jad rānī kī, 'Mhārāj, mhārai ēk kāwar chhai; baras
 Then by-the-queen it-was-said, 'Oh-mhārāj, to-me one son is; years
 pāchēk-kī ūmar chhai; ū-kō mhārai pūrō sōch chhai.'
 about-five-of age is; him-of to-me complete anxiety is.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a pair of sparrows made their nest in a king's palace, and by the favour of God had some young ones. The queen, who could understand their language, used to look with much pleasure on the love they showed to their children. One day the hen-sparrow said to the cock, 'if I chance to die, you will take care of our young ones, will you not?' He replied, 'why should you die, and why should our young ones suffer? I shall never find another hen like you, and I hereby make a vow that, if, by chance, you do die, I will not marry again, and will support the chicks.' You must know that the queen had listened to all this talk and knew how they had settled it. A few days afterwards the hen-sparrow died and the queen kept watching the cock and the young ones.

Four days had hardly passed before the cock-sparrow brought home a new mate. Directly she caught sight of the chicks fire blazed up in her heart. 'Aha,' cried she, 'these are the chicks of a co-wife.' Well, the cock-sparrow kept bringing good healthy food for the young ones, but the new hen used to pick up rotten thorns from the hedge and give them to eat, so that in two days they all died.

Now the queen thought to herself that if she died, the king would in this way marry again, and her successor would kill her children. 'For if,' said she, 'there is so much jealousy among uncivilised animals, it is certain that there will be plenty of it among queens.' So she became filled with sorrow over the fate of the sparrow chicks. One day the king asked why she was so full of sorrow. 'You don't bathe, you don't sit quiet, there is no life in you. What sorrow is in your heart? Tell me.' The queen replied, 'Your Majesty, I have no cause of sorrow.' 'Then,' said the king, 'why are you so sorrowful?' So she confessed 'Your Majesty, I have one only son. He is now five years' old, and I am full of sorrow about him.'

(The rest of the story will be found on pp. 112 and ff. of Mr. Macalister's *Selections*. We there learn how the king promised, in the event of the queen's death, never to marry again, and to take care of the son. How the queen died, and how, after a time, the king did marry again. How the new queen hated the young prince, and persuaded the king to banish him, and how (sad moral!) the king and his new queen lived happy ever after.)

AJMĒRĪ.

The British district of Ajmere is bounded on the east and north by the state of Kishangarh, of which the language is the Kishangarhī variety of Jaipuri already described on pp. 188 and ff. To its north it also has Kishangarh. To its west it has Marwar, of which the language is Mārwārī, and to its south Mewar, of which the language is Mēwārī. All three dialects are spoken in Ajmere. In the extreme north-east, where Ajmere juts out into Kishangarh, the dialect is Kishangarhī, and is locally known as Dhundārī, one of the names of Jaipuri. In the west of the district the language is a form of Mārwārī. In the south it is Mēwārī. In the centre of the eastern half of the district a mixed dialect is spoken, which differs very slightly from ordinary Jaipuri. It is known as Ajmērī. In the city of Ajmere the Musalmāns speak ordinary Hindostānī. We thus get the following figures for the languages spoken in Ajmere:—

Ajmērī	.	.	.	.	.	.	.	.	.	.	.	.	111,500
Jaipuri (Kishangarhī)	.	.	.	.	.	.	.	.	.	.	.	.	23,700
Mārwārī	.	.	.	.	.	.	.	.	.	.	.	.	208,700
Mēwārī	.	.	.	.	.	.	.	.	.	.	.	.	24,100
Hindostānī	.	.	.	.	.	.	.	.	.	.	.	.	41,000
Other languages	.	.	.	.	.	.	.	.	.	.	.	.	13,359
												TOTAL	422,359

It will suffice to give as a specimen of Ajmērī the first half of a version of the Parable of the Prodigal Son. The following are the only points in which the language differs from Standard Jaipuri. *Mha-nai* is 'to me.' Besides the standard forms the pronoun of the third person takes the forms *wai* and *wa* both in the nominative and in the oblique cases. The negative is *kōna*, instead of *kōnai*.

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMĒRĪ.

DISTRICT AJMERE.

कस्या आदमी-कै दो बेटा छा । वाँ दोयाँ-माँ क्षोटो छो वी बाप-नै कियो बाप म्हारै पाँती आवै जी धन म्ह-नै दे-दे । ओर आप-को धन वाँ-ने बाँट-दियो । अर घण दन कोन हुया कै छोटो बेटो सब धन भेक्को कर दूर देस चक्को-गयो । ओर उँडै दाम-दाम लुच्चापणा-मैं खो-दियो । अर जद वै सगको खरच कर-चुक्को व मुल्क-मैं जंगी काक पड्डो अर वै-मुँगतो होबा लाग्यो । पर वठै-का रहबाका-सूँ मक्को अर ऊँ ऊँ-को खेत-मैं शूर चराबा भेज्यो । अर ऊँ शूर खाता-छा जीं छोडा-सूँ पेट भरबा-को त्यार छो । पण कोई ऊँ-नै दीना नहीं । अर जद ऊँ-नै चेत हुयो व कह्यो म्हारा बाप-कै कत्ताक चाकराँ-कै रोटी धणी छ अर मैं तो भूकाँ मर्ह- कुँ । मैं ऊँठर म्हारा बाप कने जाऊँ-लो अर ऊँ-नै कहस्यूँ बाप मैं राम-जी-को अर थारो दोन्या-कै आगै पाप कख्यो-छै अर थारो बेटो कहबा जिस्यो नहीं रह्यो । म्ह-नै थारा नोकरा

ज्ञान एक नोकर राख-लै। अर वै ऊँचो आर बाप कोडे आयो। वो दूर-ही छो कै ऊँ-को बाप ऊँ-नै देख-लियो अर ऊँ-पर दिया आ-गई। अर दौड़र ऊँ-की गक्का-सूँ मक्को अर वाचो लियो। अर बेटो बाप-नै कछो मैं परमेसर अर थारी आँख्याँ-मैं गुणो काखो-कै अर थारो बेटो कहबा जिसो नहीं रह्यो। पण बाप आप-का नोकराँ-नै हुकम कियो कै आछाहुँ आक्षा कपड़ा ल्याओ आर ईँ-नै पैरा-दो अर हाथ-मैं छलो पैरा-दो अर ईँ-का पग-मैं पगरखी। आपणो खाओ अर मजा करो। क्याँकै वै म्हारो बेटो मर-गयो-छो अर पाछो जी-गयो-छै। ऊँ गम-गयो-छो अर पाछो लाद्यायो। अर वै खुशी करबा लाग्यो॥

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMĒRĪ DIALECT.

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Kasyā ād^hmī-kai dō bētā chhā. Wā dōyā-mā chhōtō
A-certain man-to two sons were. Those two-among the-younger
 chhō wō bāp-nai kiyō, 'bāp, mhārai pātī āwai jō dhan
was by-him father-to it-was-said, 'father, to-me share comes that wealth
 mha-nai dē-dē.' Or āp-kō dhan wā-nai bāt-diyō. Ar ghaṇā dan
me-to give.' And his-own wealth them-to was-divided. And many days
 kōna huyā kai chhōtō bētō sab dhan bhēlō kar dūr
not became that the-younger son all wealth together having-made a-far
 dēs chałyō-gayō. Or ūdai dām-dām luchchāpaṇā-māi khō-diyō.
country went-away. And there every-furthing debauchery-in was-squandered.
 Ar jad wai sag^hlō kharach kar-chukyō wa mulk-māi jaṅgī kāl
And when he all expense had-done that country-in a-great famine
 paryō, ar wai mūg^htō hōbā lāgyō; par waṭhai-kā rah^hbālā-sū
fell, and he a-beggar to-be began; but that-place-of an-inhabitant-with
 mālyō. Ar ū ū-kō khēt-māi śūr charābā bhējyō. Ar ū
he-joined. And by-him his field-in swine to-feed he-was-sent. And he
 śūr khātā-chhā jī chhōdā-sū pēt bhar^hbā-kō tyār chhō. Pan
swine eating-were those husks-with belly filling-of ready was. But
 kōi ū-nai dīnā nahī. Ar jad ū-nai chēt huyō
by-anybody him-to was-given not. And when him-to consciousness became
 wa kahyō, 'mhārā bāp-kai kattā-'k chāk^hrā-kai
by-him it-was-said, 'my father-out-of-the-house how-many servants-to

rōṭī ghanī chhai; ar maī tō bhūkā marū-chhū. Maī ūṭhar
bread much is ; and I indeed of-hunger die. I having-arisen
 mhārā bāp-kanē jāū-lō ar ū-nai kahasyū, “bāp, maī Rām-jī-kō
my father-to will-go and him-to will-say “father, by-me God-of
 ar thārō dōnyā-kai āgai pāp karyō-chhai; ar thārō bētō kahābā
and thy both-of before sin done-is ; and thy son to-be-called
 jisyō nahī rahyō; mha-nai thārā nōkārā jyān ēk nōkar
worthy-of not (I-)remained ; me-to thy servant like one servant
 rākh-lai.” Ar wai ūṭhyō ar bāp kōrē āyō. Wō dūr-hī
keep.” And he arose and father near came. He at-a-distance-even
 chhō kai ū-kō bāp ū-nai dēkh-liyō, ar ū-par diyā ā-gai.
was that his by-father him-as-to he-was-seen, and him-upon pity came.
 Ar daūar ū-ki galā-sū malyō ar bāchyō liyō. Ar
And having-run his on-the-neck was-joined and kiss was-taken. And
 bētō bāp-nai kahyō, ‘maī Parāmēsar ar thārī ākhyā-maī
by-the-son father-to it-was-said, ‘by-me God and thy sight-in
 guṇō karyō-chhai. Ar thārō bētō kahābā jisyō nahī rahyō.’
sin done-is. And thy son to-be-called worthy-of not (I-)remained.’
 Pan bāp āp-kā nōkārā-nai hukam kiyō kai, ‘āchhā-hū
But by-the-father his-own servants-to order was-made that, ‘good-than
 āchhā kapārā lyō ar ū-nai pairā-dyō, ar hāth-maī chhallō
good clothes bring and this-to cause-to-wear, and hand-in a-ring
 pairā-dyō, ar ū-kā pag-maī pagar'khī. Āpānō khāo ar majā
put, and this-of feet-in shoes-put. Let-us eat and merriment
 karō. Kyā-kai wai mhārō bētō mar-gayō-chhō, ar pāchhō jī-gayō-chhai;
make. Because he my son dead-was, and again alive-is ;
 ū gam-gayō-chhō, ar pāchhō lādy-āyē. Ar wai khuśi karābā
he lost-was, and again is-found. And they pleasure to-do
 lāgyā.
began.

HĀRAUTĪ.

Hārautī is the language spoken in the states of Bundī and Kota, which are mainly inhabited by Hārā Rajputs. It is also spoken in the adjoining states of Gwalior, Tonk (Chabra), and Jhallawar.

Taking these states one by one, the population of Bundi in 1891 was 359,321. Of these 330,000 were estimated to speak Hārautī. Of the remainder, 24,000 speak the Khairātī form of Mēwārī employed by the Minās of the Khairāt or hill country in the north-west of the state. The remainder speak languages belonging to other parts of India.

The languages of Kota are as follows :—

Hārautī	.	.	.	.	.	.	.	.	.	.	.	.	.	553,395
Mālvī	.	.	.	.	.	.	.	.	.	.	.	.	.	80,978
Others	.	.	.	.	.	.	.	.	.	.	.	.	.	84,688

Mālvī is spoken in the south-east and south-west of the state where it borders on Malwa, and in the Shahabad pargana. A few years ago portions of the Jhallawar State were transferred to Kota, and the above figures allow for the change.

In Gwalior, Hārautī is spoken along the Kota frontier, between Shahabad and Chabra of Tonk, and also (in a less pure form known as Shiopurī or Sipārī) in the Shiopur pargana, which lies to the north of Shahabad. In the Chabra pargana of Tonk, which lies to the south-east of Kota, the main language is Mālvī, but along the Kota frontier we meet Hārautī.

In the Jhallawar State, as now constituted, Hārautī is spoken in the Patan Pargana in the north of the state, which has Hārautī-speaking areas of Kota on its east, west, and north.

We thus arrive at the total number of speakers of Hārautī :—

Bundi (including the Chiefship of Shahpura)	.	.	.	.	.	.	.	.	.	.	.	.	.	330,000
Kota	.	.	.	.	.	.	.	.	.	.	.	.	.	553,395
Gwalior	.	.	.	.	.	.	.	.	.	.	.	.	.	17,000
Gwalior (Shiopur)	.	.	.	.	.	.	.	.	.	.	.	.	.	48,000
Tonk (Chabra)	.	.	.	.	.	.	.	.	.	.	.	.	.	17,000
Jhallawar	.	.	.	.	.	.	.	.	.	.	.	.	.	25,706
<hr/>														
													TOTAL	. 991,101
<hr/>														

As a dialect, Hārautī belongs to the group of Eastern Rājasthānī dialects of which we have taken Jaipuri as the standard. It has to its east and south the Bundēlī dialect of Western Hindī and the Mālvī dialect of Rājasthānī, and any peculiarities which it possesses are due to the influence of these two forms of speech.

We may take the dialect of the states of Bundi and Kota and of the north of Jhallawar as being the standard form of Hārautī, and here we recognize the following peculiarities. Over the whole of this area it hardly changes.

The vowel ē is often preferred to ai. Thus, where Jaipuri has kai, to, Hārautī has kē. The letter u is preferred in infinitives like hōwō, to become, and in other words, such as as^owāb for asbāb, property.

The influence of Bundēlī is most marked in the case of the agent, which regularly takes the postposition nē, while in Jaipuri the agent never takes this suffix. Thus we

have *chhotākyā-nē kahī*, the younger son said. *Nē* is, however, also used as a sign of the dative-accusative, like the *nai* of Jaipuri, as in *kōi û-nē kāī nhai dētō*, no one used to give anything to him. In one instance the termination *hē* is employed to indicate the dative. It is *kētā-'k nhan'tyā-hē rōtī milē-chhē*, to how many servants is bread got. Nearly the same termination occurs in the Mālvī of Bhopal (pp. 258 and 263). Sometimes *kū* is the sign of the dative-accusative, as in *ēk-kū gōdē bulār*, having called near (him) one (servant).

Verbs of saying do not govern the dative with *nai* of the person addressed, as in Jaipuri, but take the ablative with *sū*, as in Western Hindi. Thus, *bāp-sū kahī*, he said to the father.

The pronouns show greater divergence from Jaipuri. All the Jaipuri forms occur, but we have also *mhū* or. *mû*, I; *mhā*, we; *mūī*, *mhāī*, or *mēī*, to me; *ma-nē*, by me (agent); *mhā-kō*, of me; *tēī*, to thee; *wāī* or *ûī*, to him; *wāī*, to them. For 'this' (besides *yō*, feminine *yā*) we have *ī* used in the nominative as well as in the oblique form; similarly, *û* is both nominative and oblique for 'he,' 'that.'

The genitive of the reflexive pronoun is both *āp'ñō* and *āp-kō*, but *āp'ñō* also means 'our' (including the person addressed).

Saving for a few words peculiar to its vocabulary, Hārautī does not otherwise differ (if we allow for the frequent preference of *ē* to *ai*) from Standard Jaipuri.

As samples, I give a version of the Parable of the Prodigal Son, and a folktale from the state of Kötā. The former I give in facsimile, just as it was received, as it is an excellent example of the form which the Mārwārī alphabet takes in Eastern Rajputana. It will be seen that the letters are much deformed. The spelling is erratic, and vowels which ought to be written above or below the line are quite commonly omitted. This is a peculiarity of the alphabets of Rajputana, and has spread all over India, in the so-called Mahājani script, which is really the vernacular character of Mārwārī merchants. In the transliteration I have corrected the mis-spellings which are only due to the carelessness of the writer (such as *gōdhē* for *gōdē*), and have supplied omitted vowels.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTI.

STATE KOTA.

SPECIMEN I.

इन्द्रियालाभा न हो देव। छातुमृष्टि छोटु
 न पापद्युति-दल मूर्खी पालन औ मन
 गोमद्युगच मन हे जाहोलो तुलभाष्टु॥
 धन प्रार्थी पांडीज्ञी प्रयाशील नह, दैवत
 छुटे छोटु छुटु लाजीमात्र अनपूर्ण-
 क्षमाकर दुष्ट हेमा प्रणोदि अवतुकुरु
 एवं आदशोली मन- प्रियांगो
 लो-गुरुओ श्रावी पीठून दि- अवतुकु
 अचर्षीपुणी लोभ॥ नादान ही गोदि रह
 यह- तुहेल ता औ उआपासीगीतु
 रुपुरु-उल्लुरि अवुरु- अंगोमधुरु- नवदा
 रुक्षीमृति अवतुल गुरुं लोडावी सुपैलन रुपै

यारू त्रिजुहीसुवआया॑ उष्णशासनउद्देश
 (उन त्रिष्ठुरूपे॑-नृत्य॑) एव्यापे॑-गो
 प्रथमीत्रिमासापाप त्रिनाश्वस्त्रूप-कृष्ण
 वीरेत्रिमासापाप त्रिप्रथमीपवर
 उष्णशासनउद्देश्वासुद्धुअपमाना॑ प्राप्या॑ उष्ण
 जात्या॑ अवउष्णशुद्धुत्रिगो॑ त्रिप्रदृशमन
 प्रथमेत्रुन्त्रिलंजनमुख्या॑ अवआ॑ उष्णशासन
 प्राप्यै॑ उष्ण-दीप्ताव॑ आ॑ उष्णै॑ वै॑ प्राप्यै॑ प्राप्यै॑
 गण्डु-प्रथमाप्यै॑ अवआ॑ उष्णै॑ उष्णशमन
 सुवाख्या॑-जात्यु॑ उष्णशमन॑ उष्णै॑ उष्णै॑
 गण्डु॑ अवउष्णै॑ उष्णै॑ उष्णै॑ उष्णै॑
 दीप्ताव॑ उष्णै॑ उष्णै॑ अवआ॑ उष्णै॑ उष्णै॑
 उष्णै॑ अवउष्णै॑-उष्णै॑ उष्णै॑ उष्णै॑
 हृष्टाव॑-प्रथमेत्रुन्त्रिलंजनमुख्या॑ अवआ॑ उष्णै॑

ੴ ਆਗ ਮਨ ਮਾਣੋ ਪਾਇ ਤਰੀ ਅਮੁਆਪ ਤੀ ੧
 ਕਾਲ ਕਾਲ ਕਾਲ ਕਾਲ ਕਾਲ ਕਾਲ ਕਾਲ ਕਾਲ ਕਾਲ
 ਦੁਇਆਕੁਝੀ ੩ - ਧਾਰਾ ਸਾਰੀ ਪੁਛਾ ਗਾਵੀ
 ਪਾਇ ਨਿਰਾਕਾਰੀ ਅਵਤਾਰੀ ਕੁਝੀ
 ਅਰਪਗਾਮ ਜੁ ਹਾਜਾਰੀ - ਭੂਲ ਮਾਗ ਮਨ
 ਆਗ ਦੁਆਰਾ - ਤੁਝੁ ਮਾਰੀ ਪੈਂਦੀ ਮਨ
 ਤੁਝੀ ਰੂਹੀ ਲਾਡੀ ਦੁ - ਅਵਗਭਗ ਇਹੋ ਹੈ
 ਪਾਤ੍ਰੀ ਦੁ - ਜਦੁ ਪੁਖ ਕਾਥ ਪਾਹਾਗੁ - ਤੁਝੀ
 ਪਤੀ ਪੈਂਦੀ ਮਾਤਮ ਛੀ ਅਦਾ ਜਦੁ ਅਸਾਲ ਦੁ
 ਜਾਗ ਗੈਤੁ ਪ੍ਰੀਤੀ ਨੀ ਪਾਜੀ ਅਵਨ ਮਨ ਕੁਝੀ
 ਅਰਤੁ ਨ ਆਇ ੫ ੬ - ਤੁਝੀ ਤੁਝ ਆਤਮ ਪੁਲ
 ਪੁਛੀ ਤੁਝੀ ਆਤਮੀ ਹੈ - ਤੁਲ ਤੁਝੀ ਚੁਝੀ ੭
 ਸਾਤੀ ਅਵਕਾਸ ਕੁਝੀ ਦੁ ਸਾਤੀ ਆਤਮ ਪੁਲ
 ਗੈਤੁ ਪ੍ਰੀਤੀ - ਤੁਝੀ ਪੁਲ ਆਇ ਪੈਂਦੀ ਸੁ

लीजागांपार्वैच - दुष्टुनवीनश्चनीमनस्त
 भ्रातिन्हजापोतार्द) नदुउशि- पायुउक्षा।
 नमनापातग्नीर्गुनपायुउश्चही उद्देष्योमुम
 गरापवलामुगातीन्हेष्टुअनविक्षुभ्रात्याती
 उप्युमनउदीन्हलात्तो रेवभ्रात्यात्तमातीक्षु
 उव्वेनीनीन्हीदीयु उभुम्मानामातीताए
 गोलोहो- पर्वत्यु शात्रापानोजामग्निर्ग
 गोह्यु- भाष्टोलावोमन्हपगाड़ोनाप्तो
 उउनाक्षानवलोहीक्षी- गर्वपापपोठोउ
 अवपेत्तुगामारगोड़ोलहीक्षीक्षुद्धभ
 जोक्षुमारगोड़ोद्धभोमातीक्षुजाग- दुष्ट
 कुक्षीक्षुपोमनवलहोपाजोगाध- उक्षुयु
 शारीमाविमवगीक्षु छोलीक्षुक्षुक्षुध-
 क्षुद्धगंभगीक्षु छोलोक्षुपाक्षुध-

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

STATE KOTA.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek āsāmī-kē dō bētā chhā. Wā-mē-sū chhōtākyā-nē bāp-sū
A person-to two sons were. Them-in-from the-younger-by the-father-to
 kahī, 'dājī, mūhārī pātī-kō dhān jō mūi pugai-chhai mā-nai
it-was-said, 'father, my share-of wealth which to-me falls me-to
 dē-khādō.' Sō ū-nē āpānō dhān wāi bāt-diyō. Ghaṇā din nē
give-away.' So him-by his-own wealth to-them was-dirided. Many days not
 hōwā pāyā-chhā, kē chhōtākyō bētō sārō māl-aswāb s'hōrar¹
to-become got-were, that the-younger son all property having-collected
 dūr-dēsā chalō-giyō, ar uṭhē kuchaṇān rahar āp-kō sārō
in-a-far-country went-away, and there evil-conduct having-lived his-own all
 dhān bigār-nākhyō. Jab gōdē kāī bī na rhiyō, ar uṭhē
wealth was-wasted-away. When nearly anything even not remained, and there
 kāl bī padyō; tō ghaṇō nādār hō-giyō. Phēr wāhā ū
a-famine also fell: then very destitute he-became. Again there that
 dēs-kā ēk āsāmī gōdē rhaiwā lāgyō. Ū-nē ūhi āpānā
country-of a person near to-remain he-began. Him-by him his-own
 khētā-mē sūr charāwā-wēi mēlyō. Ar ū-nē wāhā nōlāī-sū pēt
fields-in swine feeding-for he-was-appointed. And him-by there husks-with belly
 bharwō bachāryō kē jāī sūr khāwā-karē-chhā; ar
to-fill it-was-thought that which the-swine eating-continually-were; and
 kōi ū-nē kāī nhai dētō. Jad ū-nē yād paṛī tō
anyone him-to anything not used-to-give. When him-to memory fell then
 bachārī kē, 'm(h)ārā bāp-kā kētā-k mhan'tyā-hē it'rī
it-was-considered that, 'my father-of how-many servants-to so-much
 rōtī milē-chhē kē wā-kū khāwā pāchhē bhī bach rahai-chhai;
bread is-got that them-to eating after even over-and-above remains;
 ar mū bhūkā marū-chhū. Ab m(h)ārā bāp gōdē-hī jāūgō,
and I in-hunger am-dying. Now my father near-even I-will-go,
 ar ū-sū kahū-gō kē, "hē dājī, ma-nē Par'mēsūr-kē san'mukh ar
and him-to I-will-say that, "O father, me-by God-of before and

¹ S'h represents an aspirated s (શ), and is written with an apostrophe to distinguish it from the ordinary sh. This sound is also found in the Gujarātī of Kathiawar, *vide post*, pp. 426 and ff.

āp-kē mūḍā āgē pāp karyō-chhai. I kāraṇ āp-kō bēṭō bāgʷā
you-of face before sin done-is. For this reason you-of son to-be-called
jōg nhai chhū. Parantu ab mēī āp-kō ēk mhanʷtyā jū rākh-lō.”
worthy not I-am. But now me you-of a servant like keep.”
Jab ū ūṭhar āp-kā bāp gōdē giyō. Ar dūr-hī chhō
Then he having-arisen his-own father near went. And distant-even he-was
kē ūkā pitā-nē ū dēkhar diyā kari, ar bhāgar
that him-of father-by to-him having-seen compassion was-made, and having-run
ū-kā galē jā lāgyō, ar chūmō. Lad̄kā-nē ū-sē kahī
him-of on-neck having-gone stuck, and kissed. The-son-by him-to it-was-said
kē, ‘hē dājī, Parāmēsur-kē sanʷmukh ar āp-kē mūḍā āgē ma-nē
that, ‘O father, God-of before and thee-of face before me-by
ghanō pāp karyō, ar mū āp-kō bēṭō bāgʷā jōg nhai chhū.’
great sin was-done, and I you-of son to-be-called worthy not am.’
Tō phēr pitā-nē āp-nā chākʷrā-sū kahī kē, ‘ghānā bhārī
Then again the-father-by his-own servants-to it-was-said that, ‘very heavy
bad̄kī pōsākh khādar ū phērāwō; ar ū-kā hāt-mē mūḍyī
costly robe having-taken-out him clothe; and him-of hand-in a-ring
ar pagā-mē jūtyā phērāwō. Mhā jīmāgā ar āṇand karāgā;
and feet-on shoes put-on. We will-feast and rejoicing will-make;
kyūkē yō m(h)ārō bēṭō mar-giyō-chhō, phērū jiyō-chhai; ar gam-giyō-
because this my son dearl-gone-was, again alive-is; and lost-gone-
chhō, phērū pāyō-chhai.’ Jad wē khusī karʷwā lāgyā.
chhō, phērū pāyō-chhai.’ Jad wē khusī karʷwā lāgyā.
was, again found-is.’ Then they happiness to-make began.

Ū-kō badō bēṭō māl-mē chhō. Ar jad ū ātī bagat jāg
Him-of the-elder son field-in was. And when he coming time house
gōdē pōchyō, tō bājō ar nāch suṇyō. Ar ū-nē āp-kā
near arrived, then music and dancing was-heard. And him-by his-own
chākʷrā-mē-sū ēk-kū gōdē bulār pūchhyō kē, ‘yō kāī
servants-in-of one near having-called it-was-asked that, ‘this what
hō-rhyō-chhai? ’ Ū-nē ū-sū kiyō kē, ‘thā-kō bhāī āyō-chhai,
happening-is? ’ Him-by him-to it-was-said that, ‘thee-of brother come-is,
jī-kī thā-kā bāp-nē gōṭh kari-chhai; kyū-kē wā-nē āp-kō bēṭō
wherefore thee-of the-father-by feast made-is; because him-by his-own son
jīwātō-jāgʷtō pāyō-chhai.’ Parantu ū-nē rōs karyō, ar mēhʷlādī nai
living-waking found-is.’ But him-by anger was-made, and inside not
jāwō chāyō. Jad ū-kō bāp ū ār manāwā lāgyō.
to-go wished. Then him-of the-father to-him having-come to-entreat began.
Tō ū-nē bāp-sū kahī kē, ‘dēkhō, mū at̄rā barʷsā-sū
Then him-by the-father-to it-was-said that, ‘see, I so-many years-from
thā-kī sēwā kar-rhiyō-chhū; ar thā-kō kiyō ma-nē kadī
thee-of service doing-am; and thee-of that-which-it-said me-by ever

nai tālyō. Phēr bhi thā-nē m(h)āī ēk ur^aṇō bhi nhī
not was-disobeyed. Again also thee-by to-me one kid even not
 diyō kē mhū mhārā bhāilū-nē gōṭh tō dētō.
was-given that I my friends-to feast indeed might-have-given.
 Parantu yō thā-kō bēṭō jō bhag^atañā gōdē rahar
But this thee-of son by-whom harlots near having-remained
 āp-kō sārō dhan bagād-nākhyō ū-kā ātā-hī thā-nē
you-of all wealth was-squandered him-of immediately-on-coming thee-by
 rasōi kārī.' Jin-pē bāp bōlyō kē, ' arē bēṭā, tū-tō
dinner was-made.' This-on the-father said that, ' O son, thou-verily
 m(h)ārē gōdē sadīw rhiyō-chhai, ar jō-kuchhī m(h)ārē gōdē chhai
me near always remained, and whatever me near is
 sō thāro-ī jān. Parantu kusī kar^awō ar rājī hōwō
that thine-even know. But rejoicing to-make and happy to-become
 jōg chhai, kāraṇ yō thārō bhāī mar-giyō-chhō, sō phērū
proper is, because this thy brother dead-gone-was, he again
 jiyō-chhai ; ar gam-giyō-chhō, sō phērū pāyō-cīhai.'
alive-is ; and lost-gone-was, he again found-is.'

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTI.

KOTA STATE.

SPECIMEN II.

एक सहर-में दुरबळ बरामण हो। वो रोजीना कण भिग-श्या कर-के आप-का उदर-पुरणा करे-हो। एक गाँव-में जावे तो-भी तीन सेर वेकरड़ी आवे। दो गाँव जावे जब-भी वो-ही आवे। और ऊँ बरामण-के एक लड़की कुँवारी हो। जब बरामण-की अस्त्री-ने कही के म्हाराज आपणी भाग तो ईँ सुजब है और ईँ कद्या-का पेका हात काँइं-सूँ कराँगा। जब बरामण बोल्यो अब मूँ काँइँ करूँ। एक गाँव जाऊँ तो-भी तीन सेर वेकरड़ी मिके और दो गाँव जाऊँ तो-भी वो-ही मिके। म्हारा सारा-की काँइँ बात है। बरामण-की अस्त्री बोली म्हाराज याँ-मूँ काँइँ भी उद्धम न होवे। और उपाइ करणी चाहिये। म्हनत करो जब सब कुछ हो। रगर म्हनत कुछ नहीं हो। भोत भगड़ो मचो। भोत दंगो कखो। जब बरामण-के-ताँइँ गुस्सो आयो। बरामण घर-सूँ नीकळ-कर परदेस-में चाल्यो। बीस कोस-पर जार बचारी के कठी चालों। पाछे गेका-में बरड आई। वाहाँ एक सुन्दर बगीचो और बावरी देखी। वाहाँ एक जोगी-राज तपस्या कर-न्हिया हो। अर वा-ने समाद चड़ा-रखी-हो। बरामण-ने बचारी के अब कठी चालों। अब तो संत-जन मिठ-गिया। याँ-की सेवा कराँगा। भगवान खाबाई भी देगो। जब या बचारी बरामण असतान बुहार-कर साढ़ू-की सेवा-में बेठ-गियो। जब सेवा करता भोत रोज हो-गिया जब साढ़ू-जी-की पळक ऊँगड़ी। जब बरामण-सूँ कही के बरामण तू माँग। म्हा-की सेवा करता तेइँ घणा दन हो-गिया। जब बरामण-ने कही म्हाराज काँइँ माँगूँ। म्हारे एक कुँवारी लड़की है अठारा बीस बरस-की जी-का पेका हात नहीं हुवा। सो म्हारी घरहाकी-के ओर म्हारे लड़ाई हो-गई। जब मूँ चक्को आयो। कूँकी म्हारे पास काँइँ भी सरतन ने हो। जब संत-जन-ने फरमाई के ये चुंथी कागद-की तू ले-जा और सहर-में जार वेच-दीजे। जादा लोभ तो करजे मती। अर कन्धा-का पेका हात हो-जावे उतना-सा रुप्या ले-काडजे। अर ऊँ चुंथी-में या बात लिखी हो के होत-की बेण कु-होत-की भाई।

पीर बेटी नार पराई ॥

जागि सो नर जीवे ।

सोवे सो नर मरे ॥

गम राखे सो आनंद करे ॥

जब यो चुंथी लेर बरामण सहर-में गियो। एक साहुकार-का लड़का-सूँ जार कही के ये चुंथी आप ले-खाड़ी और मैइँ दो सो रुप्या दे-खाड़ी। सो साहुकार-का कुँवर-ने ऊँ चुंथी-में सीख-की वाता मंडी देखर दो सो रुप्या तुरत दे-खाड़ा। और चुंथी ले-खाड़ी। और बरामण रुप्या लेर कन्धा-को ब्याव वाँ रुप्या-से कर-दीनो ॥

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

KOTA STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek sahar-mē dur^abal Barāmaṇ chhō. Wō rōjīnā kaṇ bhig^aśyā
A-certain city-in a-poor Brahman was. He daily grain begging
 kar-kē āp^akā udar-pur^anā karē-chhō. Ek gāw-mē jāwē tō-bhī
having-done his-own belly-filling used-to-do. One village-in he-may-go still
 tīn sēr bēkar^arī āwē; dō gāw jāwē jab-bhī wō-hī
three seers grain-doles may-come; two villages he-may-go then-even that-much
 āwē. Or ū Barāmaṇ-kē ēk laṛ^akī kūwārī chhī. Jab
may-come. And that Brahman-to one daughter unmarried was. Then
 barāmaṇ-kī astrī-nē kahī kē, 'Mhārāj, āp^anō bhāg tō ī
the-Brahman-of wife-by it-was-said that, 'Sir, our lot indeed this
 mujab chhai, or ī kannyā-kā pēlā hāt¹ kāñ-sū karāgā?' Jab
sort is, and this daughter-of yellow hands what-with we-shall-do?' Then
 Barāmaṇ bōlyō, 'ab mū kāñ karū. Ek gāw jāū tō-bhī tīn
the-Brahman said, 'now I what can-do. One village if-I-go still three
 sēr bēkar^arī milē, or dō gāw jāū tō-bhī wō-hī
seers grain-doles is-obtained, and two villages if-I-go then-even that-much
 milē. Mhārā sārā-kī kāñ bāt chhai?' Barāmaṇ-kī astrī
is-obtained. My power-of-(in) any thing is-there?' The-Brahman-of wife
 bōlī, 'Mhārāj, thā-sū kāñ-bhī uddam na hōwē. Or upāi kar^anō
said, 'Sir, you-by any-even profession not becomes. And remedy to-do
 chāhiyē. Mhanat karō, jab sab-kuchh hō. Bagar mhanat
is-necessary. Exertion if-you-make, then everything becomes. Without exertion
 kuchh nhī hō.' Bhōt jhag^arō machō; bhōt daṅgō karyō.
anything nwt becomes.' Much quarrelling took-place; much dispute was-made.
 Jab Barāmaṇ-kē-tāi gussō āyō. Barāmaṇ ghar-sū nīkal-kar
Then the-Brahman-of-to anger came. The-Brahman house-from started-having
 par-dēs-mē chālyō. Bis kōs-par jār bachārī
another-country-into went. Twenty kōs-distance having-gone it-was-thought
 kē, 'kaṭhī chālā?' Pāchhē gēlā-mē barad āī. Wāhā ēk
that, 'where do-we-go?' Afterwards the-way-on a-forest came. There one
 sundar bagīchī or bāwārī dēkhī. Wāhā ēk jōgī-rāj tapasyā
beautiful garden and a-well was-seen. There one saint-king austerities

¹This is a colloquial phrase meaning to marry; from the use of the turmeric powder applied to the persons of the bride and bridegroom at the time of marriage.

kar-rhiyā-chbā, ar wā-nē samād charā-rakhī-chhī. Barāmaṇ-nē
practising-was, and him-by absorption undergone-being-was. The-Brahman-by
 bachārī kē, 'ab kāthī chālā? Ab tō sant-jan mīl-
it-was-thought that, 'now where do-we-go? Now indeed saintly-persons are-
 giyā. Yā-kī sēwā karāgā. Bhagwān khābāī bhī dēgō.' Jab
found. These-of service I-will-do. God food even will-give.' Then
 yā bachārī, Barāmaṇ as̄tān buhār-kar sādū-kī sēwā-mē
this was-thought, the-Brahman the-place sicept-having the-saint-of service-in
 bēth-giyō. Jab sēwā karātā bhōt rōj hō-giyā.
sat-down (i.e. employed-himself). Then service in-doing many days passed.
 Jab sādu-jī-kī pałak ūgṛī. Jab barāmaṇ-sū kahī kē,
Then the-saint-of eyelids opened. Then the-Brahman-to it-was-said that,
 'Barāmaṇ, tū māg. Mhā-kī sēwā karātā tēi ghaṇā dan
 'Brahman, thou ask-(for-a-boon). My service in-doing to-thee many days
 hō-giyā.' Jab Barāmaṇ-nē kahī, 'Mhārāj, kāi māgū.
have-passed.' Then the-Brahman-by it-was-said, 'Sir, what should-I-ask.
 Mhārē ēk kūwārī larākī chhai aṭhārā bīs baras-kī, jī-kā pēlā
To-me one unmarried daughter is eighteen twenty years-of, whose yellow
 hāt nhī huwā; sō mhārī gharhālī-kē ḥr mhārē larāi hō-gai.
hands not are-become; and my wife-to and to-me quarrel took-place.
 Jab mhū chalyō-āyō; kū-kī mhārē pās kāi-bhī sarātan nē chhō.
Then I came-away; because me-of near any-even money not was.'
 Jab sant-jan-nē pharāmāi kē, 'yē chunthī kāgad-kī tū
Then the-saint-person-by it-was-ordered that, 'this piece paper-of thou
 lē-jā, ḥr sahar-mē jār bēch-dījē. Jādā lōbh-tō karājē matī;
take, and a-city-in having-gone sell. Great avarice-verily make not;
 ar kannyā-kā pēlā hāt hō-jāwē utnā-sā rupyā lē-kārājē.' Ar
and the-daughter-of yellow hands may-become that-much money accept? And
 ū chunthī-mē yā bāt likhi-chhī kē,
that piece-in this thing written-was that,
 'Hōt-kī bēn, ku-hōt-kō bhāī.
 '(well)-being-of a-sister, evil-being-of a-brother.
 Pir bētī nār parāī.
Father's-house daughter woman not-one's-own.
 Jāgē sō nar jīwē.
Wakes that man lives.
 Sōwē sō nar marē.
Sleeps that man dies.
 Gam rākhē sō ānand karē.
Passions controls he happiness does.
 Jab yō chunthī lēr Barāmaṇ sahar-mē giyō. Ek sāhukār-
Then this piece having-taken the-Brahman a-city-in went. One merchant-
 kā larākā-sū jār kahī kē, 'yē chunthī āp lē-kārō, ḥr
of son-to having-gone it-was-said that, 'this piece you accept, and

mēī dō sō rupyā dē-khārō.' Sō sāhukār-kā kūwar-nē ū
 to-me two hundred rupees give.' Then the-merchant-of son-by that
 chunthī-mē chōkhī sikh-kī bātā manḍī dēkhar dō sō
 piece-in good teaching-of principles arranged having-seen two hundred
 rupyā turat dē-khāryā, or chunthī lē-khārī. Or Barāman
 rupees immediately were-given, and the-piece was-accepted. And the-Brahman
 rupyā lér kannyā-kō byāw wā rupyā-sē kar-dinō.
 rupees haring-taken daughter-of marriage those rupees-by was-performed.

FREE TRANSLATION OF THE FOREGOING.

In a certain city there was a poor Brahman who lived on daily grain doles; but if he begged in one village he could get only three seers of corn, and if in two still not more than the same quantity.

As he had a daughter to be married his wife said to him 'Mahārāj; such is this fate of ours ! How shall we be able to marry this daughter ?' On this the Brahman said 'What can I do ? If I beg in one village I get only three seers of grain, and if in two no more than the same quantity. I can do nothing more.'

Then the wife of the Brahman said 'Cannot you follow some other calling ? You must do something else. Work hard and everything will come all right. Nothing can be done without hard work.'

A long dispute and quarrel took place between them. The Brahman thereupon lost his temper, and he left his home on a journey to a distant country.

After having travelled a distance of some twenty *kōs*, he began to consider to what direction he should turn his steps.

After walking a little further he entered a forest and came upon a beautiful little garden and a tank where a saint was seated absorbed in his devotions.

The Brahman thought, I shall not go any further now that I have found a sage. I will serve him and God is sure to support me.

Having thus made up his mind he dusted the place and sat down to wait upon the holy man.

Many days he passed in the service of the saint. At length the saint opened his eyes and said to the Brahman, 'As thou hast served me for so many days ask a boon.'

Then the Brahman said, 'What boon can I ask ? I have a grown up daughter of eighteen or twenty years. There was a quarrel between me and my wife and I have left home in consequence having no means for arranging her marriage.'

On this the saint spoke. Take this piece of paper and sell it in a city. Do not covet much, but accept only so much money as may suffice for thy daughter's marriage.'

On the paper was written, 'A sister only loves her brother in prosperity, but a brother loves him even in adversity. A wife away at her father's house is beyond the control of her husband. He is living who is wide-awake, and a man asleep is practically dead. Happy is he who controls his passions'

Having taken this piece of paper the Brahman went to a city where he asked the son of a merchant to buy it for Rs. 200. The merchant's son was so struck with the moral instruction contained on the paper that he at once purchased it for the sum demanded.

The Brahman returned home with the money and performed the marriage of his daughter.

HĀRAUTĪ (SIPĀRĪ).

The western portion of the state of Kota consists of the pargana of Shahabad, lately transferred to it from Jhallawar. In Shahabad and the Gwalior country to its east and south the language is Mālvī, mixed with the Hārautī and Bundēli spoken in its neighbourhood. A little further south of Shahabad lies the Chabra pargana of Tonk, in which the dialect is also Mālvī, mixed with the Hārautī of Kota immediately to its west. Indeed more than twenty-four thousand people of this part of Gwalior and of Chabra, who dwell on or near the Kota border, speak Hārautī itself.

The Shahabad country is mostly mountainous, and the mixed Mālvī there spoken is hence locally known as Dangihāi or Dhandēri.

North of the Shahabad pargana lies the Shiopur pargana of Gwalior. Here, as well as in the adjoining part of Kota, the language is Hārautī, but is mixed with the neighbouring Bundēli and Dāngī. The Gwalior people call this form of Hārautī Shiopurī, while the Kota people call it Sipārī, from the river Sip, a tributary of the Chambal in this locality.

As a specimen of this Sipārī or Shiopurī dialect I give a short folktale, which comes from the Gwalior State. It will be seen that it is in the main Hārautī. Instances of borrowing from Bundēli are the use of *hō*, as well as *chhō*, for 'was,' or *hū*, as well as *chhū*, for 'I am.' In *bachchān-kū*, to the children, we have an oblique plural and postposition borrowed from Dāngī.

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNī.

HĀRAUTĪ (SIPĀRĪ).

STATE GWALIOR.

एक सुआड़ी और एक सुआड़ी एक ठोर रहवी करै-हा। एक दिन वाँ-कूँ प्यास लागी। जद सुआड़ी-ने सुआड़ा-सूँ कही पाणी पीबा चालाँ। तू कहाखाँ भी जाणै-है। वहाँ एक नाहर-की आँदर है। तू कोई कहाणी जाणतो-होये तो आपण पाणी पियो। हूँ प्यासी मरूँ-छूँ। या कहर वे पाणी-की ठौर पै गया। वहाँ जार सुआड़ी-ने पूछी तू कोई कहाणी जाणै-है। ज्यूँ-ही वे पास आया नाहर-ने वाँ-कूँ देखि-लिया। जद सुआड़ा-ने कहो हूँ तो मारी बाताँ भूल-गयो। सुआड़ी-ने कही ये सुआङ्घा यहाँ ऊभो क्यूँ रह-गियो। पाणी पीर लायक काका-कूँ सलाम कर। सुआड़ी भट पाणी पीबा-लायो अर जद पाणी पीर धाय-गियो ऊँ-ने नाहर-कूँ सलाम करी। फेर सुआड़ी-की आड़ी देखर ऊँ-ने ऊँ-सूँ कही कि तू कई भाँकै-है। तू भी पाणी पीर आपणा काका-कूँ सलाम कर। जद सुआड़ी पाणी पी-चुकी ऊँ-ने नाहर-सूँ कही के म्हाँ-की जाग-ने चालो। वहाँ म्हारे दो बच्चाँ है। यी सुआड़ी तो कहै-है ये म्हारा-है। अर मैं कहूँ-हूँ ये म्हारा है। जी-सूँ ये चाल-कर वाँ-की दो पाँती पाड़-दो। जद नाहर-ने आप-का मन-मैं बचारी के हूँ याँ चाराँ-ने खा-जाऊँगो। अब वे वहाँ-सूँ उलटा बावड़ा अर घर-ने आया। तो

सुआड़ी-ने आप-का सुआड़ा-सूं कही कि तू भीतर जार दोनूँ बज्जान-कूँ बारे ले-आ । नाहर पाँती पाड़-देगो । सुआड़ी डर-की मारी बारे नहीं कद्दो । मैंने-ही रियो । जद सुआड़ी बोली मैं बज्जान-कूँ लाऊँ-हूँ । या कहर वा-भी जा-बुसी । बारे अकेलो नाहर ही उभो रहवो कथो । पाछै सुआड़ी-ने आप-की नाड़ आँदर-मैं-सूं बारे काडर नाहर-सूं बोली बाबा म्हाँ-को राजी-नामो हो-गियो । एक बच्चो तो सुआड़ा-ने लेलीनो और एक म-ने । नाहर उलटो डाँग-मैं चक्को-गयो । ईं तरह वे बच-गिया । और नाहर-कूँ बाताँ-मैं लगार वाँ-ने पाणी पी-लियो ॥

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ (SIPĀRĪ).

STATE GWALIOR.

TRANSLITERATION AND TRANSLATION.

Ek suāryō aur ēk suārī ēk thōr rah'bō karai-hā.
A jackal and a she-jackal one in-a-place living doing-were.

Ek din wā-kū pyās lāgī. Jad suārī-nē suāryā-sū
One day them-to thirst stuck. Then the-she-jackal-by the-jackal-to

kahī, 'pānī pibā chālā. Tū kahānyā bhī jānai-hai?
it-was-said, 'water to-drink let-us-go. Thou stories too knowest?

Wahā ēk nāhar-kī ādar hai. Tū kōi kahānī jān'tō-hōwē
There one tiger-of a-den is. Thou any story if-thou-know

tō āpan pānī piyā; hū pyāsī marū-chhū.' Yā kahar
then we water may-drink; I thirsty dying-am. This having-said

wē pānī-kī thaur-pai gayā. Wahā jār suārī-nē
they water-of place-near went. There having-gone the-she-jackal-by

pūchhī, 'tū kōi kahānī jānai-hai?' Jyū-hī wē pās āyā
it-was-asked, 'thou any story knowest?' When-just they near came

nāhar-nē wā-kū dēkhi-liyā. Jad suāryā-nē kahī, 'hū tō sārī
the-tiger-by them-to they-were-seen. Then the-jackal-by it-was-said, 'I indeed all

bātā bhūl-gayō.' Suārī-nē kahī, 'ai suālyā, yahā ubhō kyū rah-giyō?
things have-forgotten.' She-jackal said, 'O jackal, here standing why remainest?

Pānī pīr lāyak kākā-kū salām kar.' Suāryō jhaṭ pānī
Water having-drunk the-worthy uncle-to obeisance do. The-jackal at-once water

pibā-lāgyō, ar jad pānī pīr dhāy-giyō ū-nē nāhar-kū
to-drink-began, and when water having-drunk was-refreshed him-by the-tiger-to

salām kārī. Phēr suārī-kī ārī dékhar ū-nē ū-sū
obeisance was-made. Then the-she-jackal-of towards having-s'en him-by her-to

kahī ki, 'tū kāi jhākai-hai? Tū-bhī pānī pīr āpānā
it-was-said that, 'thou what peeping-art? Thou-too water having-drunk our

kākā-kū salām kar.' Jad suārī pānī pī-chukī ū-nē nāhar-sū
uncle-to obeisance do. When the-she-jackal water drank by-her the-tiger-to

kahī kē, 'mhā-kī jāg-nē chālō; wahā mhārē dō bachchā hai; yō
it-was-said that, 'my to-house come; there my two young-ones are; this

suāryō tō kahai-hai, "yē mhārā hai," ar maī kahū-hū, "yē
jackal on-the-one-hand saying-is-that, "they mine are," and I saying-am, "they

mbārā hai." Jī-sū thē chāl-kar wā-kī dō pātī pār-dō.' Jad nāhar-nē mine are." So thou having-come them-of two shares make.' Then the-tiger-by āp-kā man-mē bachārī kai, ' hū yā chārā-nē khā-jāggō.' his-own mind-in it-was-thought that, ' I these four-to will-eat-up.' Ab wē wahā-sū ulātā bāwāryā ar ghar-nē āyā. Tō Now they there-from back returned and the-house-to came. Then suārī-nē āp-kā suāryā-sū kahī ki, ' tū bhitar jār the-she-jackal-by her-own jackal-to it-was-said that, ' thou inside having-gone dōnū bachchān-kū bārē lē-ā. Nāhar pātī pār-dēgō.' Suāryō both the-young-ones-to out bring. The-tiger shares will-make.' The-jackal dār-kī mārī bārē nahī kāryō; mañē-hī riyō. Jad suārī fear-of through out not came-out; within he-remained. Then the-she-jackal bōlī, ' maī bachchān-kū lāu-hū.' Yā kahar wā bhī said, ' I the-young-ones-to bringing-am.' This having-said she also jā-ghusī. Bārē akēlō nāhar hī ubhō rahābō-karyō. entered. Outside alone the-tiger only standin' remained. Pāchhai suārī-nē āp-kī nār ādar-mē-sū bārē kādar Afterwards the-she-jackal her-own neck the-cave-in-from out projecting nāhar-sū bōli, ' bābā, mhā-kō rājināmō hō-giyō. Ek bachchō tō the-tiger-to said, ' Sir, our reconciliation has-become. One offspring indeed suāryā-nē lē-linō, aur ēk ma-nē.' Nāhar ulātō dāng-mē the-jackal-by was-taken, and one by-me.' The-tiger back jungle-in chālō-gayō. Ī tarah wē bach-giyā, aur nāhar-kū bātā-mē went-away. This in-manner they were-saved, and the-tiger-to stories-in lagār wā-nē pānī pi-liyō. having-engaged them-by water was-drunk.

FREE TRANSLATION OF THE FOREGOING.

There lived a jackal and his she-jackal. One day they felt thirsty, so the jackaless said to the jackal, 'Come, jackal, let us drink water. But do you know any stories or not? There is a den of a tiger. If you know any stories, then will we drink water. I am dying of thirst.' So they went on and on to the water-place, when the jackaless said, 'Jackal, do you know any story or not?' As soon as they were there the tiger caught their eye. Then said the jackal, 'I have forgotten all.' Then said the jackaless, 'Jackal, what mean you standing here. Take a drink and make an obeisance to our worthy uncle.' The jackal on his part instantly fell to drinking water, and when refreshed he said, 'Uncle, good-morning.' Then turning to the jackaless he said, 'Jackaless, what are you at? You also drink water and bow down to our worthy uncle.' When refreshed by her draught the jackaless spoke to the tiger, 'Worthy uncle, come to our dwelling; there are two cubs of ours. This jackal says they are his and I say they are mine. So come and make a fair division.' Then the tiger said to himself, 'These are

two and there are two cubs. I will devour all four simultaneously?' So they returned. Going on and on they gained their dwelling. Then the jackaless said to the jackal, 'Drag them out hither so that the revered uncle may make his division.' The jackal went inside, but was afraid to come out again. The jackaless in her turn said, 'I myself will bring the cubs.' She ran into the hole, and the tiger remained standing all alone outside. Then the jackaless put her head out of the burrow and said, 'Worthy uncle, we are reconciled. He has taken one and given me the other.' The tiger returned to the forest, and they escaped, for they drank water safely by engaging him in talk.

MĒWĀTĪ.

Two specimens of Mēwātī are sufficient. One is a version of the Parable of the Prodigal Son, and the other is a folktale. Both come from Kot Kásam of Jaipur, and have been provided by the Rev. G. Macalister.

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀTĪ.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

कहीं आदमी-के दो बेटा हा। उन-मैंतैं क्षोटा-नै अपणा बाप-तैं कहो बाबा धन-मैंतैं
 मेरा बट-को आवै सो मूँ-नै बाँट-दे। वैह-नै अपणू धन उन-नै बाँट-दीयो। घणा दिन नाँह
 हुया जब क्षोटी बेटो सब धन ले-कर पर-देस-मैं चक्को-गयो। अर उत जा-कर सब धन
 कुगैलै चक-कर बिगड़-दीयो। जब वैह-नै सारो धन बिगड़-दीयो जब वैह देस-मैं भौत
 भास्यो काक पड़ो अर वो कंगाक हो-गयो। वो गयो अर वैह देस-का रहण-वाका था उन-
 मैं-तैं एक-कै रह्यो। वो वैह-नै अपणा खेताँ-मैं सूर चरावण-नै खेंदायो। जो बरका
 सूर खाय-हा उन-तैं वो अपणू पेट भरण-नै राजी थो। कोई आदमी वैह-नै किमैं बी नाँयं
 देतो। जब वैह-नै सुरत आई उन कही मेरा बाप-का नौकराँ-नै रोटी घणी अर मैं भूको
 मरुँ-हँ। मैं उठूंगो अपणा बाप-कै कनै जाऊंगो अर वैह-नै कहूंगो बाबा मैं ईसुर-को पाप
 कख्यो अर तेरो पाप कख्यो अर तेरो बेटो कहण लायक नाँयं। तेरा नौकराँ-मैं मूँ-नै बी राख-ले।
 वो ऊङ्यो अर अपणा बाप कनै आयो। वैह-को बाप वैह-नै दूर-ही-तैं आवतो देख्यो। जब
 वैह-नै दया आई। जब दौड़-कर गँड़ लगायो अर वैह-नै चूमण चाटण लाग्यो। बेटै वैह-नै
 कही बाबा मैं ईसुर-को पाप कख्यो अर तेरो पाप कख्यो अर तेरो बेटो कहण लायक नाँयं।
 पर बाप नौकराँ-तैं कही आच्छा-तैं आच्छा कपड़ा ल्यावो अर वैह-नै पहरावो। वैह-का हाताँ-मैं
 गूँठी पहरावो अर पागाँ-मैं जोड़ो पहरावो। हम खाँ पोवाँ अर खुसी कराँ। क्यूँ यो मेरो
 बेटो मर-गयो थो जो फिर-कै जीयायी है। जातो-रह्यो थो सो पा-गयो। अर वै खुसी करण
 लाग्या॥

वैह-को बडो बेटो खेत-मैं हो। वो आयो अर घर-कै नीड़े आयो जब वो गावणू बजा-
 वणू और नाचणू सुग्यूँ। वैह नौकराँ-मैं-तैं एक बुलायो अर वैह-नै पूछो यो के बात हो-रही
 है। उन वैह-तैं कह्यो तेरो भाई आयो है अर तेरै बाप-नै जाफत दर्झ-है क्यूँ वो वह-नै
 राजी-खुसी आँण मिक्को। वोह क्षोय हो-गयो। अर भीतर नाँह गयो। जब वैह-को बाप
 जाहर आयो अर वोह मनायो। उन जुबाब कह-कर अपणा बाप-नै कह्यो देख इतना बरमाँ-तैं

मैं तेरी सेवा करूँ-हूँ कबै मैं तेरो कहणू नाँह गेश्हो । तौ-बी तैं मैं-नै कबै एक बकरी-को
बच्चो बी ना दियो अक मैं अपणा भायकाँ-की साथ खुसी करतो । पर तैं तेरो यो बेटो आव-
तैं-ह्हों जहैं तेरो धन राँडाँ-मैं उडा-दियो वैँह-नै जाफत दई । वोह वैँह-नै कही बेठा तू
सदा मेरै साभै-है । जो किमैं मेरै कनै है सो तेरो-ही है । राजी होणू अर खुसी करणू
आँखी बात है । क्युँ यो तेरो भाई मर-गयो थी सो फिर-कै जीयायो है । जातो रह्हो यो
सो पा-गयो है ॥

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNī.

MĒWĀTĪ DIALECT.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Kahī ādāmī-kai dō bētā hā. Un-maī-taī chhōtā-nai
A-certain man-to two sons were. Them-among-from the-younger-by
 apānā bāp-taī kahī, 'bābā, dhan-maī-taī mērā bat-kō āwai
his-own father-to it-was-said, 'father, wealth-among-from my portion-to comes
 sō mū-nai bāt-dē.' Waīh-nai apānū dhan un-nai bāt-diyō.
that me-to dividing-give.' Him-by his-own wealth them-to dividing-was-given.
 Ghanā din nāh huyā jab chhōtō bētō sab dhan lē-kar
Many days not became then the-younger son all wealth taken-having
 par-dēs-maī chaīyō-gayō. Ar ut jā-kar sab dhan
foreign-country-in went-away. And there gone-having all wealth
 kuggailai chaī-kar bigār-diyō. Jab waīh-nai sārō dhan
in-riotous-way gone-having was-squandered. When him-by all wealth
 bigār-diyō, jab waīh dēs-maī bhaut bhāryō kāl paryō ;
was-squandered-away, then that country-in a-very mighty famine fell ;
 ar wō kaīgāl hō-gayō. Wō gayō ar waīh dēs-kā rahaṇ-wālā
and he a-beggar became. He went and that country-of inhabitants
 thā, un-maī-taī ēk-kai rahyō. Wō waīh-nai apānā khētā-maī
were, them-among-from one-in-of remained. By-him him-to his-own fields-in
 sūr charāwan-nai khādāyō. Jō barāchhā sūr khāy-hā un-taī wō
swine feeding-for it-was-sent. What husks swine eating-were them-from he
 apānū pēt bharaṇ-nai rājī thō. Kōi ādāmī waīh-nai kimaī bī nāyā
his-own belly filling-for ready was. Any man him-to anything even not
 dētō. Jab waīh-nai surat āī un kahī, 'mērā bāp-kā
used-to-give. Then him-to senses came by-him it-was-said, 'my father-of
 naukārā-nai rōtī ghaṇī, ar maī bhūkō marū-hū. Maī ūthūgō
servants-to bread much (-is), and I hungry dying-am. I will-arise
 apānā bāp-kai kanai jāūgō, ar waīh-nai kahūgō, "bābā, maī
my-own father-in-of near will-go, and him-to will-say, "father, by-me

Īsur-kō pāp karyō, ar tērō pāp karyō; ar tērō bētō kahaṇ
God-of sin was-done, and thy sin was-done ; and thy son to-be-called
lāyak nāyā. Tērā nauk^{rā}-maī mū-nai bī rākh-lē.”’ Wō
fit I-am-not. Thy servants-among me-to also keep.”’ He
ūthyō ar ap^{nā} bāp-kanai āyō. Waīh-kō bāp waīh-nai
arose and his-own father-near came. His by-father him-to
dūr-hī-taī āw^{tō} dēkhyō. Jab waīh-nai dayā āī;
distance-even-from coming he-was-seen. Then him-to compassion came;
jab daur-kar galai lagāyō, ar waīh-nai chūman^{chāṭaṇ} lāggyō.
then run-having on-the-neck stuck, and him-to to-kiss-to-lick began.
Bētai waīh-nai kahī, ‘bābā, maī īsur-kō pāp karyō ar
By-the-son him-to it-was-said, ‘father, by-me God-of sin was-done and
tērō pāp karyō. Ar tērō bētō kahaṇ lāyak nāyā.’ Par
thy sin was-done. And thy son to-be-called fit I-am-not.’ But
bāp nauk^{rā}-taī kahī, ‘āchhyā-taī āchhyā kap^{rā} lyāwō ar
by-the-father servants-to it-was-said, ‘good-than good clothes bring and
waīh-nai pah^{rāwō}; waīh-kā hātā-maī gūthī pah^{rāwō}, ar pāgā-maī jōrī^{shoes}
him-to put-on; his hands-on a-ring put, and feet-on shoes
pah^{rāwō}. Ham khā pīwā ar khusī karā. Kyū yō mērō bētō
put. Let-us eat drink and pleasure make. Because this my son
mar-gayō-thō, jō phir-kai jiy-āyō-hai; jātō-rahyō-thō, sō pā-gayō.
dead-gone-was, he again has-become-alive; lost-remained-was, he is-found.’
Ar wai khusī karaṇ lāggyā.
And they pleasure to-do began.

Waīh-kō bađō bētō khēt-maī hō. Wō āyō ar ghar-kai nīrai āyō,
His elder son field-in was. He came and house-to near came,
jab wō gāw^{nū} bajaw^{nū} aur nāch^{nū} sunyū. Waīh nauk^{rā}-
then by-him singing music and dancing was-heard. By-him servants-
maī-taī ēk bulāyō ar waīh-nai pūchhi, ‘yō kē bāt hō-rahī
from-among one was-called and him-to it-was-asked, ‘this what thing going-on
hai?’ Un waīh-taī kahyō, ‘tērō bhāī āyō hai; ar tērāi bāp-nai
is?’ By-him him-to it-was-said, ‘thy brother come is; and thy father-by
jāphat dai-hai; kyū wō waīh-nai rājī-khusī āñ milyō.
a-feast given-is; because by-him him-to safe-and-sound coming was-obtained.’
Wōh chhōy hō-gayō; ar bhītar nāh gayō. Jab waīh-kō bāp bāhar āyō
He angry became; and in not went. Then his father out came
ar wōh manāyō. Un jubāb kah-kar ap^{nā}
and by-him (he-)was-persuaded. By-him reply said-having his-own
bāp-nai kahyō, ‘dēkh, itnā bar^{sā}-taī maī tērī sēwā karū-hū;
father-to it-was-said, ‘lo, so-many years-from I thy service doing-am;
kabai maī tērō kah^{nū} nāh gēryō; taubī taī mū-nai kabai ēk
ever by-me thy command not was-broken; still by-thee me-to ever one

bak^ari-kō bachchō bī nā diyō, ak maī ap^anā bhāy^alā-ki
she-goat-of a-young-one even not was-given, that I my-own friends-of
 sāth khusī kar^atō. Par taī tērō yō bētō āw^ataī-hī
with merriment might-have-made. But by-thee thy this son on-coming-just
 jhaī tērō dhan rāndā-maī udā-diyō waīh-nai jāphat daī.'
by-whom thy wealth harlots-in was-squandered him-to a-feast was-given.'
 Wōh waīh-nai kahī, 'bētā, tū sadā mērai sājhai hai, jō-kimaī
By-him him-to it-was-said, 'son, thou always me with art, whatever
 mērai kanai hai sō tērō-hī hai. Rājī hōnū ar khusī kar^anū
to-me near is that thine-alone is. Pleased to-become and merriment to-make
 āchhi bāt hai; kyū^a yō tērō bhāī mar-gayō-thō, sō phir^a-kai jīy-āyō
good thing is; because this thy brother dead-gone-was, he again alive
 hai; jātō-rahyō-thō, sō pā-gayō hai.'
is; lost-remained-was, he found is.'

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक हीर हो अर एक काग़को अर एक नाहार अर एक चौपो ये चारुं अंध कूवा-मैं पड़ा-था। एक राजा सिकार खेलतो डोकै-थो। वैह्नै लाग्याई पिस। वैहीं कूवा-पर आयो। कूवा-मैं देखो तो चार जानवर पड़ा-है। फेर काग़को बोल्यो कै तू मूँ-नै काढ-ले तो तेरै माँय भीड़ पड़ैगी जब मैं तेरै काम आज़ंगो। जब राजा-नै वो काढ-लीयो। जब काग़को बोल्यो अक सब-नै काढीयो। हीर-नै मत काढीयो। काग़का-नै काढ-लीयो जब चौपो बोल्यो कै मूँ-नै बी काढ-ले। मैं तेरै भीड़ पड़ा-मैं काम आज़ंगो। वैह-नै बी काढ-मीयो। वो बोल्यो हीर-नै मत काढीयो। नाहार-नै काढ-ले। जब बी बी काढ-लीयो। चौपो बी काढ-लीयो। फेर नाहार बोल्यो मैं-नै बी काढ-ले। कै मैं तो तू-नै ना काढँ। तू तो मूँ-नै खा-जा। फेर बोल्यो नाहार अक मैं तू-नै ना खाऊ। तू मूँ-नै काढ-ले। तू-मैं भीड़ पड़ैगी जब मैं तेरै काम आज़ंगो। जब तेरै माँय भीड़ पड़े जब तू मेरै कनै आ-जैयो। जब राजा-नै वो काढ-लीयो। जब नाहार बोल्यो अक हीर-नै मत काढीयो। जब हीर बी बोल्यो कै मैं-नै बी काढ-ले। जब राजा-नै दया आ-गई। वो बी काढ-लीयो। हीर बोल्यो अक भीड़ पड़े जब मेरै कनै आ-जैयो तू। चारुं अपणा अपणा घर-नै चक्या-गया। राजा सिकार खेलर अपणे घर आयो॥

कोईक दिन राजा-नै हो-गया। जब राजा-मैं भीड़ पड़ी। तो राजा नाहार कनै गयो। नाहार पा-गयो वैह-नै। जब वैह-नै कडूला तागड़ी चाँदी-का डोरा सोना-का मुरकी सोना-की दई। माल भौत-सो दियो। जब वैह-नै पोट बाँध दई नाहार-नै। फेर राजा बोल्यो मुज-सै तो यो बोझ नाँह चकै। नाहार बोल्यो मेरै ऊपर पोट धर-ले। तू बी चढ-ले। थारै गाँव पौँहचा-द्यूँगो। फेर पोट बी धर-लई नाहार ऊपर। अर राजा बी चढ-लीयो। फेर उन-का गाँव-मैं ल्या उताखो। जब राजा पोट अपणा घर-नै लीयायो अर नाहार जंगक-मैं गयो॥

फेर दूसरै दिन राजा काग़का कनै गयो। जब काग़को बोल्यो बैठ-जा। मैं तेरै आटै किमैं ल्याज़-हूँ। राजा बैठ-गयो। काग़को गाँव-मैं उड-गयो। एक बैरबानी-नै नथ काढ-कर अर बोरको सोना-को धर राख्या-था। वो उन-नै ले-कर उड़ियायो। फेर राजा-नै हे-दई। राजा घर लीयायो॥

दूसरै दिन राजा हीर-कै गयो। हीर-नै बैठा-लीयो। वैह गाँव-मैं रोजीना आदमी-की बक लीयो-करतो भैयों घर गैल। जैह दिन वैह-हीर-को ओसरो थो हीर-को बक-को। राजा-नै रसोई जिमाई अर किंवाड़ा भीतर कोठा-मैं मूँद-दीयो अर साँकळ लगा-दई। फेर

हीर गाँव-मैं गयो कै जलदी चालो म्हारै एक आदमी आ-गयो-है बळ-मैं द्याँगा । जब सब आ-
गया । भैयाँ-पर जोत कर-दई । कढाँय लीयाया अर वैह राजा-नै बी पकड़ ल्याया । हात
पाँव बाँध-कर पटक-दीयो अर भाटा-कै कुरी पैनाँवण लाग-गया ॥

जो वो कागको वैह-को भायको थो वो उड-रह्यो-थो । वैह-नै देख्यो तो उड-कर नाहार कनै
गयो । नाहार-नै बोल्यो कै राजा तो हीर कनै चक्को-गयो । वैह-नै तो भैयाँ-की बळ-मैं
द्येंगा । त्यारी हो-रई है । जलदी चाल अर चौपा-नै बी ले-चाल । फेर चक्क-दीया अर चौपा-नै
साथ ले-लीयो । तो तीनू मनसूबो करण लाया कै कागका तू के करागो । कै मैं भैयाँ-की जोत-
का-माँय-तैं बाती ले-कर गाँव-मैं पूर द्यूंगो । सगका आदमी गाँव-मैं भाग-जाँयेंगा । कोई पान
चार डटैंगा । कागको नाहार-नै बोल्यो तू के करागो । कै पान चार रहैंगा उन-नै मैं खा-
ख्यूंगो । मैं बी भूको मरूँ-हूँ । फेर नाहार-चौपा-नै बोल्यो तू के करागो । कै मेरे ऊपर तम
चढा-दीयो । मैं ले-कर भाग-जाऊंगो । कनै-हीं जा पौँहच्या । जब राजा-की नाड़-पर कुरी धरी
अर कागको बाती ले-कर गाँव-मैं पूर दई । जब गाँव-मैं आदमी भाज-गा आग-नै देख-कर ।
तीन आदमी रह्या । जिन-नै नाहार खा-गयो । चौपा-पर चढा-दीयो । चौपी ले-कर भाग्यायो ।
फर नाहार अर कागको बी भाग्याया । राजा-नै राजा-कै घर घाल्यो । वै अपलै घर गया ॥

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek hīr hō, ar ēk kāg^alō, ar ēk nāhār, ar ēk chaupō,
An Ahīr was, and a crow, and a tiger, and an ass,
yē chyārū andh kūwā-maī paryā-thā. Ēk rājā sikār khēl'tō
these the-four a-blind well-in fallen-were. A king hunt playing
dōlai-thō. Waīh-nai lāgy-āi pis. Waī-hī kūwā-par
a-wandering-was. Him-to was-applied thirst. That-very well-on
āyō. Kūwā-maī dēkhyō tō chyār jān^awar paryā-haī.
he-came. The-well-in it-was-seen then four animals fallen-are.
Phēr kāg^alō bōlyō kai, 'tū mū-nai kādh-lē, tō tērai-māyā
Then the-crow said that, 'thou me take-out, then thee-on
bhīr paraigī, jab maī tērai kām āūgō.' Jab rājā-nai
difficulty will-fall, then I to-thee of-use will-come. Then the-king-by
wō kādh-liyō. Jab kāg^alō bōlyō ak, 'sab-nai kādhīyō.
he was-taken-out. Then the-crow said that, 'all please-take-out.
Hir-nai mat kādhīyō.' Kāg^alā-nai kādh-liyō, jab chaupō
The-Ahīr not please-take-out. The-crow-for it-was-taken-out, then the-ass
bōlyō kai, 'mū-nai bī kādh-lē. Maī tērai bhīr paryā-maī
said that, 'me also take-out. I to-thee difficulty falling-on
kām āūgō.' Waīh-nai bī kādh-liyō. Wō bōlyō, 'hīr-nai
of-use will-come. Him-for also it-was-taken-out. He said, 'the-Ahīr
mat kādhīyō. Nāhār-nai kādh-lē.' Jab wō bī kādh-liyō.
not please-take-out. The-tiger take-out. Then he also was-taken-out.
Chaupō bī kādh-liyō. Phēr nāhār bōlyō, 'mū-nai bī
The-ass also was-taken-out. Then the-tiger said, 'me also
kādh-lē.' Kai, 'maī tō tū-nai nā kādhū.
take-out. (He-answered) that, 'I indeed thee not will-take-out.
Tū tō mū-nai khā-jā.' Phēr bōlyō nāhār ak, 'maī
Thou indeed me will-eat-up. Then said the-tiger that, 'I

tū-nai nā khāū. Tū mū-nai kādh-lē. Tū-maī bhīr paraigī,
thee not will-eat. Thou me take-out. Thee-in difficulty will-fall,
 jab maī tērai kām āūgō. Jab tērai-māyā bhīr parai,
then I to-thee of-use will-come. When thee-in difficulty falls,
 jab tū mērai kanai ā-jaiyō.' Jab rājā-nai wō kādh-līyō.
then thou to-me near please-come.' Then the-king-by he was-taken-out.
 Jab nāhār bōlyō ak, 'hīr-nai mat kādhīyō.' Jab hīr
Then the-tiger said that, 'the-Ahīr not please-take-out.' Then the-Ahīr
 bī bōlyō kai, 'mū-nai bī kādh-lē.' Jab rājā-nai dayā ā-gai.
also said that, 'me also take-out.' Then the-king-to pity came.
 Wō bī kādh-līyō. Hīr bōlyō ak, 'bhīr parai, jab
He also was-taken-out. The-Ahīr said that, 'difficulty may-fall, then
 mērai kanai ā-jaiyō tū.' Chyārū ap'ñā ap'ñā ghar-nai
to-me near please-come thou.' The-four their-own their-own house-to
 chałyā-gayā. Rājā sikār khēlar ap'ñai ghar āyō.
went-away. The-king hunting having-played to-his-own house came.

Kōi-k din rājā-nai hō-gayā. Jab rājā-maī bhīr parī.
Some days the-king-to passed. Then the-king-in difficulty fell.
 Tō rājā nāhār kanai gayō. Nāhār pā-gayō waīh-nai.¹ Jab
Then the-king the-tiger near went. The-tiger was-found him-by. Then
 waīh-nai karūlā tāg'ri chādī-kā, dōrā sōnā-kā, mur'kī
him-to a-bracelet a-girdle silver-of, a-necklace gold-of, an-ear-ring
 sōnā-kī daī. Māl bhaut-sō diyō. Jab waīh-nai pōt
gold-of were-given. Goods much-very we-e-given. Then him-for a-bundle
 bādh daī nāhār-nai. Phēr rājā bōlyō, 'muj-saī tō
having-tied was-given the-tiger-by. Then the-king said, 'me-by indeed
 yō bōjh nāh chālai.' Nāhār bōlyō, 'mērai ūpar pōt dhar-lē.
this load not goes-on.' The-tiger said, 'to-me on the-bundle place.
 Tū bī chādh-lē. Thārai gāw paūh'chā-dyūgō.' Phēr
Thou also mount. Thee (to-)the-village I-will-cause-to-arrive.' Then
 pōt bī dhar-lāi nāhār ūpar. Ar rājā bī chādh-līyō.
the-bundle also was-placed the-tiger on. And the-king also was-mounted.
 Phēr un-kā gāw-maī lyā utāryō. Jab rājā
Then him-of village-in having-brought he-was-deposited. Then the-king
 pōt ap'ñā ghar-nai liy-āyō, ar nāhār jaṅgal-maī gayō.
the-bundle his-own house-in brought, and the-tiger the-forest-in went.

Phēr dūs'rai din rājā kāg'la kanai gayō. Jab kāg'lo
Again on-another day the-king the-crow near went. Then the-crow
 bōlyō, 'baih-jā; maī tērai ātai kīmaī ly-āū-hū.' Rājā
said, 'sit-down; I thee for something bringing-am.' The-king

¹ Note the subject of a neuter verb in the agent-case.

baiṭh-gāyo. Kāg^alō gāw-maī ud-gayō. Ēk bair^abānī-nai nath sat-down. The-crow the-village-in flew-away. A woman-by nose-ring kādh-kar ar bōr^alō sōnā-kō dhar rākhyā-thā. Wō un-nai taken-off-having and anklet gold-of having-put placed-were. He them lē-kar udiy-āyō. Phēr rājā-nai dē-dai. Rājā ghar taken-having flew-and-came. Again the-king-to it-was-given. The-king home liy-āyō.
brought (them).

Dūs^arai din rājā hīr-kai gayō. Hīr-nai baiṭhā-
On-another day the-king the-Ahīr-to went. The-Ahīr-by he-was-caused-
liyō. Waīh gāw-maī rōjīnā ād^amī-kī baṭ liyō-kar^atō bhaīyō
to-sit. That village-in daily a-man-of sacrifice used-to-take the-earth
ghar gail. Jaīh din waīh-hī-kō ḍōs^arō thō hīr-kō
house according. On-that day that-even-of turn was the-Ahīr-of
baṭ-kō. Rājā-nai rasōi jīmāi, ar kīwārā bhītar kōṭhā-
the-sacrifice-of. The-king-to food was-fed, and in-the-door inner room-
maī mūḍ-diyō, ar sākal lagā-dai. Phēr hīr gāw-
in it-was-closed, and the-door-chain was-applied. Then the-Ahīr the-village-
maī gayō kai, 'jal^adī chālō, mhārai ēk ād^amī ā-gayō-hai,
in went (saying-)that, 'quickly come, to-me a man come-is,
baṭ-maī dyāgā.' Jab sab ā-gayā. Bhaīyā-par jōt
sacrifice-in we-will-give.' Then all came. The-earth-on a-sacrificial-lamp
kar-dai. Kadīhāyā liy-āyā, ar waīh rājā-nai bī pakāṛ
was-arranged. Sweetmeats they-brought, and that king also having-seized
ly-āyā. Hāt pāw bādh-kar paṭak-diyō ar bhāṭā-
they-brought. Hands feet bound-having he-was-thrown-down, and whetstone-
kai chhūrī paināwaṇ lāg-gayā.
to a-knife to-whet they-became-engaged.

Jō wō kāg^alō waīh-kō bhāy^alō thō, wō ud-rahyō-thō. Waīh-
Who that crow him-of friend was, he flying-was. Him-
nai dēkhyō, tō ud-kar nāhār kanai gayō. Nahār-nai
by it-was-seen, so flown-having the-tiger near he-went. The-tiger-to
bōlyō kai, 'rājā tō hīr kanai chaīyō-gayō. Waīh-nai
he-said that, 'the-king indeed the-Ahīr near went. Him
tō bhaīyā-kī baṭ-maī dēgā. Tyārī hō-raī-hai. Jal^adī
indeed the-earth-of sacrifice-in they-will-give. Preparation being-made-is. Quickly
chāl, ar chaupā-nai bī lē-chāl.' Phēr chaṭ-diyā, ar chaupā-nai
come, and the-ass also take.' Then they-went, and the-ass-to
sāth lē-liyō. Tō tīnū man^asūbō karān lāgyā kai, 'kāg^alā,
with it-was-taken. Then the-three consultation to-make began that, 'O-crow,
tū kē karāgō ?' Kai, 'maī bhaīyā-kī jōt-kā-māyā-tāi
thou what wilt-do ?' (He-said-)that, 'I the-earth-of lamp-of-in-from

bātī lē-kar gāw-māī pūr dyūgō. Sagālā ādāmī gāw-māī
wick taken-having village-in conflagration will-give. All men village-in
 bhāg-jāyāgā. Kōi pān chyār dātaīgā.' Kāgālō nābār-nai
will-run-away. Some five four will-remain-behind. The-crow the-tiger-to
 bōlyō, 'tū kē karāgō?' Kai, 'pān chyār rahaīgā,
said, 'thou what wilt-do? (He-said-)that, 'five four will-remain,
 un-nai māī khā-lyūgō. Māī bī bhukō marū-hū.' Phēr nāhār
them I will-eat-up. I also hungry dying-am. Again the-tiger
 chaupā-nai bōlyō, 'tū kē karāgō?' Kai, 'mērai ūpar
the-ass-to said, 'thou what wilt-do? (He-said-)that, 'me-on above
 tam chādhā-diyō. Māī lē-kar bhāg-jāūgō.' Kanai-hī jā
you cause-to-mount. I taken-having will-run-away. Near-even having-gone
 paūh'chyā. Jab rājā-kī nār-par chhurī dhari, ar kāgālō
they-arrived. Then the-king-of throat-on knife was-put, and by-the-crow
 bātī lē-kar gāw-māī pūr daī. Jab gāw-
the-wick taken-having the-village-in conflagration was-given. Then the-
 māī ādāmī bhāj-gā āg-nai dēkh-kar. Tīn ādāmī rahyā.
village-in the-men ran-away the-fire seen-having. Three men remained.
 Jin-nai nāhār khā-gayō. Chaupā-par chādhā-diyō. Chaupō
Them the-tiger ate-up. The-ass-on he-was-caused-to-mount. The-ass
 lē-kar bhāgy-āyō. Phēr nāhār ar kāgālō bī bhāgy-āyā.
taken-having ran-away. Again the-tiger and the-crow also ran-away.
 Rājā-nai rājā-kai ghar ghālyō. Wai apānai ghar gayā.
The-king-to in-the-king-of house was-put. They in-their-own house went.

FREE TRANSLATION OF THE FOREGOING.

An Ahir, a crow, a tiger, and a donkey had all fallen together into a blind well. It chanced that a king was hunting in the neighbourhood, and came to the well to quench his thirst. There he saw the four animals. The crow said to him, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So he took the crow out. Then the crow said to him, 'take all the others out, except the Ahir.' When the donkey saw that the crow had got out, he said, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So the king took him out. Then said the donkey, 'don't take out the Ahir, but take out the tiger.' When the tiger saw that the donkey had been taken out, he said, 'take me also out.' The king said he could not do that, as he was afraid of the tiger eating him up. The tiger replied, 'I won't eat you up. If you take me out, I'll be of use to you if ever you fall into trouble. If ever you fall into trouble, come straight to me.' So the king took him out. Then said the tiger, 'don't take out the Ahir.' Then the Ahir also said, 'take me out too,' and the king, moved by pity, took him out. Then said the Ahir, 'if ever you fall into trouble, come to me.' Then the four went each to his own house, and the king finished his hunting and went home.

After some days had passed, the king fell into trouble. He went to the tiger. The tiger gave him a bracelet and girdle of silver, and a necklace and an earring of gold. In short, he tied a great heap of valuables in a bundle and gave them to the king. It was so heavy that the king had to confess that he could not carry it home. ‘Never mind,’ said the tiger, ‘tie the bundle on to my back, and ride on me yourself, and I’ll take you back to your village.’ So the king tied the bundle on the tiger’s back and mounted himself, and in this way was conveyed back to his village, where the tiger set him down. Then the king took the bundle into his own house, and the tiger went back to the forest.

Next day the king went to the crow. The crow said, ‘sit down, and I’ll bring something for you.’ So the king sat down, and the crow flew off to the village. A woman there had just taken off her nose-ring and her anklet of gold and put them down. These the crow snapped up and flew off with them to the king. The king took them and brought them home.

Next day the king went to the Ahir. The Ahir told him to sit down. Now in that village the Earth-God used each day to take a man, house and house about, as a sacrifice, and that very day it was the turn of the Ahir to provide the victim. So he gave the king some food, and locked him up in an inner room. Then he ran off to the village saying, ‘come quickly to my house. I’ve got a man there, and we can sacrifice him.’ So they all hurried to the Ahir’s house. They set up a sacrificial lamp, and laid out an offering of sweetmeats. Then they took the king and after tying his hands and feet they threw him down and began to whet the sacrificial knife.

Just at that time his friend the crow flew by and saw what was happening. He flew at once to the tiger and said, ‘the king after all has gone to that Ahir, and they are going to sacrifice him to the Earth-God. Come along at once, and take the donkey with you.’ So they started and took the donkey with them. They began to consult, and asked the crow what he intended to do. ‘I’ll take the wick of the sacrificial lamp,’ said he, ‘and will set fire to the village with it. All the men will run off to the village, and only four or five will remain behind.’ Then the crow said to the tiger, ‘what do you intend to do?’ The tiger said, ‘as there will be only four or five men, I will eat them up. I am quite famished with hunger.’ Then the tiger asked the donkey what he would do. The donkey replied, ‘do you put the king on my back, and I’ll gallop off with him to a safe place.’ By this time they had arrived at the scene of the sacrifice and found the king lying, with the knife actually being applied to his throat. Then the crow carried off the burning wick of the lamp and set fire to the village. When the men saw the conflagration, they ran off to the village, and only three remained behind. These the tiger ate up. Then they mounted the king on the donkey, and the donkey galloped off along with the tiger and the crow. They left the king in his own house, and then they all went off each to his own home.

AHIRWĀTĪ.

I give two specimens of Ahirwātī. One is in the Dēva-nāgarī character, and is a version of the Parable of the Prodigal Son from Gurgaon. The other, written in the Persian character, is in the mixed dialect of Jhajjar of Rohtak.

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHIRWĀTĪ.

DISTRICT GURGAON.

एक सकस-के दो बेटा था। उन-माँह-तैँ क्षोटनो बाप-तैँ बोल्यो अक बाबा-जी माल-को बट जो मूँ-नै दीणूँ होय सो दे-दो। जब ऊँनै वो माल-को बट जिस तरह कह्यो-थो उसी तरह बाँट-दियो। थोड़ा दिन पीछे क्षोटो बेटो सगको माल जमा कर-के पर-देसों-नै चको-गयो अर वठै अपणू धन बद-चक्कनी-मैँ खो-दियो। जब सब खरच कर-नुक्यो और वंह देस-मैँ बड़ो कोळ पड़-गयो अर वोह कंगाल हो-गयो तौ वठै-ही वहाँ देस-का भागवान जिमीदार-के जा लग्यो। उन वोह अपणा खेत-मैँ स्तर चरावण-नै भेजो। अर उन चाही के उन क्षोक्काँ-तैँ जो स्तर खाय-था उन-तैँ अपणो पेट भरै। क्यूँके वँह-नै कोई किमै नाह दे-थो। जब सुरत सँभार-के कही अक म्हारे घरी कितनाँ-ही मिहिनतियाँ-नै रोटी सै अर मैँ भूखो मरतो डोकूँ-सूँ। मैँ उठ-के अपणा बाबा-जी कनै जाऊँगो अर उन-तैँ कहूँगो कि म-नै धणी-को और तुम्हारो अलबत खोट कह्यो-सै अर इब मैँ इसो ना रह्यो कि फिर तेरो बेटो कहाँ। अर इब तू मूँ-नै अपणा मिहिनतियाँ-की तरह-ही राख-ले। जब उध्या-तैँ अपणा बाप पाहने चक्क-दियो। और वो अभो दूर थो अक देखताँ-ही वँह-का बाप-नै महर आ-गर्द और भाज-के अपणे गले लगा-लियो और बोहत ध्यार कियो। बेदा-नै कही अक बाबा-जी हमीं धणी-को और तेरो अलबत खोट कह्यो-सै। इब मैँ तेरो बेटो कहावण लायक ना रह्यो। वँह-को बाप अपणा मिहिनतियाँ-नै बोल्यो अक अच्छा-तैँ अच्छा कपड़ा अँह-नै पहराय-दो। अर अँह-का हाथ-मैँ गँठी और पावाँ-मैँ जोड़ी पहराय-दो। अर हम खाँह अर खुसी कराँगा। क्यूँके मेरे लेखे मेरे बेटा-नै फिर-के जन्म लियो-सै। खूयो पायो-सै। जब वो चाव-चोचका करण लग्यो॥

वँह-को बड़ो बेटो खेत-मैँ थो। जब घर-के नीड़े आयो गाजा-वाजा-नै सुण-के अपणा एक मिहिनती-नै बोल्यो कि, यो के सै। उन कही के तेरो भाई आयी-सै और तेरा बाबा-जी-नै बड़ो खातर-दारी करो-सै न्यूँ-अक वँह-तैँ राजो-खुमी आ-मिक्को। वोह क्लोह हो-कर भोतर नाह गयो। वँह-का बाप-नै वो बाहर आ-कर-के मनायो। उन अपणा बाप-तैँ कही अक देख मैँ इतना बरस-तैँ तेरी टहल करूँ-सूँ अर कटी तेरो कह्यो ना गेह्यो-मैँ मल तैँ कदो मूँ-नै एक बकरी-की बज्जो ना दियो जँह-तैँ मैँ भी अपणा पिआरा ढब्बियाँ-की खातर करतो। इब जब-तैँ तेरो यो बेटो आयो अर इन तेरो सगको धन किसबण्ण-नै खुवा-लुटा-दियो तम्ही-नै वँह-की बोहत खातर करी। उन वह-नै कही बेटा तू सदा-तैँ मेरे धोरे सा। किमै गरो तेरो दो नाही सै। तू-नै वी चाव करणो थो अक तेरा इन भाई-नै फिर-के जन्म लियो-सै। अक खूयो और फिर मिक्को-सै-गो॥

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHIRWĀTĪ.

DISTRICT GURGAON.

TRANSLITERATION AND TRANSLATION.

Ek sakas-kē dō bēṭā thā. Un-māh-tai chhōt-nō bāp-taī
A-certain man-to two sons were. Them-in-from the-younger the-father-to
 bōlyō ak, 'bābā-jī, māl-kō bat jō mū-nē dīnū hōy,
said that, 'father, the-property-of share which me-to to-be-given may-be,
 sō dē-dō.' Jab ū-nē wō māl-kō bat jis tarah kahyō-thē,
that give.' Then him-by that property-of share which way said-it-was,
 us-i tarah bāṭ diyō. Thōrā din pichhē chhōtō
in-that-very way having-divided it-was-given. A-few days after the-younger
 bēṭō sag'lō māl jamā-kar-kē par-dēsā-nē chaṭō-gayō; ar
son all property collected-made-having foreign-countries-to went-away ; and
 wāthai apṇū dhan bad-chaṭnī-mē khō-diyō. Jab sab kharach kar-
there his-own fortune evil-behaviour-in wasted. When all expenditure was-
 chukyō, aur wāh dēs-mē barō kāl par-gayō, ar wōh kaṅgāl
made-completely, and that country-in a-great famine fell, and he indigent
 hō-gayō, tau wāthai-hī wāhī dēs-kā bhāg-wān jīmīdār-kē jā
became, then there-even that-very country-of a-rich landlord-to going
 lagyō. Un wōh apṇā khēt-mē sūr charāwaṇ-nē bhējō.
he-engaged-himself. By-him he his-own fields-in swine feeding-for was-sent.
 Ar un chāhī kē un chhōlākā-taī, jō sūr khāy-thā,
And by-him it-was-wished that those husks-by, which swine an-eating-were,
 un-taī apṇō pēt bharai; kyū-kē wāh-nē kōī kimāī
them-by his-own belly he-may-fill ; because him-to anybody anything
 nāh dē-thō. Jab surat sābhār-kē kahī ak, 'māhāre
not a-giving-was. Then senses arranged-having it-was-said that, 'on-my
 gharī kitnā-hī mihin'tiyā-nē rōṭī sai, ar maī bhūkhō mar-tō
on-house how-many-even labourers-to bread is, and I hungry dying
 dōlū-sū. Maī uṭh-kē apṇā bābā-jī kanai jāūgō ar un-taī
wandering-am. I arisen-having my-own father near will-go and him-to
 kahūgō ki, 'ma-nē lhaṇī-kō aur tumhārō albat khōṭ karyō-sai;
I-will-say that, 'me-by God-of and your surely evil-deed done-is ;
 ar ib maī isō nā rahyō ki phir tērō bōṭō kabāū. Ar
and now I such not remained that again thy son I-may-be-called. And

ib tū mū-nē ap'ñā mihiñtiyā-kī tarah-hī rākh-lē''' Jab uthyā-taī now thou me thy-own labourers-of like-even keep.'' Then arisen-having ap'ñā bāp pāh-nē chal-diyō. Aur wō abhī dūr thō ak dēkh'tā-his-own father near he-started. And he yet far was that on-seeing-hī wāh-kā bāp-nē mahar ā-gai, aur bhāj-kē ap'ñē galē lagā-even him-of father-to pity came, and run-having on-his-own on-neck he-was-liyō, aur bōhat pyār kiyō. Bētā-nē kahī ak 'bābā-jī, attached, and much caress was-made. The-son-by it-was-said that 'father, hamī Dhanī-kō aur tērō albat khōt karyō-sai. Ib maī tērō bētō kahawan I God-of and thy surely evil have-done. Now I thy son to-be-called lāyak nā rahyō.' Wāh-kō bāp ap'ñā mihiñtiyā-nē bōlyō ak, 'achchhā-worthy not remained.' Him-of father his-own labourers-to spoke that, 'good-taī-achchhā kap'rā āh-nē pah'rāy-dō; ar āh-kā hāth-mē gūthī, aur than-good clothes this-one-to put-on; and this-one-of hand-on a-ring, and pāwā-mē jōrī pah'rāy-dō; ar ham khāh ar khusī karāgā; feet-on (in) shoes put; and we may-eat and merriment shall-make; kyū-kē mērē lēkhē mērē bētā-nē phir-kē janm liyō-sai; khūyō, pāyō-sai. because in-my in-opinion my son-by again birth taken-is; was-lost, found-is. Jab wō chāw-chōch'lā karaṇ lagyō. Then he rejoicing to-make began.

Wāh-kō barō bētō khēt-mē thō. Jab ghar-kē nīrē āyō Him-of elder son field-in was. When the-house-of near he-came gājā-bājā-nē sun-kē ap'ñā ēk mihiñti-nē bōlyō ki, music-etc.(obj.) heard-having his-own one labourer-to he-spoke that, 'yō kē sai?' Un kahī kē, 'tērō bhāi āyō-sai; 'this what is?' By-him it-was-said that, 'thy brother come-is; aur tērā bābā-jī-nē baṛī khātar-dārī kari-sai; nyū-ak wāh-taī and thy father-by a-great feast done-is; because-that him-by rājī-khusī ā-mil'yō.' Wōh chhōh hō-kar bhītar safe-and-sound having-come-he-was-met.' He angry become-having inside nāh gayō. Wāh-kā bāp-nē wō bāhar ā-kar-kē manāyō. not went. Him-of the-father-by he outside come-having he-was-appeased.

Un ap'ñā bāp-taī kahī ak, 'dēkh, maī it'nā baras-taī By-him his-own father-to it-was-said that, 'see, I so-many years-since tērī tāhal karū-sū; ar kadi tērō kahyō nā gēryō-sai; mal thy service doing-am; and ever thy sayings not disobeyed-is; but taī kadi mū-nē ēk bakrī-kō bāchhō nā diyō jāh-taī maī thou ever me-to one she-goat-of young-one not was-given which-with I bhī ap'ñā piārā dhābbiyā-kī khātar karatō. Ib jab-taī also my-own dear companions-of feasting might-have-done. Now since tērō yō bētō āyō ar in tērō sag'lo dhan kis'bāñā-nē thy this son came and by-this-one thy all fortune harlots-to

khuwā-luṭā-diyō tamhi-nē wāh-kī bōhat khātar kari.' Un
was-squandered-away *thee-even-by* *him-of* *great* *feasting* *was-done.*' *By-him*
 wāh-nē kahī, 'bēṭā, tū sadā-taī mērē dhōrē sā; kīmaī
him-to *it-was-said,* 'son, thou ever-from me-of near art; whatever
 mērō tērō dō nāhī sai. Tū-nē bī chāw karṇō thō,
mine *thine* *two* *not* *is.* *Thee-to* *also* *merry-making* *to-be-done* *was,*
 ak tērā in bhāī-nē phir-kē janm liyō-sai; ak khūyō, aur
 that thy this brother-by again birth taken-is; that lost-was, and
 phir mīlyō-sai-gō.
 again (he) found-is.

The other specimen of Ahirwati comes from the Jhajjar *Tahsil* in the south of Rohtak. It is a folktale illustrating the reputed avarice of people of the Ahir (or as they are often locally called Hir) caste. An Ahir promises to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahir invents all kinds of excuses to get off giving it.

The specimen is written in the Persian character, as received from Rohtak. It well shows the mixed character of the Ahirwati of this district. The first sentence, *ēk Ahir dukhālō parō thō*, is good Ahirwati, and the second, *us-kā jamāi bērē-nai īyā*, is equally good Bāngarū. So throughout the whole specimen Bāngarū and Ahirwati forms are found side by side, often in the same sentence. Sometimes we have words like *bōlō*, for the Ahirwati *bōlyō*, and sometimes words like the Bāngarū *bōlā*. The only local peculiarity is the dropping of the *y* in the past participle (*bōlō* for *bōlyō*) which is general over the whole of the Rohtak district. In one place the oblique form *aīh* is used for the nominative *yō*, this.

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHIRWATI.

DISTRICT ROHTAK.

ایک اہیر دو کھالو پڑو تھو۔ اوس کا جمای بیڑے نے آیا۔ جس دن وہ آئی۔ اہیر کے ماری ماری اوت ہو رہی تھی۔ هیر اپنے بھائی سے بولو۔ کہ اینہ لال پگری والو کون بیٹھو سے۔ وہ بولو۔ تیرو مہمان سے۔ کہ کونسو سے۔ یو سے جیکلی کے گھر والو۔ وہ هیر بولا۔ کہ تو جیکلی کے گھر والو سے۔ کہ ہان جی تو بیدرا میرے آج اوت ہوئی سے۔ تو کچھہ مانگ۔ هیر کا جمای بولو۔ کہ بیدرا تو جی کو کرزو سے۔ میں مانگوںگا۔ سونا دیگو۔ وہ بولا کہ ناہے طرح دونگو۔ میرے عرتے کے صونچہ تین نکل گئی۔ هیر کے جمای نے کہا۔ نہ جی تم دو۔ تو میں نے وہ چومنگ جیلی لئک رہی وہ دیدو۔ هیر بولا۔ کہ نو بڑو سہنو۔ کہ یا جیلی تین تین چند کے پوری گیل۔ اور جینہے اکیس ۲۱ برس دھرے دھرے ہو گیو۔ میرے کلا حکملائے ہاتھہ کی۔ میرے کالجے کی کور۔ جینہ پر تین تین بیاہ بگران سے۔ تین نے کیطھ دیدوں۔

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀTĪ.

DISTRICT RoHTAK.

Ek abir dukhālō parō thō. Us-kā jamāī bērē-nai āyā.
An Ahir sick fallen was. Him-of the-son-in-law enquiry-for came.

Jis din woh āyā, ahir-kai mārī-mārī ūt hō-rahī-thī. Hir
On-what day he came, the-Ahir-to gradually recovery occurring-was The-Ahir
 apñē bhāī-sē bōlō ki, 'aīh lāl-pagñī-wālō kauṇ baiñhō sai?' Woh
his-own brother-to said that, 'this red-turban-person who seated is?' He
 bōlō, 'tērō mehmān sai.' Ki, 'kauṇ-sō sai?' 'Yō sai Jai-kañi-
said, 'thy guest is.' (He-replied-) that, 'Who is?' 'This is Jai-kañi-
 kai ghar-wālō.' Woh hir bōlā ki, 'tū Jai-kañi-kai ghar-wālō sai?'
to husband.' That Ahir said that, 'thou Jai-kañi-to husband art?

Ki, 'hā-jī.' 'Tō, bīrā, mērai āj ūt huī-sai.
(He-replied-) that, 'yes-Sir.' 'Then, brother, to-me to-day recovery become-is.

Tū kuchh māg.' Hir-kā jamāī bōlō ki, 'bīrā, tū
Thou something ask-for.' The-Ahir-of son-in-law said that, 'brother, thou
 jī-kō karñō sai. Mañ māgñgā, sō nā dēgō.' Woh bōlā
soul-of narrow art. I will-ask-for, that not wilt-thou-give.' He said
 ki, 'nāh kai-tarah dūgō? Mērē mar-tē-kē mūh-taī nikal-gai.'
that, 'not how I-shall-give? Me dying-of mouth-from (the-word-)issued.'

Hir-kē jamāī-nai kahā ki, 'jī tam dō, tō mañ-nai woh
The-Ahir-of son-in-law-by it-was-said that, 'if you give, then me-to that
 chausang jēlī lañak-rahī woh dē-dō.' Hir bōlā ki, 'tū
four-pronged corn-rake hanging-was that give-away.' The-Ahir said that 'thou
 baro sohannō; ki yā jēlī tīn tīn chand-kai pōrī gail, aur
 very beautiful; that this corn-rake three three ring-to piece with, and
 jañh-nai ikis baras dharē-dharē hō-gayō, mērē kākā Hukam'lā-kē hāth-kī.
which twenty-one years keeping became, my uncle Hukamlō-of hand-of.
 Mērē kālje-kī kōr. Jañh-par tīn tīn biyāh bigñ-sai. Tañ-nai
My liver-of piece. Which-on three three weddings spoiled-are. Thee-to
 kai-tarah dē-dū?
how I-give-away?

FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahir, who had fallen sick. His son-in-law came to visit him. It happened that that day he was a little better. He asked his brother who the young

fellow with the red turban was. ‘A guest,’ said he. ‘Who is he?’ ‘Its Jai-kaļi’s husband.’ Said the Ahīr, ‘are you Jai-kaļi’s husband?’ ‘Yes, sir.’ ‘Then, brother, to-day I feel better. Ask me for a present.’ ‘Sir,’ said the son-in-law, ‘your soul is tightened now. If I ask for anything, you will not give it.’ ‘Why should I not give it? What you have heard are the truthful words of a dying man.’ Very well, if you give anything, give me that four-pronged corn-rake that used to hang there.’ ‘That,’ said the Ahīr, ‘is just what I can’t give you, my fine fellow. It has three rings on each joint. I have had it by me for one-and-twenty years. It is the one which my dear old uncle Ḥukamlō used to work with. It’s a regular bit of my liver. I have broken off three marriages for each (joint) rather than part with it. How on earth *can* I give it you?’

MĀLVĪ.

I give two specimens of Standard Mālvī and two of Rāngrī, all from the Dewas State in the Indore Agency of Central India. One of each pair is a version of the Parable of the Prodigal Son. The second Rāngrī specimen is a tale illustrating Rajput heroism, and the second Mālvī one is a folksong sung at weddings.

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई आदमी-के दो छोरा था । उन-में से छोटा छोरा-ने ओ-का बाप-से कियो के दाय-जी म्ह-के म्हारो धन-को हिसो दे-लाख । और ओ-ने उन-में अपना माल-ताल-को बाँटो कर-दियो । फिर थोड़ा-ई दिन-में ऊ छोटो छोरो सब अपनी माल-मत्ता एकटी करी-ने कोई एक दूर देस-में चक्को-गयो । और वाँ चेन-में रै-ने ओ-ने सब अपनो धन उड़े-दियो । सब खरच हुआ-पर उना देस-में भोत बड़ो काक पञ्चो और ओ-के खावा पीवा-की भोत अडचन पडवा लागी । जदे ऊ उना देस-में कोई-एक आदमी-के पास जै-ने रियो । ऊ आदमी ओ-के सूडला चरावा-के अपना खेत-में भेज्या करे । और सूडला जो कोई फोतरा खाता-था ओ-के उपर-ज ऊ खुसी-से रेतो । पन ऊ-बी ओ-के कोई-ने दियो नी । जदे ऊ सूड-में आयो तो केन लग्यो म्हारा बाप-के घरे तो मुकता-ज मेनत मजूरी करवा-वाका-के बी पेट भरी-ने बचे इतरो खावा-के मिके । और हूँ याँ भूक-से मरूँ । अब याँ-से हूँ उठी-ने बाप-के वाँ जै-ने कंगा के दाय-जी हूँ तमारो और भगवान-को गुनागार हूँ और ए-के उपराँत हूँ यारो छोरो केवावा-के लायक नी रियो । म्हारी गिनती तुँ अपना नोकर-में कर । फिर ऊ वाँ-से उठी-ने अपना बाप-के पास आयो । ओ-का बाप-ने ऊ दूर केटीपे होते-ज ओ-के देख्यो और ओ-के दया आई और भाग्यो और ओ-के गङ्गा-से चोटाई-लियो और ओ-के मट्ठी दी । फिर उना छोरा-ने ओ-का बाप-से कियो के दाय-जी हूँ भगवान-को और तमारो गुनागार हूँ और हूँ तमारो छोरो केवावा-के लायक नी हूँ । पन बाप-ने ओ-का नोकर-होन-से कियो के एक भोत अच्छो अंगो लाव और ए-के पेराव और ए-का हात-में अँगूठी पेराव और पग-में जूतो पेराव । और आज जीमी-चूठी-ने बडो हरक अपन मनावाँगा । क्योके म्हारो यो मयो हुओ छोरो आज जीवती हुओ । यो खोवई-गयो-थो पन फिर मिक्को । जदे वी बडो हरक मनावा लाग्या ॥

अब ओ-को बडो छोरो खेत-में थो । और जदे ऊ चक्को और घर-के पास आयो ओ-के नाचवा-को और गावा-को आवाज सुनानो । फिर ओ-ने नोकर-होन-में-से एक-के बुलै-ने पृष्ठो इन बात-को अरथ कैँ है । फिर ओ-ने कियो के यारो भाई आयो-है और यारा बाप-से ऊ खुसी-मजा-में मिक्को जै-से ओ-ने सेल दीवी-है । फिर ओ-के बुस्सो आयो और घर-में जावे नी ।

जे-से ओ-को बाप बाहैर ऐ-ने ओ-के समजावा लायो । पन ओ-ने ओ-का बाप-से कियो के देख हुँ थारी इतरा बरस-से सेवा कर्ह-हूँ और थारो म-ने केनो कदी-बी उलाँयो नी । ऐसो होते बी थ-ने म्ह-के म्हारा मिंतर बरोबर चेम करवा-के वास्ते कदी बी बकरी-को बच्चो दियो नी । ओर जे-ने थारो माल रामजनी-के साथ उडै-दियो उना छोरा-के वास्ते सेल दीवी । फिर ओ-ने ओ-से कियो के बेटा तूँ इमेशा म्हारे-ज पास रे-हे । ओर जो कर्हे म्हारे पास हे ज सब थारो-ज है । यो थारो भाई मयो थो ओर पाढ़ो जौवतो हुओ । खोवाई-गयो-थो ओर पीछो पायो । ए-के वास्ते अपन-ने हरक बतानो यो जोग है ।

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād^amī-kē dō chhōrā thā. Un-mē-sē chhōtā chhōrā-nē
A-certain man-to two sons were. Them-in-from the-younger son-by
 ū-kā bāp-sē kiyō kē, 'dāy-jī, mha-kē mhārō dhan-kō
him-of father-to it-was-said that, 'father-sir, me-to my wealth-of
 hisō dai-lākh.' Or ū-nē un-mē ap^anā māl-tāl-kō bātō
share give-away.' And him-by them-among his-own property-of division
 kar-diyō. Phir thōdā-ī din-mē ū chhōtō chhōrō sab ap^anī
was-made. Then a-few-very days-in that younger son all his-own
 māl-mattā ekaṭī karī-nē, kōi-ēk dūr dēs-mē chalyō-gayō.
property together made-having, a-certain distant country-in went-away.
 Or wā chēn-mē rai-nē ū-nē sab ap^anō dhan
And there pleasure-in remained-having him-by all his-own wealth
 uḍai-diyō. Sab kharach huā-par unā dēs-mē bhōt badō kāl
was-squandered. All expenditure been-on that land-in a-very great famine
 padyo, or ū-kē khāwā-pīwā-kī bhōt ad^achan pad^awā lāgī. Jadē
fell, and him-to eating-drinking-of great difficulty to-fall began. Then
 ū unā dēs-mē kōi-ēk ād^amī-kē pās jai-nē riyo. U
he that land-in a-certain man-of near gone-having remained. That
 ād^amī ū-kē sūd^alā charāwā-kē ap^anā khēt-mē bhējyā-karē. Or
man him swine feeding-for his-own field-in sends-regularly. And
 sūd^alā jō-kōi phōt^arā khātā-thā, ū-kē up^ara-j ū khusī-sē
the-swine what-ever chaff eating-were, that-of on-even he pleasure-with
 rētō; pan ū bī ū-kē kōi-nē diyo nī. Jadē
would-have-remained; but that even him-to anyone-by was-given not. When
 ū sūd^amē āyō, tō kēnē lagyō, 'mhārā bāp-kē gharē tō
he sense-in came, then to-say he-began, 'my father-of in-house indeed
 muk^atā-j mēnat majūrī kar^awā-wālā-kē bī pēt bhārī-nē
many-verily labour wage doers-to even belly filled-having
 bachē, it^arō khāwā-kē milē, or hū yā bhūk-sē
there-remains-over, so-much eating-for is-got, and I here hunger-from

marū. Ab yā-sē hū uṭhī-nē bāp-kē wā jai-nē
 die. Now here-from I arisen-having father-of there gone-having
 kūgā kē, "dāy-jī, hū tamārō ḥr Bhagwān-kō gunāgār hū, ḥr
 will-say that, "father-sir, I you-of and God-of sinner am, and
 ē-kē uprāt hū thārō chhōrō kēwāwā-kē lāyak nī riyō. Mhārī²¹²
 this-of beyond I thy son being-called-for fit not remained. My
 gin'tī tū apnā nōkar-mē kar." Phir ū wā-sē
 counting thou thine-own servant-among make." Then he there-from
 uṭhī-nē apnā bāp-kē pās āyō. Ō-kā bāp-nē ū dūr
 arisen-having his-own father-of near came. Him-of father-by he far
 chhētīpē hōtē-jī ū-kē dēkhyō; ḥr ū-kē dayā āī, ḥr
 at-distance in-being-indeed him-to it-was-seen; and him-to compassion came, and
 bhāgyō, ḥr ū-kē galā-sē chōtāī-liyō, ḥr ū-kē matī dī. Phir unā
 he-ran, and him-to neck-by it-was-pressed, and him-to kiss was-given. Then that
 chhōrā-nē ū-kā bāp-sē kiyō kē, "dāy-jī, hū Bhagwān-kō ḥr
 son-by him-of father-to it-was-said that, "father-sir, I God-of and
 tamārō gunāgār hū, ḥr hū tamārō chhōrō kēwāwā-kē lāyak nī
 you-of sinner am, and I your son being-called-for worthy not
 hū." Pan bāp-nē ū-kā nōkar-hōn-sē kiyō kē, 'ēk bhōt
 am.' But the-father-by him-of servants-to it-was-sui'l that, 'a very
 achchhō āngō lāw, ḥr ē-kē perāw; ḥr ē-kā hāt-mē
 good robe bring, and this-one-to put-on; and thi-on-of hard-on
 āgūthī perāw, ḥr pag-mē jūtō perāw, ḥr āj jīmī-chūthī-nē
 ring put-on, and feet-on shoe put-on, and today euteu-fra-ted-aving
 baḍō harak apan manāwāgā. Kyō-kē mhārō yō maryō
 great rejoicing we-all will-celebrate. Because-that my this d'ad
 huō chhōrō āj jīwātō huō; yō khōwāi-gayō-thō, pan phir
 been son today living became; this lost-go-e-was. but again
 mīlyō." Jadē vī baḍō harak manāwā lāgā
 was-got." Then they great rejoicing to-celebrate began.
 Ab ū-kō baḍō chhōrō khēt-mē thō. Ḫr jadē ū chałyō
 Now him-of the-elder son the-field-in was. And when he walked
 ḥr ghar-kē pās āyō, ū-kē nāch'wā-kō ḥr gāwā-kō āwāj
 and house-of near came, him-to dancing-of and singing-of noise
 sunānō. Phir ū-nē nōkar-hōn-mē-sē ēk-kē bulai-nē pūchhyō,
 became-audible. Then him-by servants-in-from one called-having it-was-asked,
 'in bāt-kō arath kaī hē?' Phir ū-nē kiyō kē, 'thārō
 this affair-of meaning what is?' Then him-ly it-was-said that, 'thy
 bhāi āyō-hē, ḥr thārā bāp-sē ū khusi-majā-mē mīlyō, jē-sē
 brother come-is, and thy father-by he good-health-in was-got, which-from
 ū-nē sēl dīwī-hē? Phir ū-kē ghussō āyō, ḥr ghar-mē
 him-by a-feast given-is? Then him-to anger came, and the-house-in

jāwē nī. Jē-sē ū-kō bāp bāhēr ai-nē ū-kē :
he-goes not. That-from him-of the-father outside come-having him-to
 sam^ajāwā lāgyō. Pan ū-nē ū-kā bāp-sē kiyō kē, 'dēkh,
to-remonstrate began. But him-by him-of father-to it-was-said that, 'see,
 hū thārī it^arā baras-sē sēwā karū-hū, ūr thārō ma-nē kēnō
I thy so-many years-from service doing-am, and thy me-by word
 kadi bī ulāgyō nī. Ēsō hōtē bī tha-nē mha-kē mhārā
ever even was-transgressed not. Such on-being even thee-by me-to my
 mintar barōbar chēn kar^awā-kē wāstē kadi bī bak^arī-kō bachchō
friends with pleasure doing-of for ever even a-she-goat-of young-one
 diyō nī. Ūr jē-nē thārō māl rām-jani-kē sāth udai-diyō,
was-given not. And whom-by thy property harlots-of with was-squandered,
 unā chhōrā-kē wāstē sēl diwī.' Phir ū-nē ū-sē kiyō
that son-of for a-feast was-given.' Then him-by him-to it-was-said
 kē, 'bētā, tū hamēsā mhārē-j pās rē-hē. Ūr jō-kaī mhārē
that, 'son, thou ever me-of-verily near remaining-art. And whatever me-of
 pās hē, ū sab thārō-j hē. Yō thārō bhāi maryō-thō, ūr
near is, that all thine-verily is. This thy brother dead-was, and
 pāchhō jīw^atō huō; khōwai-gayō-thō, ūr pichhō pāyō;
afterwards living became; lost-gone-was, and afterwards was-found;
 ē-kē wāstē apan-nē harak batānō yō jōg hē.'
this-of for us-all-by rejoicing was-displayed this proper is.'

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH.)

SPECIMEN II.

लगन-का परवान्या

पेलो पेर म-ने न्हावत धोवत लाघो वो मारू-जी ।
 कैं दुसरो कैं दुसरो सीस गुथावताँ मारू-जी ।
 कैं तिसरो कैं तिसरो बालू-डा समजावताँ मारू-जी ।
 चोथो पेर रसोइ निपावताँ लाघो वो मारू-जो ।
 पाँचमो पेर नाय जिमावताँ लाघो वो मारू-जो ।
 छठो पेर म-ने सेज बिक्काताँ लाघो वो मारू-जो ।
 सातमो पेर म-ने सार खेलताँ लाघो वो मारू-जी ।
 कैं आठमे कैं आठमे बोल्यो बेरी कूँकडो मारू-जी ।
 कैं तो-ने सोक सँताघो रे कूँकड-ला ।
 कैं म्हारो कैं म्हारी रत-मे बोल्यो रे कूँकडला ।
 डाल डाल मिनको फिरे मारू-जो ।
 कैं पत्ते कैं पत्ते बेरी कूँकडो मारू-जो ।
 डाल टूटो मिनको पडो मारू-जो ।
 कैं कूँकड कैं कूँकड करे बदावना मारू-जी ।
 कच्चो दूद पिलाऊं वो मिनक-डो ।
 कैं कूँकड कैं कूँकड मार भगाव वो मिनक-डो ।
 आँगन ढोल बजाव वो मारू-जो ।
 आँगन गोद गवाव वो मारू-जो ।
 कैं कूँकड कैं कूँकड मार हुआ बदावना मारू-जो ।

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

LAGAN-KĀ
MARRIAGE-OF PARĀBĀTYĀ.
MORNING-SONGS.

Pēlō	pēr	ma-nē	nhāwat	dhōwat	lāgyō,	wō	mārū-jī.
<i>The-first</i>	<i>watch</i>	<i>to-me</i>	<i>bathing</i>	<i>washing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Kaī,	dus ^a rō,	kaī,	dus ^a rō	sīs	guthāw ^a tā,	mārū-jī.	
<i>Ah,</i>	<i>the-second,</i>	<i>ah,</i>	<i>the-second</i>	<i>head</i>	<i>braiding,</i>	<i>beloved.</i>	
Kaī,	tis ^a rō,	kaī,	tis ^a rō	bālū-dā	sam ^a jāw ^a tā,	mārū-jī.	
<i>Ah,</i>	<i>the-third,</i>	<i>ah,</i>	<i>the-third</i>	<i>the-children</i>	<i>in-reconciling,</i>	<i>beloved.</i>	
Chōthō	pēr	rasōī	nipāw ^a tā	lāgyō,	wō	mārū-jī.	
<i>The-fourth</i>	<i>watch</i>	<i>food</i>	<i>in-dressing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>	
Pāch ^a mō	pēr	nāy	jimāw ^a tā	lāgyō,	wō	mārū-jī.	
<i>The-fifth</i>	<i>watch</i>	<i>the-husband</i>	<i>in-feeding</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>	
Chhat ^a tō	pēr	ma-nē	sēj	bichhātā	lāgyō,	wō	mārū-jī.
<i>The-sixth</i>	<i>watch</i>	<i>me-to</i>	<i>bed</i>	<i>in-spreading</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Sāt ^a mō	pēr	ma-nē	sār	khēl ^a tā	lāgyō,	wō	mārū-jī.
<i>The-seventh</i>	<i>watch</i>	<i>me-to</i>	<i>chess</i>	<i>in-playing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Kaī,	āth ^a mē,	kaī,	āth ^a mē	bōlyō	bērī	kūk ^a dō,	mārū-jī.
<i>Ah,</i>	<i>at-the-eighth,</i>	<i>ah,</i>	<i>at-the-eighth</i>	<i>crowed</i>	<i>the-enemy</i>	<i>the-cock,</i>	<i>beloved.</i>
Kaī,	tō-nē	sōk	sātāpyō,	rē	kūkad-lā.		
<i>Ah,</i>	<i>thee-by sorrow</i>	<i>was-kindled,</i>	<i>O</i>	<i>cock.</i>			
Kaī,	mhārī,	kaī,	mhārī	rat-mē	bōlyō,	rē	kūkad-lā.
<i>Ah,</i>	<i>my,</i>	<i>ah,</i>	<i>my</i>	<i>dalliance-in</i>	<i>thou-didst-crow,</i>	<i>O</i>	<i>cock.</i>
Dāl	dāl	min ^a kī	phirē,	mārū-jī.			
<i>Branch</i>	<i>branch</i>	<i>the-she-cat</i>	<i>wanders,</i>	<i>beloved.</i>			
Kaī,	pattē,	kaī,	pattē	bērī	kūk ^a dō,	mārū-jī.	
<i>Ah,</i>	<i>on-leaf,</i>	<i>ah,</i>	<i>on-leaf</i>	<i>the-enemy</i>	<i>cock,</i>	<i>beloved.</i>	
Dāl	ṭūṭī,	min ^a kī	padī,	mārū-jī.			
<i>The-branch</i>	<i>broke,</i>	<i>the-she-cat</i>	<i>fell,</i>	<i>beloved.</i>			
Kaī,	kūkad,	kaī,	kūkad	karē	badāw ^a nā,	mārū-jī.	
<i>Ah,</i>	<i>the-cock,</i>	<i>ah,</i>	<i>the-cock</i>	<i>makes joy-celebration,</i>	<i>beloved,</i>		

Kachchō dūd pilāū, wō minak-dī.
Fresh milk will-I-give-thee-to-drink, O she-cat.

Kaī, kūkad, kaī, kūkad mār-bhagāw, wō minak-dī.
Ah, the-cock, ah, the-cock beat-put-to-flight, O she-cat.

Āgan dhōl bajāw, wō mārū-jī.
In-the-courtyard drum play, O beloved.

Āgan gīd gawāw, wō mārū-jī.
In-the-courtyard song cause-to-be-sung, O beloved.

Kaī, kūkad, kaī, kūkad, mār huā badāw^anā, mārū-jī.
Ah, cock, ah, cock, (thy-)beating became joy-celebration, beloved.

FREE TRANSLATION OF THE FOREGOING.

The first watch¹ was spent in bathing and washing, O Beloved.
Ah! the second, ah! the second was spent in braiding my hair, O Beloved.
Ah! the third, ah! the third, in reconciling little children, O Beloved.
The fourth watch was spent in preparing food, O Beloved.
The fifth² watch was spent in feeding my husband, O Beloved.
I spent the sixth watch in spreading the bed, O Beloved.
The seventh watch was spent by me in playing chess,³ O Beloved.
Ah! at the eighth,⁴ ah! at the eighth, the envious cock crew, O Beloved.
Alas, thou hast enkindled my sorrow, O wretched chanticleer.⁵
Ah! in my, ah! in my love-time didst thou crow, O chanticleer.
A she-cat is going about from branch to branch, O Beloved.
Ah! from leaf to leaf, ah! from leaf to leaf, flieth chanticleer, mine enemy, O
Beloved.
The branch broke, the she-cat fell, O Beloved.
Ah! chanticleer, ah! chanticleer sounds a paean of escape, O Beloved.
I shall make thee drink fresh milk, O she-cat.
Ah! beat, ah! beat chanticleer and make him flee, O she-cat.
(The cock is now put to flight), let the drum sound in the courtyard, O Beloved.
Ah! chanticleer, ah! chanticleer, thy defeat hath resulted in triumph-song.

¹ There are eight *pahars* or watches, in the twenty-four hours.² This is the first watch after sunset.³ In Indian poetry, a husband and wife are often represented as playing chess far into the night.⁴ This is the last watch before dawn. After cock-crew, a husband cannot stay with his wife.⁵ The termination *lō*, like *dō*, signifies contempt.

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई एक आदमी-के दो कवर था। वणा-मे-सूँ छोटा लड़काएं वणी-का पिता-ने कयो के भाभा-जी म्ह-ने म्हारा धन-को बाँटो दे-काड़ी। फेर वणीएं वणाँ-का धन-को बाँटो वणाँ-मे कर-दियो। फेर थोड़ा-ज दना-मे वणी छोटा लड़काएं सब आपणे धन एकझो कर-ने कठेक दूर देस-मे चम्बो-गयो और वठे चेन-सूँ रे-ने वणीएं सब आपणी धन उडाय दियो। फेर जो ई-के पास थो ऊ सब खरच कर-दियो फेर वणी देस-मे एक बडो भारी काङ पड्यो। ओर वणी-के खावा-पीवा-की बडी अडचन पडवा लागी। जद ऊ वणी देस-मे कोई एक आदमी-के पास जाय-ने रह्यो। वणी आदमीएं वी-ने सूर चरावा-के वासे आपणा खेत-पर भेज्यो। ओर सूर जो कोई छोतरा खाता-था वणी-रे ऊपर-ज ऊ खुसी-सूँ रेतो। पण वी-भी वी-ने कणीएं नहिं दिया। जद वी-ने सुड आवी वणीएं कयो के म्हारा पिता-रे घरे तो म्हेनत मजूरी करवा-वाका-के-ई पेट भरी-ने बचे इतरो खावा-ने मिक्के-है। ओर हूँ भूखा मरूँ-हूँ। अबे अठा-सूँ उठी-ने हूँ पिता-के वठे जाऊँ ने कहूँगा के भाभा-सा हूँ आप-को ने भगवान-को अपराधी हूँ ओर आप-को लड़को बाज-वा-के लायक नी रह्यो। म्हारी गिणती आप आप-रा नोकराँ-मे करो। ओर ऊ वठा-से उठी-ने आपणि पिता-के पास आयो। पण वी-का बापैं वी-ने दूर-से आवतो दीख-ने वी-ने वणी-की दया आवी ओर दोडतो हुओ जाय-ने ऊ वणी-के गका लाय्यो। ओर वणी-रो मूँह चूम्यो। ओर वणी लड़काएं आपणा पिता-ने कही के भाभा-सा हूँ भगवान-को ने आप-को अपराधी हूँ ओर हूँ आप-को लड़को केवावा-के लायक नी हूँ। तो-भी वणी-का पिताएं आपणा नोकराँ-ने कह्यो के आँखेंगरखी लाव ओर ई-ने पहेराव। ई-का हात-मे बीठी पहेराव ओर ई-का पग-मे पगरखी पहेराव। आज जीमी चुठी-ने आँखी हरख खुसी कराँगा। कारण के म्हारो यो मयो-थको लड़को जीवतो न्हयो। खोवाई-गयो थो पण पाक्यो मक्यो। जदी वी बडो हरख मनावा लागा॥

अब वणी-को बडो लड़को खेत-पर थो। चक्कता-चक्कता ऊ घर-के नजीक आयो तो वी-ने वठे नाचवा गावा-को अवाज सुणाणो। ओर वणीएं एक नोकर-ने बुलाय-ने पूछ्यो के आज यो काँई है। जद वणीएं वणा-के कयो के थारो भाई आयो-है। ओर थारा बाप-ने ऊ खुसी-मजा-सूँ मक्यो अणी-के वास्ते या मिजमानी दिवी-है। जद वी-ने रीस आवी ओर घर-मे जावे नही। ऊ-सूँ वणी-को बाप बाहर आवी-ने वी-ने समजावा लाय्यो। पण वणीएं वी-का बाप-ने कियो के देखो हूँ थाँ-की इतरा बरस-सूँ सेवा करूँ-हूँ ओर थाँ-को केणो म्हैं कदी भी लोयो नहीं। असी छेता भी थाँएँ म्ह-ने म्हारा हेतू-सोबत्या-के बरोबर आराम-चेन करवा-के वास्ते कदी बकरी-को बच्चो भी दीधो नहीं। पण जणीएं थाँ-को धन रामजणाँ-की गेल-मे रे-ने उडाय दियो वणी लड़का-के वास्ते लोकाँ-ने जीमाडो-हो। जद वणीएं वणी-ने कयो के बेटा तूँ सदा म्हारे पास रेवे-है। ओर जो काँई म्हारे पास है ऊ सब थारो है। यो थारो मयो-थको भाई आज तने जीवतो मक्यो। ओर गम गयो-थो ऊ पीक्यो पायो। अणी-के वास्ते आपा-ने हरख खुसी करणो जोग्य है॥

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōī ēk ād^amī-kē dō kawar thā. Waṇā-mē-sū chhōṭā lad^akā̤ ī
A-certain one man-to two sons were. Them-in-from the-younger by-son
 waṇī-kā pitā-nē kayō kē, bhābhā-jī, mha-nē mhārā dhan-kō bāṭō
his father-to it-was-said that, father-sir, me-to my wealth-of portion
 dē-kādō. Phēr waṇī̤ waṇā-kā dhan-kō bāṭō waṇā-mē kar-diyō. Phēr
give-out. Then by-him them-of wealth-of portion them-among was-made. Then
 thōḍā-j danā-mē waṇī chhōṭā lad^akā̤ sab āp^anō dhan ēkaṭṭhō
a-few-only days-in that younger by-son the-whole his-own wealth together
 kar-nē kāṭhē-k dūr-dēs-mē chaḷyō-gayō, aur waṭhē chēn-sū
made-having somewhere distant-country-in it-was-gone, and there ease-with
 rai-nē waṇī̤ sab āp^anō dhan udāy-diyō. Phēr jō ī-kē pās
lived-having by-him all his-own wealth it-was-squandered. Then what him-of near
 thō ū sab kharach-kar-diyō, phēr waṇī dēs-mē ēk badō-bhārī kāl
was that all was-spent, then that country-in one very-great famine
 padyō, or waṇī-kē khāwā-pīwā-kī badī ad^achan pad^awā lāgī. Jād ū
fell, and him-to eating-drinking-of great difficulty to-fall began. Then he
 waṇī dēs-mē kōī ēk ād^amī-kē pās jāy-nē rahyō. Waṇī ād^amī̤
that country-in a-certain one man-of near gone-having lived. That by-man
 vī-nē sūr charāwā-kē-wāstē āp^anā khēt-par bhējyō. Or sūr jō-kōī
him-to swine feeding-of-for his-own field-on it-was-sent. And swine whatever
 chhōṭārā khātā-thā waṇī-rē ūp^ara-j ū khusī-sū rētō. Paṇ
husks eating-were them-of upon-even he gladness-with would-have-lived. But
 vī-bhī vī-nē kaṇī̤ nahī̤ diyā. Jad vī-nē suddh āvī, waṇī̤
those-even him-to by-anyone not were-given. Then him-to senses came, by-him
 kayō kē, 'mhārā pitā-rē gharē tō mhēnat-majūrī-kar^awā-wālā-kē-i
was-said that, 'my father's in-the-house while labour-hire-doers-to-even
 pēt bhārī-nē bachē it'rō khāwā-nē milē-hai; or hū bhūkhā
belly filled-having there-is-saved so-much eating-for obtained-is; and I of-hunger
 marū-hū. Abē athā-sū uṭhī-nē hū pitā-kē waṭhē jaū nē kahūgā
dying-am. Now here-from arisen-having I father's in-that-place will-go and I-will-say

kē, “bhābhā-sā, hū āp-kō nē Bhagwān-kō apārādhī hū; or that, “father-sir, I your-Honour-of and God-of guilty am; and āp-kō ladākō bājwā-kē lāyak nī rahyō. Mhāri gin̄tī your-Honour-of son being-called-for worthy not remained. My reckoning āp āp-rā nōkārā-mē karō.”’ Or ū waṭhā-sē your-Honour your-Honour-of servants-among make.”’ And he there-from uṭhī-nē āpṇē pitā-kē-pās āyō. Pañ vī-kā bāpē vī-nē arisen-having his-own father-of-near came. But his by-father him-to dūr-sē āwātō dīkh-nē vī-nē waṇi-kī dayā āvī, or dōdātō-huō distance-from coming seen-having him-to him-of compassion came, and running jāy-nē ū waṇi-kē galā lāgyō, or waṇi-rō mūh chūmyō. gone-having he him-of on-the-neck was-applied, and his face was-kissed. Or waṇi ladākā āpṇā pitā-nē kahī kē, ‘bhābhā-sā, hū Bhagwān-kō And that by-son his-own father-to it-was-said that, ‘father-sir, I God-of nē āp-kō apārādhī hū; or hū āp-kō ladākō kēwāwā-kē and your-Honour-of guilty am; and I your-Honour-of son to-be-called-for lāyak nī-hū.’ Tō-bhī waṇi-kā pitā āpṇā nōkārā-nē kahyō kē, worthy not-am.’ Yet his by-father his-own servants-to it-was-said that, ‘āchhī angarākī lāw or ī-nē paherāw, ī-kā hāt-mē bīthī paherāw, or ‘good robe bring and him-to put-on, his hand-in a-ring put-on, and ī-kā pag-mē pagarākī paherāw. Āj jīmī-chuthī-nē āchhī harakh-his feet-in shoes put-on. To-day fed-feasted-having best merriment-khusī karāgā; kāraṇ-kē mhārō yō maryō-thakō ladākō, jīwātō rejoicing we-will-do; because-that my this dead-was son, alive whayō; khōwāi-gayō-thō, pañ pāchhō malyō.’ Jadī wī badō harakh became; lost-gone-was, but again is-got.’ Then they great joy manāwā lāgā.
to-celebrate began.

Ab waṇi-kō badō ladākō khēt-par thō; chaṭṭā-chaṭṭā ū ghar-kē Now him-of elder son the-field-on was; while-coming-walking he the-house-of najīk āyō, tō vī-nē waṭhē nāchwā-gāwā-kō awāj suṇāṇō. Or vaṇiē near came, then him-to there dancing-singing-of sound became-audible. And by-him ēk nōkar-nē bulāy-nē pūchhyō kē, ‘āj yō kātī hē?’ Jad one servant-to called-having it-was-asked that, ‘to-day this what is?’ Then waṇiē waṇi-kē kayō kē, ‘thārō bhāi āyō-hē; or thārā bāp-nē ū by-him him-to it-was-told that, ‘thy brother come-is; and thy father-to he khusī-majā-sū malyō; aṇi-kē wāstē yā mijmānī divī-hē.’ Jad vī-nē, safe-and-sound was-got; this-of for this feast given-is.’ Then him-to, rīs āvī, or ghar-mē jāvē nahī. U-sū waṇi-kō bāp bāhar anger came, and house-in he-goes not. Therefore his father come-having āvi-nē vī-nē samjāwā lāgyō. Pañ waṇiē vī-kā bāp-nē kiyō kē, out him-to to-entreat began. But by-him his father-to it-was-said that,

'dēkhō, hū hā-kī it-rā baras-sū sēwā karū-hū, ḫr thā-kō kēṇō mhaī
 'see, I thy so-many years from service doing-am, and thy word by-me
 kadi-bhī lōpyō nahī; asī whētā bhī thāē mha-nē mhārā
 ever-even was-transgressed not; so on-being even by-you me-to my
 hētū-sōb^atyā-kē-barōbar ārām-chēn kar^awā-kē wāstē kadi bak^arī-kō
friends-companions-of-with enjoyment-ease doing-of for ever she-goat-of
 bachchō bhī dīdhō nahī. Paṇ jaṇīē thā-kō dhan rām^ajanyā-kī gēl-mē
young-one too was-given not. But by-whom your wealth harlots-of way-in
 rai-nē udāy-diyō, waṇī lad^akā-kē wāstē lōkā-nē jīmāḍō-
lived-having has-been-squandered, that son-of for people-to causing-to-eat-thou-
 hō.' Jad waṇīē waṇī-nē kayō kē, 'bētā, tū sadā mhārē pās
art.' Then by-him him-to it-was-told that, 'son, thou always me-of near
 rēvē-hai; ḫr jō-kāī mhārē pās hē, ū sab thārō hē. Yō thārō
living-art; and whatever me-of near is, that all thine is. This thy
 maryō-thakō bhāī, āj ta-nē jīw^atō malyō; ḫr gam-gayō-thō, ū pīchhō
dead-was brother, to-day thee-to alive is-met; and lost-gone-was, he again
 pāyō; aṇī-kē wāstē āpā-nē harakh-khusī kar^aṇō jōgy^a hai.'
is-found; this-of for us-to merriment to-do proper is.'

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

आडावला-का पहाड़-में श्री दरबार-के इलाके जूडामेरपुर नामक-ने हजार २०। २५-की पेदास-को ठकाणे है। जठे एक चारण आय-ने हजार दो अडाई-की दातारी पाय-ने पाढ़ो जावा लगो। जद गेला-मे गिरासियाँ मेर मीणा ओर भीलों-का डर-सूं ठाकर-ने अरज करवा-सूं एक पडियार सरदार-ने ठाकर ई-की लार दीनो। आगे गिरासाये या-ने लूटवा-के वास्ते धेया ॥

चारण राव साधू ब्राह्मण लुगाई ओर एकला दोकला दिवाली-बंद-ने राजपूत गिरासियो लूटे नहीं। परंतु गिरासिया भील मीणा था। ये-भी चारण राव-ने लूटवा-को विचार रखे-हैं। परंतु आप खास राजपूत ह्वे-ने दुसमना-के आगे डर-ने आपणी जात चारण बताय-ने लडाई-सूं बच-ने जीवा-को लोभ करणो या वात निंदित समज-ने जो जासा-के वास्ते आयो-थो वी सरदार भी या वात आरी करी नहीं। आखर झगडो हुओ। पडियार सरदार-का हात-सूं बारा आदमी खेत पड़ा। एक-रा हात-री तरवार-वार लागवा-सूं पडियार-रो माथो भी धड-सूं अलग हुओ। पर कबंध रण-मे रूप-रयो। ओर सत्रू-पर प्रहार करवा-सूं अबकी बार तरवार भी टूट-पड़ी। तो कटार खेच-ने कबंधए दोड-ने कुछ दूर जाय आपणा दुसमना-ने मार-नाख्यो। ओर फेर उठा-सूं पलट-ने जठे आप-को माथो कट पड्यो-थो वठे आय-ने गोडी गाल-ने बेठ-गयो। कटारी-ने अंगरखी-की चालके पळे बाहरी बगले पँक्क-ने म्यान-मे कीधी। ओर फेर आप-रा तुरत-रा निकल्या हुआ रक्त प्रवाह-सूं मृत्तिका-रा पिंड कर-ने आप भी माथा-रे पास सरीर छोड़ो। या सब वात ऊ चारण अलग ऊभो ऊभो देख-रह्यो-थो। राजपूत मायो गयो परंतु चारण-रो माल बच-गयो ॥

यो अठा-सूं चाल-ने आगे सिरोही इलाके खींवज नामक देवडा चाहवाण सरदार-के ठकाणे जाय-ने जो हुई थी सो सारी वात कही। तो ठाकर हर-बम-जीए या वात सुण-ने उण सरदार-का घणा वाखाण कीदा ॥

या वात कवर नरपाल-देव-जी सुण-ने आप ऊं-ज वखत पिता-की कचेरी-मे आया ओर पूछी। तो चारणए फेर सब वात कही। सो सुण-ने कवर-जीए कही के माथो कव्या केडे कबंध सत्रू-ने मार-ने पाढ़े माथा नखे आय-ने अजाबी-की चाल-सूं कटारी माँज-ने म्यान-मे कीधी सो तो ठीक। परंतु कटार अंगरखी-की चाल-के भीतर-के पळे माँजी के बाहर-के पळे। जो बाहर-के पळे पँक्की तो फेर ऊँ-मे काँड़ि है। या वात कवर-जी-की सुण-ने नादानी जाण-ने सब हँसवा लाया। एक सूर बीर सरदार-की बहादुरी-मे कोई तर-सूं आप पंडे बीरताई-को घमंड राख-ने कुटिलता-सूं न्यूनता बतावणी या वात ठाकर-साव-ने भी आँखी नी लागी। तो आप कह्यो की सुणे जी कवर-जी बाहर भीतर-को पळो काँड़ करे। ऊँ राजपूत

तो जो करी सो बणी-ज आळ्ही करी । ओर मायले पले कटारी माँजवा-की या बताई तो
अब थाँ कोई रजपूती करो । जद करजो जद जाणाँगा की ठीक है । ऊँ-सुं तो जो बणी सो कर
दिखाई । कवरजीए पिता-का मँडा-सुं असा करडा वचन सुण-ने बणी-ज वखत पिता-के रुबरु
इसो पण कयो की तीस बरह-की उमर हुआ केडे एक महीनो भी आगे नहीं जीवणो । ओर
उण पडियार सरदार-की तरह-सुं भगडो कर-ने माथो कथा पाके तरवार चलाय-ने माथा-रे पास
आय-कर मायेला पझा-सुं कटार माँज-ने स्यान-में कर-ने पाके खेत पडणो ॥

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ādāw^alā-kā pahād-mē śrī dar^abār-kē ilākē Jūdāmēr-pur
Aravali-of hills-in illustrious darbar-of¹ in-the-jurisdiction Judamerpur
 nāmak-nē hajār vīs pachīs-kī pēdās-kō ṭhakāṇō hai. Jāthē ēk
name-by thousands twenty twenty-five-of income-of an-estate there-is. There one
 chāraṇ āy-nē hajār dō adāi-kī dātārī pāy-nē pāchhō jāwā
bard come-having thousands two two-and-a-half-of gift received-having back to-go
 lāgō. Jad gēlā-mē girāsiyā Mēr, Mīnā or Bhīlā-kā ḍar-sū
began. Then the-way-in free-booters Mērs, Mīnās and Bhīls-of fear-from
 Thākar-nē araj kar^awā-sū ēk Pādiyār sar^adār-nē Thākar ī-kī
the-Thākur-to application making-by one Pāriyār Sardār-to by-the-Thākur him-of
 lār dīnō. Āgē girāsāyē yā-nē lūṭwā-kē wāstē
in-company was-given. Onwards by-freebooters these-to plundering-of for
 ghēryā.
they-were-surrounded.

Chāraṇ-Rāw, sādhū, brāhmaṇ, lugāī or ēk^alā dōk^alā diwālī-band-nē
A-Chāraṇ-Rāo, a-saint, a-Brāhmaṇ, a-woman and alone in-twain armed-man-to
 Rājpūt girāsiyō lūṭe nahī. Parant girāsiyā Bhīl, Mīnā thā. Yē
a-Rājpūt freebooter robs not. But the-freebooters Bhīls, Mīnās were. These
 bhī Chāraṇ-rāw-nē lūṭwā-kō vichār rākhē-hē. Parant āp khās
too Chāraṇ-Rāo-to robbing-of consideration entertain. But he himself
 Rāj^apūt whē-nē dus^amanā-kē āgē dar-nē āp^anī jāt chāraṇ
Rājpūt being enemies-of in-front feared-having his-own caste bard
 batāy-nē ladāi-sū bach-nē, jīwā-kō lōbh kar^aṇō, yā wāt
shown-having a-fight-from escaped-having, life-of desire to-make, this thing
 nindit samaj-nē jō jāptā-kē wāstē āyō-thō vī sar^adār bhī
censurable considered-having who escorting-of for come-had by-that sardār too
 yā wāt ārī kārī nahī. Ākhar jhag^adō huō. Pādiyār
this thing acceptance was-made not. At-last a-struggle took-place. Pāriyār

¹ The illustrious Darbār, or the Darbār *par excellence* is the Court at Udaipur.

Sar^{dār}-kā hāt-sū bārā ād^{mi} khēt padyā. Ek-rā hāt-rī tar^{wār}-
Sardār-of hands-from twelve men on-the-field fell. One-of hand-of a-sword-
 wār lāg^{wā}-sū Padiyār-rō māthō bhī dhad-sū alag huō,
stroke being-hit-from the-Pariyār-of head also the-trunk-from separate became,
 par kabandh rān-mē rūp-rayō, ör satrū-par prahār kar^{wā}-
but the-headless-trunk battle-in fixed-remained, and the-enemy-on blows making-
 sū ab-kī-bār tar^{wār} bhī tūt-pādī. Tō kaṭār khēch-nē
by this-time the-sword too broken-fell-down. Yet dagger drawn-out-having
 kabandhē dōd-nē kuchh dūr jāy āp^{na} dus^{manā}-nē
by-the-headless-trunk run-having a-little distance haring-gone his-own enemies-to
 mār-nākhyo. Or phēr uṭhā-sū palat-nē jathē āp-kō māthō
were-cut-down. And then that-place-from returned-haring where his-own head
 kat^{pad}yō-thō, wāthē āy-nē gōdī-gāl-nē bēth-gayō. Kaṭārī-nē
cut-off lying-was, there come-having knelt-having he-sat-down. Dagger-to
 aṅgar^{kī}-kī chāl-kē pallē bāh^{rī} bag^{lē} pūchh-nē myān-mē
coat-of skirt-of on-the-border the-outside on wiped-having sheath-in
 kīdhī, ör phēr āp-rā turat-rā nik^{lyā}-huā rakt-prawāh-sū mṛittikā-rā
it-was-made, and then him-of fresh-of gushed-out blood-flow-by clay-of
 piṇḍ kar-nē āp bhī māthā-rē pās sarīr chhōdyō. Yā sab
a-ball made-having by-himself too head-of near body was-given-up. This whole
 wāt ū chāraṇ alag ūbhō ūbhō dēkh-rahyo-thō. Rāj^{pūt}
thing that bard aloof standing standing witnessing-was. The-Rājpūt
 māryō-gayō, parant chāraṇ-rō māl bach-gayō.
killed-was, but the-bard-of property saved-was.

Yō aṭhā-sū chāl-nē āgē Sirōhī ilākē Khīwaj
This(-man) here-from walked-having further Sirōhī district Khīwaj
 nāmak Dēwādā Chāhuwāṇ Sar^{dār}-kē ṭhakānē jāy-nē jō
by-name Dēwadā Chāhuwāṇ Sardār-of in-the-estate gone-having what
 hui-thī sō sārī wāt kahī. Tō Thākar Har^{bam}-jīē yā
happened-had that all story was-told. Then Thākur by-Harbamji this
 wāt sun-nē un Sar^{dār}-kā ghaṇā bākhāṇ kīdā.
story heard-having that Sardār-of very-much praises were-made.

Yā wāt kawar Nar-pāl-dēw-jī sun-nē āp ū-j wakhat
This story the-Prince Narpāl-Deic-jī heard-having himself at-that-very time
 pitā-kī kachērī-nē āyā, ör pūchhī, tō chāraṇē phēr sab
father-of court-in came, and it-was-asked, then by-the-bard again whole
 wāt kahī. Sō sun-nē kawar-jīē kahī kē, ‘māthō
account was-said. That heard-having by-the-Prince it-was-said that, ‘the-head
 katyā kēdē kabandh satrū-nē mār-nē pāchhē
being-cut-off after the-headless-trunk the-enemy-to killed-having afterwards
 māthā nakhē āy-nē ajābī-kī chāl-sū kaṭārī māj-nē
the-head near come-having robe-of skirt-by dagger wiped-having

myān-mē kīdhī, sō tō thik. Parant katār aṅgarākhi-kī
 sheath-into was-made, that verily right. But the-dagger robe-of
 chāl-kē bhītar-kē pallē mājī, kē bāhar-kē pallē? Jō
 skirt-of inner-of on-border was-wiped-clear, or outer-of on-border? If
 bāhar-kē pallē pūcñhī tō phēr ū-mē kāī hai? Yā wāt
 outer-of on-border it-was-wiped then indeed it-in what is? This remark
 kawar-jī-kī sun-nē nādānī jān-nē sab haswā lāgyā. Ek sūr
 prince-of heard-having folly known-having all to-laugh began. One brave
 bīr sarādār-kī bahādurī-mē kōi tarē-sū āp paṇḍē bīrātāi-kō
 warrior chieftain-of heroism-in some manner-by himself by-his-person heroism-of
 ghamand rākh-nē kuṭilātā-sū nyūnātā batāwāṇī yā
 pride entertained-having crookedness-through deficiency to-be-shown this
 wāt Thākar-sāb-nē bhī āchhī nī lāgi. Tō āp kahyō
 thing the-Thākur-Sahib-to also well not was-felt. Then by-him it-was-said
 kī, 'sunō-jī kawar-jī, bāhar bhītar-kō pallō kāī karē? Ū
 that, 'listen-O prince, outer inner-of border what makes? By-that
 Rājpūt tō jō kārī sō ghaṇī-j āchhī kārī. Or māyālē
 Rājpūt as-to what was-done that very-much good was-done. And inner
 pallē katārī mājāwā-kī yā batāi tō ab thā kōi rajāpūtī
 border dagger wiping-of this was-pointed-out then now you some heroism
 karō. Jad karājō, jad jānāgā kī thīk hai. Ū-sū
 do. When you-may-do, then I-will-acknowledge that proper is. By-him
 tō jō baṇī sō kar dikhāi.' Kawar-jīē pitā-kā
 indeed what was-done that having-done was-shown. By-the-Prince father-of
 mūḍā-sū asā karādā wachan sun-nē waṇī-j wakhat pitā-kē
 mouth-from such harsh words heard-having the-same time father-of
 rābārū isō paṇ karyō kī, 'tīs baras-kī umar huā
 in-the-presence such vow was-made that, 'thirty years-of age having-become
 kēdē ek mahinō bhī āgē nahī jīwāṇō; or un Padiyār
 after one month even afterwards not to-live; and that Pariyār
 sarādār-kī tarah-sū jhagādō kar-nē māthō katyā pāchhīc tarwār
 chieftain-of fashion-by fight done-having head being-lopped-off after sword
 chalāy-nē māthā-rē pās āy-kar māyālā pallā-sū katār
 brandished-having head-of by-the-side come-having inner border-with dagger
 māj-nē myān-mē kar-nē pāchhī khēt padāṇō.
 cleansed-having sheath-into made-having afterwards to-the-ground to-fall?

FREE TRANSLATION OF THE FOREGOING.

In the Aravali hills in the territory of Udaipur was a state by name Jūdāmērpur, yielding a revenue of twenty or twenty-five thousand rupees. There, a certain bard having come, and having received a gift of two or two and a half thousands, began to

go back. Then being afraid of the neighbouring freebooters, Mērs, Minās, and Bhils, he requested the Thākur and got from him a Pariyār Sardār to accompany him. Then the freebooters came from all sides to loot them.

Rajput freebooters do not plunder a bard, a saint, a Brahman, a woman, or one or two armed soldiers. But these freebooters were Bhils and Minās; these, too, have an objection to plunder a bard; but himself being a true Rajput, the Sardār who formed the escort, did not like to take advantage (of the above-mentioned Rajput custom), as he held it disgraceful to covet life by avoiding a skirmish, by representing himself for fear of the enemies to belong to the bard tribe. At last the fight ensued. By the hand of the Pariyār Sardār twelve persons fell to the ground. By the sword stroke from one freebooter's hand, the head of the Pariyār Sardār, too, was separated from the body. But the headless trunk strode over the field, and this time even the sword broke to pieces in striking the enemies. Then drawing out its dagger the headless body ran, and going a certain distance, killed the enemy, and again returning from that place came to where the head lay lopped off, and sat down (firmly) on its knees. Then wiping the dagger clean on the outer face of the skirt of his robe, he put it into the sheath, and having made clayballs with the flow of his welling life-blood, laid itself down near the head. All this the bard was witnessing, standing aloof. The Rajput was killed, but the property of the bard was saved.

He, walking onwards from this place and reaching a state by name Khīnwaj in the district of Sirōhī, belonging to the Devdā Chāhuwān Sardār, related all that had happened. Then the Thākur Harbamjī hearing this tale, praised that Sardār exceedingly. Hearing this Prince Narpāl Dēojī came at that very time into the court of his father, and on being asked the bard again related the whole story. Hearing it, the Prince said, 'it is all very well that the body, after the head was cut off, killed the enemy, and again coming near the head cleansed the dagger with the skirt of the robe and put it into the sheath. But was the dagger wiped clean on the inside of the skirt or on the outside? If it was wiped on the outside of the skirt, then what is there (worthy of high praise)?' Hearing this remark of the Prince and thinking it foolish, all began to laugh. The Thākur Sāhib, too, did not like that the exploit of a brave warrior Sardār should be shown at a disadvantage, out of crooked malice and high conceit of one's own prowess. So he said 'Listen, O Prince, what difference can the inner and the outer side make? As to that Rajput, whatever he did was splendidly accomplished; and with regard to what you have said of wiping the dagger clean on the inner side, when you yourself achieve any Rajput-like valour then you may do as you say; we will then acknowledge it to be well done. He had evidently done what he could.' Hearing such harsh words from the mouth of his father, the Prince, even at that very time, and in the very presence of his father, vowed never to live even for one month after the age of thirty, and like that Pariyār Sardār after a fight when his head should be cut off, to brandish the steel, to come near the head, to wipe clean the dagger on the inner side, to put it into the sheath, and then to fall on the ground.

MĀLVĪ OF KOTA AND GWALIOR.

Mālvī is spoken in the east (the Shahabad *Pargana*) and south-east of the state of Kota, in the adjoining portion of the Tonk State, known as Chabra *Pargana*, and in the south-west of the Gwalior Agency, immediately to the east of Kota and to the north of the Bhopal Agency.

The estimated number of speakers of Mālvī in this locality, after allowing for the portion of Jhalawar lately transferred to Kota, is as follows :—

Kota	80,978
Tonk (Chabra)	20,000 ¹
Gwalior Agency	395,000
TOTAL	495,978

This appears under various names. In the forest tract in the south-west of the Gwalior Agency and in the neighbouring portion of the Shahabad *Pargana* of Kota, which is known as the Dāng, the language is known as Dāngihāī, Dāngēsrā or Dhandērī, with a reported number of speakers as follows :—

Gwalior	95,000
Kota (Shahabad)	6,000
TOTAL	101,000

Further, inquiry, however, shows that this does not differ from the ordinary Mālvī spoken in the neighbourhood, and I have therefore included the figures in those given above for the Mālvī of Kota and Gwalior. In Kota the Mālvī is locally known as Kundālī.

The Mālvī spoken in this locality has Bundēlī immediately to its north-east and east, and the Hārautī form of Jaipuri to its north-west and west. It is hence affected by these two dialects. As a specimen of it I give a folktale (familiar to readers of the Arabian Nights) which comes from Kota. In the Gwalior Agency, the language is similar, but more influenced by Bundēlī, and examples are not needed.

In the specimen the following are the principal points of divergence from Standard Mālvī. I also draw attention to a few points which are typical of that dialect.

There is the usual tendency to dispiration and uncertainty of the vowel scale. Thus we have *būjī*, for *būjhī*, enquired; *sāt* for *sāth*, a companion; *riyō*, remained. Note *khēr*, for *kahar*, having said. As examples of vowels, see *garənō*, for *girənō*, to fall; *dan*, for *din*, a day; *giyō*, for *gayō*, gone; *rōhō-hō*, for *rahō-hō*, you remain.

The cerebral *n* is more common than in Standard Mālvī. Thus, *mārənō*, instead of *mārənō*, to strike.

In the declension of nouns, we have a locative in *hē* in the word *chhōrīhē*, in the daughter. This form also occurs in the neighbouring Hārautī and in the Mālvī of Bhopal, see pp. 204 and 263.

In pronouns, we have *mhāī*, to me. The plural is regularly used for the singular in *mhāī*, we, for I; *thāī*, you.

In the conjugation of verbs, the past tense of the auxiliary verb is *hō* (*hā*, *hī*), not *thō*, thus following Bundēlī. The imperfect of the finite verb is built on the central

¹ This is a very rough estimate. No separate figures for the Mālvī speakers of Chabra have been reported.

Rājasthāni system, with a verbal noun in ē, and not with the present participle as in regular Mālvī. Thus, *rahē-hō*, not *rah'tō-hō*, was dwelling. The Jaipuri verbs compounded with *āwōnō*, to come, with *y* as a junction semi-consonant, are common. Thus, *lāgy-āi*, she has become attached.

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNI.

MĀLVĪ.

(STATE KOTA.)

एक भक्त मानस गाँव-ने जावे-हो। मारग-में ऊँ-के-ताँईं एक दुसरो आदमी मिल्यो। ऊँ-ने ऊँ-से की कै थारो काँई नाँव है। तो ऊँ-ने नेक नाँव बतायो। अर ऊँ-ने बूजी कै थारो काँई नाँव है। ऊँ-ने ऊँ-को बद नाँव बतायो। अर की कै चाल म्हारे सात-ही होयो। थोड़ा साक गिया अर ऊँ बद-ने की कै मैं तस लाग्याई। कूड़ा-पर पानी पीवा चालाँ। तो कूड़ा-पर जार ऊँ नेक-ने लोटो कूड़ा-मे पानो भरवा-सारू पठक्यो। पछाड़ी-सूँ ऊँ बद-ने ऊँ-के धक्को दे-खाइयो। ऊ कूड़ा-मे गर-पड़ो॥

कूड़ा-के बीचे एक रुँख पीपली-को हो। सो ऊँ पीपली-मे उलज-गियो। और रात-भर ऊ कूड़ा-मे रियो। ऊ कूड़ा-मे दो जंद रहे-हा। रात-मे वे दोनू बतलाया। एक-ने की कै को भाई-साब थाँ आज-काल काहा रोहो-हो। तो ऊँ-ने की कै मूँ बादस्या-की छोरी-का डील-मे हूँ। दुसरा-ने की कै मूँ ईं कूड़ा-का ढाणा-के नीचे धन भोत-सोक है। ईं-की रुखाकी कर्ह-हूँ। या खेर पहला-से पूँछी कै थाँ-ने कोई ऊँ क्षोरी-का डील-मे-सूँ कुड़ावे तो कूटो कै नहीं। तो जवाब दियो कै यूँ-तो कदी-बी न कूटाँ। परंत कोई ईं कूड़ा-को जल ले-जार ऊँ-के क्षाँटा दे-खाड़ तो कूट-जावाँ। दुसरा-ने की कै म्हाँ-को धन बी म्हाँ कोई-ने ने ले-जावा-दाँ। परंत कोई ईं कूड़ा-को जल खाड़र ऊँ ठाम-पर कुड़के तो म्हाँ ऊँ-सूँ काँई-बी खेँचल हे कराँ। धन ऊ-ई ले-जावे। या बात ऊँ नेक-ने सुण-लीनी।

दूजे दन बणजारा कूड़ा-पर पाणी भरवा आया। और ऊँ नेक-ने कूड़ा-मे-सूँ बारे खाइयो। दो चार घड़ी-मे साँस लेर ऊँ-ने पहली एक लोटो जल-को भरवाईं गियो कै जाहाँ ऊ जंद बादस्या-की क्षोरीहैं लाग-रिया-हो। बादस्या-के यो नीम हो कै ऊँ-का डील-मे बड़ी जंद है। जो ईं-ने कुड़ा-देगो ऊँ-ई-ने परणा-दूँगो। तो ईं-ने जार ऊँ-को उपाइ यो-ही कखो कै ऊँ-की आँख-पर ऊँ कूड़ा-का जल-का क्षाँटा दिया। जद जंद कूट-गियो। ऊँ-के नीराँत हो-गयी। बादस्या-ने वा क्षोरी ऊँ-के-ताँईं परणा-दी। असाँ-ई वो ढाणा-के नीचे-सूँ ऊँ धन-पर जल कुड़कर वो धन बी खाड़-लियो। और लुगाई अर धन लेर आनंद करवा लाग-गियो॥

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE KOTA.)

TRANSLITERATION AND TRANSLATION.

Ek bhalō mānas gāw-nē jāwē-hō. Mārag-mē ū-kē-tāī ēk-dus̄rō
A gentle man village-to a-going-was. The-road-in him-of-to another
 ād̄mī milyō. Ū-nē ū-sē kī kai, 'thārō kāī nāw hai?' Tō
man was-met. Him-by him-to it-was-saēd that, 'your what name is?' Then
 ū-nē 'Nēk' nāw batāyō. Ar ū-nē būjī kai, 'thārō
him-by 'Good' name was-shown. And him-by it-was-enquired that, 'your
 kāī nāw hē? Ū-nē ū-kō 'Bad' nāw batāyō, ar
what name is?' Him-by him-of 'Wicked' name was-shown. and
 kī kai, 'chāl mhārē sāt-hī hōyō.' Thōrā
it-was-said that, 'come to-me a-companion-verily thou-becomest.' A-little
 sāk giyā ar ū Bad-nē kī kai, 'mhaī tas
distance they-went and that Wicked-by it-was-said that, 'to-me thirst
 lāgy-āī. Kūrā-par pānī pīwā chālā.' Tō kūrā-par jār
has-come. A-well-on water to-drink let-us-go.' Then a-well-on having-gone
 ū Nēk-nē lōtō kūrā-mē pānī bharwā-sārū pat̄kyō.
that Good-by a-water-vessel the-well-in water drawing-for was-dropped.
 Pachhārī-sū ū Bad-nē ū-kē dhakkō dē-khāryō. Ū kūrā-
Behind-from that Wicked-by him-to push was-given-violently. He the-well-
 mē gar-pāryō.
in fell-down.

Kūrā-kē bichē ēk rūkh pīpli-kō hō. Sō ū pīpli-mē
The-well-of in-the-middle a tree pīpal-of was. So that pīpal-in
 ulaj-giyō, ḥr rāt-bhar ū kūrā-mē riyo. Ū kūrā-mē
he-entangled-went, and night-whole that well-in he-remained. That well-in
 dō jand rahē-hā. Rāt-mē wē dōnū batlāyā. Ek-nē kī
two demons a-dwelling-were. Night-in they both conversed. One-by it-was-said
 kai, 'kō, bhāi-sāb, thā aj-kāl kāhā rōhō-hō?' Tō ū-nē
that, 'well, brother-sir, you now-a-days where living-are?' Then him-by
 kī kai, 'mū Bād̄syā-kī chhōrī-kā dīl-mē hū.' Dus̄rā-nē
it-was-said that, 'I the-king-of daughter-of body-in am.' The-other-by
 kī kai, 'mū, ī kūrā-kā dīhānā-kē nīchē dhan bhōt-sōk hai.
it-was-said that, 'I, this well-of mouth-of below wealth great is.'

ī-kī rukhālī karū-hū.' Yā khēr pahālā-sē pūchhī kai,
This-of guarding doing-I-am.' This having-said the-first-to it-was-asked that,
 'thā-nē kōi ū chhōrī-kā dīl-mē-sū chhurāwē tō
 'you-to any-one that daughter-of body-in-from (if-)may-release then
 chhūtō kai nhī?' Tō jawāb diyō kai, 'yū-to kadi-bī
do-you-leave or not? Then answer was-given that, 'thus-indeed ever-even
na chhūtā. Parant kōi ī kūrā-kō jal lē-jār ū-kē
not we-leave. But any-one this well-of water having-taken-away this-one-to
chhātā dē-khār, tō chhūt-jāwā.' Dusrā-nē kī kai, 'mhā-kō
drops may-put, then we-leave.' The-second-by it-was-said that, 'us-of
dhan bī mhā kōi-nē nē lē-jāwā-dā. Parant kōi ī
wealth also we any-one-to not to-take-away-allow. But any-one this
kūrā-kō jal khārār ū thām-par chharākē tō mhā
well-of water having-drawn that place-on (if-)may-sprinkle then we
 ū-sū kāi-bī khēchal nhē karā. Dhan ū-i lē-jāwē.'
him-from any-even obstruction not do. The-wealth he-alone takes-away.'
 Yā bāt ū Nēk-nē suṇ-linī.
This word that Good-by was-listened-to.

Dūjē dan baṇājārā kūrā-par pānī bharāwā āyā.
On-the-second day travelling-merchants the-well-on water to-draw came.
 Or ū Nēk-nē kūrā-mē-sū bārē kbāryō. Dō chyār
And that Good-to the-well-in-from outside it-was-drawn. Two four
 gharī-mē sās lēr ū-nē pahālī ēk lōtō jal-kō
hours-in breath having-taken him-by first a vessel water-of
 bharar wā-ī giyō kai jāhā ū jand bād'syā-kī chhōrihē
having-filled there-indeed went that where that demon the-king-of daughter-in
 lāg-riyā-hō. Bād'syā-kē yō nīm hō kai, 'ū-kā dīl-mē barō
dwelling-was. The-king-to this rule was that, 'her-of body-in a-great
 jand hai. Jō ī-nē chhurā-dēgō ū-ī-nē parāṇā-dūgō.'
demon is. Who this-one will-release him-indeed-to in-marriage-I-will-give.'
 Tō ī-nē jār ū-kō upāi yō-hī karyō kai ū-kī
Then this-one-by having-gone her-of remedy this-verily was-done that her-of
 ākh-par ū kūrā-kā jal-kā chhātā diyā. Jad jand
eye-on that well-of water-of drops were-given. Then the-demon
 chhūt-giyō. ū-kē nīrāt hō-gayī. Bād'syā-nē wā chhōri ū-kē-tāī
left. Her-to relief became. The-king-by that daughter him-of-to
 parāṇā-dī. Asyā-ī wō dhānā-kē nichē-sū ū dhan-par
in-marriage-was-given. So-verily he the-mouth-of below-from that wealth-on
 jal chharākar wō dhan bī khār-liyō. Or lugāi ar dhan
water having-sprinkled that wealth also was-dug-out. And wife and wealth
 lēr ānand karāwā lāg-giyō.
having-taken happiness to-do he-began.

FREE TRANSLATION OF THE FOREGOING.

A gentleman was going to a village. On the way he met another man who asked him his name. The gentleman replied his name was 'Good.' The gentleman asked the other man in return what his name was, and he was told that it was 'Wicked,' and that now they could travel in company. They had not gone far when Wicked said that he was thirsty, and suggested that they should go to a well. They came to a well and Good lowered his brass vessel to draw out water, when Wicked pushed him down into the well.

In the well there was a pipal tree, on which he fell and stopped the whole night. There were two demons living in the well, and while conversing together the one asked the other, 'Brother, where are you staying now-a-days?' He replied that he was in possession of the body of the daughter of the king. The other thereupon said that he for his part was watching a great treasure which was buried under the mouth of that well. The latter then asked the former, 'Would you anyhow leave the princess if an endeavour be made to that effect?' He replied, 'Not by any ordinary means, but only when the water of this well is sprinkled over the body of the princess.' The other remarked that he too would not obstruct anybody from carrying away the treasure if he only sprinkled the water of that well over the spot. Good overheard all this conversation.

Next day some travelling merchants came to the well and took out Good, who after resting a little took a vessel of water from the well and carried it to the palace of the king where the possessed princess was. The king had vowed that he would give the princess in marriage to whoever expelled the demon from her body. Good sprinkled his water over the eyes of the princess and she was immediately dispossessed and cured. The king thereupon gave his daughter to Good in marriage. Good subsequently secured the treasure buried under the mouth of the well after sprinkling water over the spot, and thus became blessed with wife as well as wealth.

MĀLVĪ OF THE BHOPAL AGENCY.

The Mālvī which is spoken in the Bhopal Agency by 1,800,000 people, and is the main language of the tract, differs but little from the standard of the Indore Agency. As a specimen I give a folktale which comes from the Narsinghgarh State. The following points may be noted.

There is the usual dispiration, as in *ubō* for *ubbō*, standing up. On the other hand we have *phē* for *pē*, on. There is also the usual interchange of vowels as in *nijar* for *najar* (*nazr*), a present; *kāwar* for *kūwar*, a prince. In the specimen the vowels are often written long when they ought to be short, and nasals are frequently omitted. These are only instances of carelessness on the part of the writer, and such have been silently corrected in the transliteration.

In the infinitives of verbs, the letter *b* is preferred to *w*. Thus we have *pūjābō*, to worship; *kūdābō*, the act of leaping; *chhōrābō*, the act of releasing.

In the declension of nouns we meet the termination *hē*, used both for the accusative-dative and for the locative. We have also noticed the same termination in the Kota specimen and in Hārautī (pp. 258 and 204). Examples of it here are *bhēsāhē*, to the buffalo; *khālhē*, into the river; *ghōrāhē*, to the horse.

As the specimen is a good example of the written hand current in Malwa, I give it in facsimile. The writing is not always careful. Sometimes the termination *ā* is erroneously written for *ō* as in *khusī-kā* (for *kō*) *amal-panī hōyā* (for *hōyō*), opium-water of happiness took place (*i.e.* was drunk).

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHARH.)

मीरा अद्वितीय एवं दुष्टि गीत

३९१ नवालीप्रीय री चूड़ाली. येद्यु

३५ रामगीताव ते यह बालासीगो

लीकुरी ३९२ नवाली स्त्रीय री ३१

अद्वितीया के हेठला चतुर्थो न।
 बीचार के लेसो ५७.५० तक ५८.५१
 प्रथमी उठाई गोपनी तक ८९.७१ वे दोष
 कुड़ावा प्रथमी तक लेसो आयो
 जेकी गोठी छंटी थी मो गोठा
 तीर्थी तक १५८८ गोपनी तक लग्ना
 तीर्थी तक लग्ना लेसो लग्ना लग्ना
 लग्ना तक १५८८ गोपनी तीर्थी
 तक लग्ना गोपनी तक १५८८ गोपनी
 लग्ना लग्ना लग्ना लग्ना से तीर्थी ३,
 तीर्थी गोपनी तक लग्ना लग्ना लग्ना
 लग्ना लग्ना लग्ना लग्ना लग्ना लग्ना
 लग्ना लग्ना लग्ना लग्ना लग्ना लग्ना

गे नेंद्री तो तो गाँव तु उम्मेदो

होयो गोप उम्मेद नवानी संनीयनी

तो गृहिण तो हुग छोड़-बोहोपो नेहा

तो छोड़ रही तो पुरा आकुला

आकुला हुएगाया गोपो आनंदा चम्पेश

गोपो उगाए हुए गमो गोप गोप

उगाम ५३५ के ३वा हुएगाया हुम

क्षे बोध में छुटाहुओपा उगाए

गाया गोप तुकुला पाला ८५ ३७१

साव ने उपायदीजो ते उम्मेदकुन्द

८५ हुम सब उपर्युक्ती साव ते

पाल गाया गे बड़ा संगाइ

उगाए माथाडारु लोर लोही हुकुमे

३५-१७८ तो गोप गोप भोला ते उगायो

अ१७ अ५५१६१७ गोप के राजा की
 गोप के सीपाही घोड़ा के साथ
 वह दिया के घोड़ा के धीरों धीरों
 तान में लगागो गाप गोप १९८
 जी जाल देखी सरदार के पैदा
 गोप वृषभ गी जाल ने गोप ३७२
 गवाही सीधजी गे तांसो आरोहि
 तांसो आरोहि ते वृषभ गी जाल
 में में पैदा गोप ३७२ गी राज
 राजा में पोड़गाया दुखवा दीन
 शुभी श्री अमल खानी होआ
 नीरज नीरज १९८१७ दुखी श्रीगाम
 वाटी ३७२ गी जाल की जेसा
 गोप वा की बड़ाही दुखी

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHGARH.)

TRANSLITERATION AND TRANSLATION.

Tis chālis bar^as hōyā; jad Kāwar Bhawānī Singh-jī Rāj-garh
Thirty forty years became; when Prince Bhawānī Singh-jī to-Rājgarh
 padāryā. Jad Rāwat-jī-sāb-kē pās-kā ād^amin-nē bichārī kē, 'Kāwar
went. Then Rāwat-jī-sāhib-of near-of men-by it-was-thought that, 'the-Prince
 Bhawānī Singh-jī-kī charētī pātī-phē dēkhāgā.' Ór yā bichār-kē
Bhawānī Singh-jī-of riding a-race-course-on we-will-see.' And this thought-having
 bhēsō charāyō. Jad par^awā pātī āī; ór sawārī^a
a-he-buffalo was-fed. When the-festival race came; and the-procession
 khēr-bōr pūj'bā padārī. Jad bhēsō āyō, jē-kī gōrī bandī^a
acacia-jujube for-worshipping went. Then the-buffalo came, whose legs tied
 thī. Jō gōryā kātī jad Rāwat-jī-sāb-nē bar^achhā-kī dī.
were. When those-legs were-cut then Rāwat-jī-sāhib-by spear-of was-struck.
 Ab bhēsō chālyō sō at^arō bhāgyō kē Jāl^apājī-kī dūg^arī-kē nīchē^a
Now the-buffalo went-off and so-much ran that Jālpā-jī-of mountain-of under
 gayō. Jad Rāwat-jī-sāb-nē Kāwar Bhawānī Singh-jī-sē kai
he-went. Then Rāwat-jī-sāhib-(by) the-Prince Bhawānī Singh-jī-to it-was-said
 kē, 'hū jānē-thō kē, tam pīth-phē-i gayā-hō.' Jad kāwar-jī-nē
that, 'I thinking-was that, you back-on-verily gone-are.' Then the-Prince-by
 ghōrā-kī lagām khēch-kē dō tīn kōr'rā-kī dai. Jad ghōrō^a
horse-of reins pulled-having two three whips-of were-given. Then the-horse
 bhāgyō tō bhēsāhē jā-liyō. Jad bhēsā-kō tō khālhē^a
ran and to-the-buffalo it-was-overtaken. Then the-buffalo-of indeed in-river
 kūd^abō hōyō, ór Kāwar Bhawānī Singh-jī-kō tar^awār-kō hāt chhōr^abō^a
jumping became, and the-Prince Bhawānī Singh-jī-of a-sword-of hand loosening
 hōyō. Bhēsā-kā dhōl sarikā purā alag alag hō-gayā.
became. The-buffalo-of a-drum like a-drum-skin separate separate became.
 Ádō anāg, ór ádō unāg hō-gayā, ór āp lagām pakar-kē
Half this-side, and half that-side became, and himself the-reins having-held
 ubā hō-gayā. Ham khēr-bōr-mē dhūr'tā-hōyā unāg gayā ór
standing became. We acacia-jujube-in making-a-search that-side went and
 hēlā pāryā. Jad Kāwar-sāb-nē juwāp diyō kē, 'hū yō ubō^a
a-cry was-raised. Then the-Prince-sāhib-by reply was-given that, 'I this standing

hū.' Jad ham sab Kāwar-jī-sāb-kē pās gayā. Jad bak^arā māgā-kē am.' Then we all the-Prince-sāhib-of near went. Then a-goat sent-for-having un-kā māthā kātyā or lōi hēr-kē kūrān-mē jhēlyō or its head was-cut and blood taking-having tubs-in it-was-poured and ghōrā-kē lagāyō. Chār char^awādār or dō masāl^achī or dō sipāi the-horse-to was-applied. Four grooms and two torch-bearers and two sepoys ghōrā-kē sātē kar-diyā, kē ghōrāhē dhīrā dhīrā thān-mē horse-of with were-given, so-that to-the-horse slowly slowly the-stable-in lēā-jō. Āp or Rāwat-jī-sāb dōi sar^adār dērā-phē bring(imperative). He and Rāwat-jī-sāhib both the-chiefs the-camp-on padāryā. Or Rāwat-jī-sāb-nē or Kāwar Bhawānī Singh-jī-nē went. And Rāwat-jī-sāhib-by and the-Prince Bhawānī Singh-jī-by kāsō ārōgyō. Kāsō ārōg-kē Rāwat-jī-sāb mēl-mē padāryā, or dinner was-eaten. Dinner eaten-having Rāwat-jī-sāhib palace-in went, and Kāwar-jī-sāb dērā-mē pōr-gayā. Dūs^arā din khusī-kā amal pānī the-Prince-sāhib camp-in slept. The-next day rejoicings-of opium water hōyā; nijar nichh^arāwal hōi. Inām bātī Kāwar-jī-became; presents offerings were-made. Rewards were-distributed and-the-Prince-sāb-kī bhēsā mārbā-kī barāi hōi. killing-of praise became.

FREE TRANSLATION OF THE FOREGOING.

Thirty or forty years ago, Prince Bhawānī Singh (then heir-apparent of the Narsinghgarh State) went to Rājgarh, when some of the courtiers who attended on the Rāwatjī¹ thought of witnessing the Prince's horsemanship on the race course. So they fed a he-buffalo. When the *Parwā Pātī*² came and a procession went out for worshipping the acacia and jujube trees, the buffalo was brought with his legs tied. As soon as his legs were loosened the Rāwatjī struck him with his spear, whereupon the buffalo ran so far that he reached the foot of the Jālpājī Hill. The Rāwatjī then said to Prince Bhawānī Singh, 'I thought you had followed the heels of the buffalo.' Thereupon the Prince pulled his horse's reins and whipped him twice or thrice. The horse galloped and overtook the buffalo. As he (the buffalo) jumped into the stream, Prince Bhawānī Singh gave him a blow with his sword and cut him asunder, the two pieces falling apart as those of a drum, half on one side and half on the other. Prince Bhawānī Singh holding the reins stood still. We searching for him among the acacia and jujube trees arrived thither and called out for him. The Prince replied, 'I am standing here.' All of us then went to him. Then a goat was sent for and after beheading it, the blood was poured into tubs and was rubbed on the horse. Four grooms, two torch-bearers, and two sepoys who accompanied the horse, were directed to walk the horse to the stable slowly,

¹ Rāwat-jī is the title of the Rājās of Narsinghgarh.

² This festival is held on the day after the Diwālī, and is celebrated by horse-races.

while both the Sardārs, the Prince and the Rāwatjī, returned to the camp and took dinner together. After dinner the Rāwatjī returned to his palace and Prince Bhawānī Singh went to sleep in his camp.

Next day a Darbār was held when opium was distributed and rejoicings made. Offerings and presents were made, rewards were given, and the Prince was highly praised for killing the buffalo.

MĀLVĪ OF BHOPAWAR.

Mālvī is spoken in the north-east of the Bhopawar Agency of Central India by about 147,000 people. The language of the rest of the Agency is either Bhili or Nimārī.

The Mālvī of Bhopawar is practically the same as that of the Indore Agency. As a specimen I give a Rāngṛī version of the famous tale of Śrāvana or Sarwan, the son of the sister of Daśaratha or Dasrath, the father of Rāma Chandra. Dasrath killed Sarwan by mistake. The lad's parents cursed Dasrath, to die from sorrow at the loss of a son, even as they did, and the fulfilment of this curse is the foundation of the whole story of the Rāmāyaṇa.

The specimen comes from the state of Jhabua, and the following points in the language may be noted.

There is the usual loss of aspiration as in *ādō* for *ādhō*, blind. As usual, also, vowels are interchanged, as in *phar^atō*, for *phir^otō*, wandering; *lakh^anō*, for *likh^onō*, to write. An initial *s* becomes *h*, as is common in other Rājasthānī dialects. Thus, *harāp*, for *sarāp*, a curse; *hun^anō* for *sun^onō*, to hear.

In nouns, as elsewhere in Rājasthānī, the locative of the genitive is used as a dative, as in *Sar^awañ-rē*, to Sarwan; *thāñē*, to you.

Verbs have an imperative in *jō* or *jē*, which is not necessarily honorific; thus, *pāw^ajō*, give to drink; *mar^ajē*, die. The past participle of *kah^anō* or *kēnō*, to say, is *kidō*. The causal of *pīnō*, to drink, is *pāw^anō*.

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE JHABUA.)

एक सरवण नाम करी-ने आदमी थो । वणी-रा मा-बाप आँखा-ऊँ आँदा था । सरवण वणा-ने तोक्याँ फरतो-थो । चालताँ चालताँ आँदा-आँदी-ने रस्ता-मे तरस लागी । जदी सरवण-ने कीदो के बेटा, पाणी पाव । म्हाँ-ने तरस लागी । जदी ऊ वणा-ने वठे बेटाइ-ने पाणी भरवा-ने तक्काव उपर गियो । वणी तक्काव उपर राजा दशरथ-की चोकी थी । जणी वखत सरवण पाणी भरवा लागो । जदी राजा दशरथे दूरा-ऊँ देख्यो । तो जाण्यो के कोई हरण्यो पाणी पीवे-है । एसो जाणी-ने राजा-ए बाण मार्यो । जो सरवण-रे क्षाती-मे लागो । जो सरवण वणी वखत राम राम करवा लागो । जदी राजा-ए जाण्यो के यो तो कोई मनख है । एसो जाणी-ने राजा दशरथ सरवण कने गियो । तो देखे तो आपणो भाणेज । राजा सोच करवा मंड्यो । जद सरवण बोल्यो के खिर मारी मोत थाणा ह्रात-से-ज लखी-थी । अबे मारा मा-बाप-ने पाणी पावजो । अतरो केइ-ने सरवण तो मरि-गियो । ने राजा दशरथ पाणी भरी-ने बेन बेनोइ-ने पावा-ने आयो । जदी आँदा आँदी बोल्या के तूँ कूँण है । दशरथ बोल्यो के थाणे काँई काम है । थेँ पाणी पीयो । जदी बेन बोली मेँ तो सरवण सिवाय दुसरा-का ह्रात-को पाणी नी पीयाँ । दशरथ बोल्यो के हँ दशरथ हँ । ने मारा ह्रात अजाण-मे सरवण मरि-गियो । आँदा-आँदी सरवण-को मरण हुणी-ने ह्वा ! ह्वा ! करी-ने राजा दशरथ-ने हराप दीदो के जणी बाणू मारो बेटो माखो वणा-ज बाणू तूँ मरजे । एसो हराप देइ-ने आँदा-आँदी बी मरि-गिया ॥

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE JHABUA.)

TRANSLITERATION AND TRANSLATION.

Ek Sar^awan^u nām kari-nē ād^amī thō. Wanī-rā mā-bāp ^ākhā-ū
A Sarwan name made-having man was. Him-of mother-father eyes-by
^āādā thā. Sar^awan^u waṇā-nē tōkyā phar^atō-thō. Chāl^atā
blind were. Sarwan them-to by-having-carried wandering-was. In-going
chāl^atā ^āādā-ādī-nē rastā-mē taras lāgi. Jadī
in-going the-blind-man-the-blind-woman-to road-in thirst was-felt. Then
Sar^awan^u-nē kīdō kē, 'bētā, pāṇī pāw. Mhā-nē taras
Sarwan-to it-was-said that, 'son, water give-to-drink. Us-to thirst
lāgi.' Jadī ū waṇā-nē waṭhē bethāi-nē pāṇī bhar^awā-nē
is-felt.' Then he them-to there caused-to-sit-having water drawing-for
talāw upar giyō. Wanī talāw upar Rājā Daś^arath-kī chōkī thī.
a-tank upon went. On-that tank upon King Dasrath-of watching was.
Janī wakhat Sar^awan^u pāṇī bhar^awā lāgō. Jadī rājā Daś^arathē
At-that time Sarwan water to-draw began. Then by-king Dasrath
dūrā-ū dēkhyō. Tō jānyō kē, 'kōi harāṇyō pāṇī
distance-from he-was-seen. Then it-was-thought that, 'some stag water
pivē-hē.' Esō jānī-nē rājāē bāṇ māryō, jō
drinking-is.' Such thought-having by-the-king an-arrow was-shot, which
Sar^awan^u-rē chhātī-mē lāgō. Jō Sar^awan^u waṇī wakhat 'Rām Rām'
Sarwan-to breast-in stuck. When Sarwan at-that time 'Rām Rām'
kar^awā lāgō, jadī rājāē jānyō kē, 'yō tō kōi manakh
to-make began, then by-the-king it-was-known that, 'this indeed some man
hē.' Esō jānī-nē Rājā Daś^arath Sar^awan^u kanē giyō. Tō dēkhē
is.' Such thought-having King Dasrath Sarwan near went. Then he-sees
tō āp^anō bhāṇej. Rājā sōch kar^awā mandyō. Jad Sar^awan^u bōlyō
indeed his-own nephew. The-king grief to-make began. Then Sarwan said
kē, 'khēr, mārī mōt thāṇā hāt-sē-j lakhī-thī. Abē mārā
that, 'it-is-well, my death thy hand-from-only written-was. Now my
mā-bāp-nē pāṇī pāw^ajō.' At^arō kēi-nē Sar^awan^u tō
mother-father-to water give-to-drink.' So-much said-haring Sarwan indeed
mari-giyō, nē Rājā Daś^arath pāṇī bhārī-nē bēn bēnōi-nē
died, and King Dasrath water drawn-having sister sister's-husband-to

pāwā-nē āyō. Jadi ādā-ādī bōlyā kē, 'tū
causing-to-drink-for came. *Then the-blind-man-and-woman said that, 'thou*
 kūṇ hē? Daśrath bōlyō kē, 'thānē kāi kām hē? Thē pānī pīyō.'
who art? Dasrath said that, 'to-you what business is? You water drink.'
 Jadi bēn bōli, 'mē tō Sarwan siwāy dusrā-kā hāt-kō pānī nī
Then the-sister said, 'we verily Sarwan except other-of hand-of water not
 pīyā.' Daśrath bōlyō kē, 'hū Daśrath hū, nē mārā hāt-ū ajān-mē
drink. Dasrath said that, 'I Dasrath am, and my hand-from ignorance-in
 Sarwan mari-giyō.' Ādā-ādī Sarwan-kō maran huṇi-nē, 'hā,
Sarwan died. The-blind-man-and-woman Sarwan-of death heard-having, 'alas,
 hā, kari-nē Rājā Daśrath-nē harāp didō kē, 'janī bān-ū mārō bētō
alas; made-having King Dasrath-to curse gave that, 'what arrow-by our son
 māryō, wanī-j bān-ū tū marjē.' Esō harāp dēl-nē
was-struck, that-verily arrow-by thou die. Such curse given-having
 ādā-ādī bī mari-giyō.
the-blind-man-and-woman also died.

FREE TRANSLATION OF THE FOREGOING.

There was a man named Sarwan. His parents were blind. Sarwan used to carry them from place to place. While going along on the road the blind man and the blind woman became thirsty. Then they said to Sarwan, 'Son! give us water to drink. We are thirsty.' He made them sit there, and went to a tank to fetch water. Rājā Dasrath was on a watch at the tank. When Sarwan commenced drawing water, Rājā Dasrath saw him from a long distance and thought it was a deer who was drinking. He accordingly shot an arrow which wounded Sarwan in the breast. Sarwan then began to cry 'Rām, Rām.'¹ The Rājā then understood that it was a man. He therefore went to Sarwan. When he saw that it was his nephew he began to lament. Then Sarwan said to him, 'Lament not, my death was destined to take place by your hands. Now give (this) water to my parents to drink.' Having said this, Sarwan died, and Rājā Dasrath took the water and came to his sister and brother-in-law, the parents of Sarwan, to give them to drink. Then the blind pair said, 'Who art thou?' Dasrath replied, 'What have you to do with (that)? Drink water.' Then his sister said that they would not drink water which was not fetched by Sarwan. Dasrath said: 'I am Dasrath. Sarwan was unknowingly killed by me.' The blind pair hearing of the death of Sarwan cried aloud and cursed Rājā Dasrath, 'Let the very same arrow, which has caused the death of our son, kill you.' Having thus cursed him, the blind man and the blind woman also breathed their last.

¹ Rām was not yet born. Sarwan's calling on him is therefore as great an anachronism, as the Irish legend which makes Pharaoh's daughter teach Moses 'the Bible and the Testament.'

MĀLVĪ OF THE WESTERN MALWA AGENCY.

The Western Malwa Agency of Central India had in 1891 a population of 1,619,368. The Musalmans speak Hindostānī. The Bhils speak Bhili, and nearly all the rest speak Mālvī. Adjoining the Agency are the Rajputana States of Tonk and Jhallawar, in both of which Mālvī is spoken on the Malwa border. In Tonk in Rajputana,¹ it is spoken in the Nimbahera pargana, which is situated on the south-eastern border of Mewar. In Jhallawar (after allowing for the recent transfer of part of the territory of that state to Kota) it is spoken in the Chaumahla tract, which lies in the south-west of the state.

The Chaumahla tract is a part of the Sondwar country. The Sondwar country extends into the Western Malwa Agency and even into the adjoining portion of the Bhopal Agency. In the Western Malwa Agency it comprises *Pargana* Pirawa of Tonk in Central India, and *Parganas* Satkheda and Garot of Indore. In this Sondwar tract a special form of Mālvī is spoken which is called Sōndwārī. It will be dealt with subsequently. Over the rest of the Western Malwa Agency the language is ordinary Mālvī. We thus arrive at the following estimated language figures for the Western Malwa Agency, and the neighbouring Rajputana States:—

Mālvī—		
Western Malwa	1,241,500	
Nimbahera of Tonk	4,000	
	—————	
		1,245,500
Mālvī (Sōndwārī)—		
Western Malwa	115,000	
Chaumahla of Jhallawar	86,556	
Bhopal	2,000	
	—————	
		203,556
Bhili (Western Malwa)	56,000	
Hindostānī (Western Malwa)	190,000	
Other languages spoken in Western Malwa	16,868	
	—————	
TOTAL . . .	1,711,924	—————

I now proceed to deal with the Standard Mālvī of Western Malwa (including that of Nimbahera of Tonk), of which the estimated number of speakers is 1,245,500. As a specimen I give a Rāngṛī folktale which comes from the state of Ratlam. As may be expected from the geographical position of the Agency, the language is somewhat affected by Central Rājasthānī. There is the usual loss of aspiration as in *wayō*, for *whayō*, he became. In Eastern Marwārī there is a tendency for an initial *s* to be pronounced as *h*, and this is, as we shall see, also a marked peculiarity of Sōndwārī. It also appears in the Mālvī of Western Malwa, as in *hājē*, for *sājhē*, in the evening; *hūṇ̄nō*, for *sun̄nō*, to hear; *ham̄jāḍī-nē*, for *sm̄jhāḍī-nē*, having persuaded. There is the Central Rājasthānī preference for a cerebral *n*, as in *sun̄nō* quoted above. There is the Standard Mālvī preference of *w* over *b*, as in *wāt* for *bāt*, a word.

In pronouns there is the Central Rājasthānī *āpā*, meaning ‘we, including the person addressed.’

¹ Portions of the Tonk State are in Rajputana, and here also Mālvī is spoken, but the figures are included in the general ones here given for Central India.

In verbs, there is an imperative in *jē*, as we have noted in Bhopawar. Thus, *kījē* for *kahījē*, say. There is an instance of the Mēwārī *h*-future in *watāihū*, I will show. There is the Mārwārī causal with *ḍ* in *ham'jāḍi-nē*, having persuaded, and *rōwāḍjē*, cause to cry (an imperative in *jē*).

There is also an instance of the Gujarātī custom of making the past tense of a transitive verb, used in the impersonal construction, agree in gender and number with the object with *nē*. Thus, *chhōrā-nē rōwāḍyā* (not *rōwāḍyō*), she caused the cubs to cry.

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAM.)

एक स्याक्षणीए आपणा धणी स्याक्ष्या-ने कह्नी के अबरके म्हारी हुवावड कठे करोगा। तो वणीए कह्नी के नाहार-री गुफा-माँय। जदी नाहार आवेगा तो आपाँ-ने खाइ-जायगा। तो स्याक्ष्या-ए कह्नी के जदी मूँ खूँखारूँ तो तूँ टाबख्या-टूबरी-ने चूँटक्या भरी-ने रोवाडजे ने हँ पूँक्हूँ के ई क्यूँ रोवे-हे। तो तूँ कीजे के ई नाहार-रो कालजो माँगे-हे॥

ओडा दन पछे ये दोई जणा जाई-ने नाहार-री गुफा-माँही हुवावड कीदी। वणी दन जद हाँजे नाहार आयो ने सनेर-लेवा लाघो के म्हारा घर-में कोई न कोई हे। तो जदी स्याक्ष्या-ने हँ कीदी। या वात हुणता-ज स्याक्षणीए छोरा-छोरियाँ-ने चूँटक्या भरी-ने रोवाड्या। तो स्याक्ष्यो बोल्यो के अय कनक-सुन्दरी टाबख्या टूबरी क्यूँ रोवे-हे। तो स्याक्षणी बोली के ओ डर-भंजन-राजा छोरा छोरी नाहार-रो कालजो माँगे-हे। या वात हुणता-ज नाहार-रो जी उड-गयो ने पीछे पाँव भाग्यो ने विचार करवा लाघो के म्हारा घर-में म्हा-ने खावावारो कोई न कोई म्हारा-जँ मोटो जनावर हे। असा विचार-माँही वा रात काटि-दीदी ने दुसरे दन आव्यो तो बी या-की या-ज वात हुणी-ने पाछे भाग्यो। अतरा-क-में एक बाँदरो अणी-ने मिळ्यो और बाँदराए पूँछो के क्यूँ नाहार राजा आज क्यूँ भाग्या भाग्या फिरो-हो। तदी नाहार बोल्यो के म्हारा घर-माँही म्हारो खावावारो कोई न कोई हे। या वात हुणी-ने बाँदरो अणी वात-री चोकसी करवा नाहार-री गुफा कने गयो ने पाछो आव्यो ने केवा लाघो के ए म्हारा शाह एक स्याक्ष्यो वठे हे ने वणी-जँ तूँ यूँ काँड़ै डरे-हे। या वात हुणी-ने नाहार-ने भरोसी नी वयो। तो बाँदराए कह्नी के आपाँ-री पूँक्हडी दोई भेरी बाँदि ले-ने चालाँ ने हँ था-ने स्याक्ष्यो वठे वताइहूँ। या वात हुणी-ने दोई पूँक्हडियाँ भेरी बाँद-ने अबे ये नाहार-री गुफा आडी चाल्या। स्याक्ष्या-ने अणा-ने देख खूँखारो कीदो। ने स्याक्षीए छोरा-ने रोवाड्या तो स्याक्ष्या-ए पूँछो के टाबख्या-टूबरी क्यूँ रोवे-हे। तो स्याक्षणीए कह्नी के छोरा-छोरी नाहार-रो कालजो माँगे-हे। स्याक्ष्यो बोल्यो के अणा-ने रोवा मत दो। क्षानाँ राखो। अबार धीरे धीरे बाँदरो मासो नाहार-ने हमजाडी-ने लावे-हे। या वात हुणता-ही-ज नाहारए जाण्यो के बाँदरा-रे मन-मे तो कपट हे ने पाछा फलाँग मारतो मारतो भाग-गयो ने बाँदरो पँक्हडी-सूँ बंदो-थो सो भडिकाइ-भडिकाइ-ने मरि-गयो। ने स्याक्ष्यो वठे मजा-मे रेवा लाघो॥

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAM.)

TRANSLITERATION AND TRANSLATION.

Ek gyābaṇ syāl^anē āp^anā dhanī syālyā-nē kahyō kē, ‘abar^akē
A pregnant by-she-jackal her husband jackal-to it-was-said that, ‘at-this-time
 mhārī huwāwad̄ kāthē karōgā?’ Tō wanīē kahyō kē, ‘nāhār-rī
my lying-in where will-you-make?’ Then by-him it-was-said that, ‘a-tiger-of
 guphā-māy.’ Jadī nāhār āwēgā tō āpā-nē khāi-jāygā.’ Tō syālyāē
den-in.’ Then the-tiger will-come then us-to he-will-eat-up.’ Then by-the-jackal
 kahyō kē, ‘jadī mū khūkhārū, tō tū tābaryā-tūb^arī-nē chūtakya
it-was-said that, ‘when I cough, then thou male-cubs-female-cubs-to pinches
 bhārī-nē rōwād^ajē, nē hū pūchhū kē, “ī kyū rōvē-hē?” tō tū
filled-having cause-to-cry, and I ask that, ‘these why crying-are?’ then thou
 kījē kē, “ī nāhār-rō kāl^ajō māgē-hē.”’
say that, ‘these tiger-of liver wanting-are.’”

Thodā dan pachhē yē dōi jaṇā jāi-nē nāhār-rī guphā-māhi
A-few days after (by-)these two persons gone-having a-tiger-of den-in
 huwāwad̄ kīdī. Wanī dan jad hājē nāhār āyō, nē sanēr
lying-in was-made. On-that day when at-evening the-tiger came, and suspicion
 lēwā lāgyō kē, ‘mhārā ghar-mē kōi-na-kōi hē,’ tō jadī syālyānē
to-take began that, ‘my house-in someone-or-other is,’ so then the-jackal-by
 hū kīdī. Yā wāt hun^atā-j syāl^anīē
throat-clearing was-done. This word on-hearing-immediately by-the-she-jackal
 chhōrā-chhōriyā-nē chūtakya bhārī-nē rōwādyā. Tō syālyō
the-male-female-cubs-to pinches filled-having they-were-made-to-cry. Then the-jackal
 bōlyō kē, ‘ay Kanak-sundarī tābaryā-tūb^arī kyū rōvē-hē?’ Tō
said that, ‘O Kanak-sundarī male-female-children why crying-are?’ Then
 syāl^anī bōlī kē, ‘ō Dar-bhañjan-rājā, chhōrā-chhōrī nāhār-rō kāl^ajō
the-she-jackal said that, ‘O Darbhanjan-king, male-female-cubs a-tiger-of liver
 māgē-hē.’ Yā wāt hun^atā-j nāhār-rō jī ud-gayō, nē
wanting-are.’ This word on-hearing-immediately the-tiger-of soul flew-away, and
 pīchhē pāw bhāgyō, nē vichār kar^awā lāgyō kē, ‘mhārā ghar-mē mhā-nē
backwards feet he-fled, and thought to-make began that, ‘my house-in me-to

khāwāwārō kōi-na-kōi mhārā-ū mōtō janāwar hē.' Asā vichār-māhī
 eater someone-or-other me-than strong animal is.' Such thought-in
 wā rāt kāti-didī, nē dus'rē dan avyō tō bī yā-kī yā-j wāt
 that night was-passed, and on-second day he-came so also this-of this-even word
 huṇi-nē pāchhē bhāgyō. At'rā-k-mē ēk bād'rō aṇi-nē milyō, or
 heard-having back he-fled. So-much-in a monkey this-one-to was-met, and
 bād'rāē pūchhyō kē, 'kyū, nāhār rājā, aj kyū, bhāgyā bhāgyā,
 by-the-monkey it-was-asked that, 'why, tiger king, to-day why, fled fled,
 phirō-hō?' Tadī nāhār bōlyō kē, 'mhārā ghar-māhī mhārō
 wandering-you-are?' Then the-tiger said that, 'my house-in my
 khāwāwārō kōi-na-kōi hē.' Yā wāt huṇi-nē bād'rō aṇi wāt-rī
 eater someone-or-other is.' This word heard-having the-monkey this word-of
 chōk'sī kar'wā nāhār-rī guphā kanē gayō, nē pāchhō āvyō, nē kēwā
 investigation to-make the-tiger-of den near went, and back came, and to-say
 lāgyō kē, 'ē mhārā sāh, ēk syālyō waṭhē hē, nē waṇi-ū tū yū kāī
 began that, 'O my lord, a jackal there is, and him-from thou thus what
 dārē-hē?' Yā wāt huṇi-nē nāhār-nē bharōsō nī wayō. Tō
 fearing-art?' This word heard-having the-tiger-to confidence not became. Then
 bād'rāē kahyō kē, 'āpā-rī pūchh'dī dōi bhērī bādi-lē-nē
 by-the-monkey it-was-said that, 'us-of tail both together tied-together-having
 chālā, nē hū thā-nē syālyō waṭhē wataihū.' Yā wāt huṇi-nē
 let-us-go, and I you-to the-jackal there will-show.' This word heard-having
 dōi pūchhādiyā bhērī bād-nē, abē yē nāhār-rī guphā adī
 the-two tails together tied-having, now these the-tiger-of den towards
 chālyā. Syālyā-nē aṇā-nē dēkh khūkhārō kīdō, nē syāliē
 went. The-jackal-by these having-seen cough was-made, and by-the-she-jackal
 chhōrā-nē rōwādyā. Tō syālyāē pūchhyō kē, 'tābaryā-
 the-cubs-to they-were-made-to-cry. Then by-the-jackal it-was-asked that, 'male-female-
 tūb'rī kyū rōwē-hē?' Tō syāliē kahyō kē, 'chhōrā-
 children why crying-are?' Then by-the-she-jackal it-was-said that, 'the-male-
 chhōrī nāhār-rō kālājō māgē-hē.' Syālyō bōlyō kē, 'aṇā-nē rōwā
 female-cubs a-tiger-of liver wanting-are.' The-jackal said that, 'them-to to-cry
 mat dō. Chhānā rākhō. Abār dhīrē dhīrē bād'rō māmō nāhār-nē
 not allow. In-silence keep. Soon slowly slowly monkey uncle a-tiger-to
 ham'jādī-nē lāvē-hē.' Yā wāt hun'tā-hī-j nāhārē
 persuaded-having bringing-is.' This word on-hearing-verily-immediately by-the-tiger
 jānyō kē, 'bād'rā-rē man-mē tō kapaṭ hē,' nē pāchhā
 it-was-thought that, 'the-monkey-of mind-in verily treachery is,' and back
 phalāg mār'tō mār'tō bhāg-gayō, nē bād'rō pūchh'dī-sū bandyō-thō, so
 bound striking striking fled-away, and the-monkey the-tail-by tied-was, so
 bhadikāi-bhadikāi-nē mari-gayō, nē syālyō waṭhē majā-mē rēwā lāgyō.
 dashed-dashed-being he-died, and the-jackal there happiness-in to-live began.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a she-jackal who was in the family way, and she asked her husband where he intended to arrange for her lying-in on this occasion. ‘In a tiger’s den,’ said he. ‘But the tiger will come and eat us up?’ The jackal replied, ‘when the tiger comes I will cough, and then you must pinch the young ones and make them squeal. I will ask you why they are crying, and you must answer that they want some tiger’s liver.’

A few days afterwards the two went into a tiger’s den, and there she was delivered of her cubs. In the evening the tiger came home, and sniffed about saying, ‘there seems to be someone in my house.’ Then the jackal cleared his throat. His wife then pinched the cubs and made them squeal. The jackal said, ‘O Kanak Sundarī,¹ why are the children crying?’

‘O Dar Bhañjan, my prince,’ she replied, ‘the babies want some tiger’s liver.’ When the tiger heard this his soul flew-away, and he ran back as fast as he could; for he thought that there was some animal in his den who was mightier than he was, and who would gobble him up. So he spent the whole night thinking about this. Next day he came again to his den, and the same thing happened, so when he heard the same conversation he ran away.

As he was going along, he met a monkey who asked him why he was wandering about in this way. Said the tiger, ‘there’s some one in my den who wants to gobble me up.’ When the monkey heard this he went off to investigate, and soon returned saying, ‘My lord, it is only a jackal who is there. Why dost thou fear *him*? ’ But the tiger refused to believe him. Then the monkey said, ‘let us tie our tails together and go into the den, and I’ll show you the jackal there?’ So the two tied their tails together and approached the den. The jackal saw them and coughed. Then the she-jackal made the cubs squeal and her husband asked her why they were crying. ‘They want some tiger’s liver,’ said she. He replied, ‘don’t let them cry. Make them hold their tongues. My uncle, the monkey, is gradually persuading a tiger to come in for them.’ When the tiger heard these words, he thought that the monkey was meditating treachery. He bounded backwards and fled for his life. The monkey’s tail was tied to his, so the monkey was soon dashed to pieces and died; while the jackal lived happily for the rest of his life in the tiger’s den.

¹He gives his wife a grand name, and so does she him, in order to impress the tiger.

SÖNDWÄRī.

Söndwärī¹ is the language of the Söndiās, a wild tribe, which inhabits the tract known as Söndwär, in the north-east of the Western Malwa Agency, and in the Chaumahla, the southern portion of the Jhallawar State. In the Western Malwa Agency, it includes the Pirawa *Pargana* of the State of Tonk, and *Parganas* Satkheda and Garot of Indore.

Besides this, some two thousand speakers of Söndwärī are found in the adjoining Agency of Bhopal. These latter have emigrated from the Sondwar tract. The number of speakers of Söndwärī is estimated as follows:—

Western Malwa Agency—		
Tonk and Indore	115,000	
Chaumahla of Jhallawar	86,556	
Bhopal	2,000	
		<u>TOTAL . . . 203,556</u>

The following account of the Söndiās is taken from pp. 200 and ff. of Vol. II. of the *Rajputana Gazetteer* :—

Their chief clans are Rahtor, Tawur, Jādon, Sesodia, Gehlot, Chohān, and Solankhi. The Chohāns are said to have come from Gwalior and Ajmer, the Rahtors from Nagore of Marwar, and the Sesodias and others from Mewar from seven to nine centuries ago. The Chaumehla Sondias consider themselves as descended from Rājpūts of the different clans, and assert that the families they are descended from are now in several instances holders of influential jagirs in the States from which they emigrated. One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind, was called Sindwārā, corrupted into Sondwārā, which caused the inhabitants to be called Sondias. The other account makes the people give the name to the country, their name being a corruption of the Hindi word Sandhia—twilight, i.e. mixed (neither one thing nor the other). A Sondia, with his comparatively fair complexion, round face, shaven chin, and peculiar large, white turban, is at once distinguishable from other classes. Though given to quarrelling among themselves, more particularly over land, they can combine, as was recently seen when a deputation from a pargana, consisting of over one hundred persons, retired in sulks owing to one of their number having had his turban knocked off by a sepoy, which was considered as an indignity to the whole body, and resented as such. They are simple and very ignorant, and still given to taking what belongs to others, which now chiefly shows itself in cattle-lifting. They have taken to agriculture, and some of the Chaumehla patels are well-to-do, but, as a class, they do not appear thrifty, and their village expenses are very high. A few villages are held in jāgir, the remains, it is said, of considerable possessions granted originally by the Muhammadan emperors as an inducement to settle. The following is the account given by Malcolm in his Central India of the Sondias in his time :—

"They are often called Rājpūts, but are mixture of all classes, or rather descendants of a mixed race. In their origin they were probably outcasts; and their fabulous history (for they consider themselves as a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he seized upon women of all tribes, and became the progenitor of the Sondias, or, as the term implies, 'mixed race,' some of whose leaders soon after settled in Malwa, where they have ever since maintained themselves as petty Zamindars, or landholders, as well as plunderers."

"That the Sondias have a claim to antiquity, there can be no doubt; but we have no record of their ever having been more than petty robbers, till the accident of their lands being divided among four or five local authorities, always at variance and often at war with each other, combined with the anarchy of Central India during the last thirty years, raised them into importance as successful freebooters. Though often opposed to the Grassias, who are settled in the same tract, a congeniality of pursuit has led to their being much associated with the latter, and particularly since the insanity of Jeswant Rao Holkar. From that date, neither life nor property was secure within the range of the lawless bands of Sondwārā, most of whom, from breeding their own horses, were well-mounted. At the peace of Mundesar, the Sondias were

¹ Properly spelt with a hyphen, Sönd-wärī.

estimated in number at 1,249 horse and 9,250 foot, all subsisting by plunder, for the possessions they claimed as their own were in a state of complete desolation."—(Vol. I.)

"The principal among the illegitimate, or, as they are often termed, half-caste, Rājpūts in Central India, are the Sūdis, who have spread from Sōndwārā (a country to which they give the name) to many adjoining districts. A short history of them has been given. They are Hindus, and take pride in tracing their descent from Rājpūt heroes; but their habits have led them, on many points, to depart from the customs of their fathers, and, except refraining from the flesh of buffaloes and cows, they little observe the peculiar usages of the Hindus. This tribe is divided into many classes or families, which take their names from Rājpūt ancestors; but all intermarry. Second marriages among their women are very common; and, from the strict usages of the Rājpūts upon this point, there is none on which they deem the Sondias to have so degraded the race from which they are descended.

"The Sondias have been either cultivators or plunderers, according to the strength or weakness of the government over them; but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture. Their dress is nearly the same as that of the other inhabitants, though they imitate in some degree the Rājpūts in the shape of their turbans. They are, in general, robust and active, but rude and ignorant to a degree. No race can be more despised and dreaded than the Sondias are by the other inhabitants of the country. They all drink strong liquors, and use opium to an excess; and emancipated, by their base birth and their being considered as outcasts, from the restraints which are imperative upon other branches of Hindu society, they give free scope to the full gratification of every sensual appetite; consequently, vices are habitual to this class which are looked upon by almost every other with horror and disgust. There is little union among the Sondias; and acts of violence and murder amongst themselves are events of common occurrence, even in what they deem peaceable times. Their usual quarrels are about land, and each party is prompt to appeal to arms for a decision. This race has not been known to be so quiet for a century, as at present. When the Pindāri war was over, their excesses gave the British Government an opportunity of seizing their strongholds and compelling them to sell their horses, which has in a great degree deprived them of the ability to plunder; but still the presence of troops is essential to repress their turbulent disposition; and a long period of peace can alone give hopes of reforming a community of so restless and depraved a character. The women of this tribe have caught the manners of their fathers and husbands, and are not only bold, but immoral. The lower ranks are never veiled, appear abroad at visits and ceremonies, and many of them are skilled in the management of the horse, while some have acquired fame in the defence of their villages, or, in the field, by their courageous use of the sword and spear.

"At their marriages and feasts the Sondias are aided by Brāhmans, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Chārans are treated with more courtesy; but the Bhāts, who relate the fabulous tales of their descent, and the musicians, who sing their own deeds or those of their fathers, are the favourites, on whom they bestow the highest largesses."

I give two specimens of Sōndwārī, both of which come from the State of Jhallawar. One is a version of the Parable of the Prodigal Son. The other consists of two songs sung by women. The following are the main peculiarities of the dialect. In other respects it is the same as ordinary Mālvī.

The most typical peculiarity of Sōndwārī is the universal change of an initial *s* to *h*. Its speakers call themselves Hōndiā, not Sōndiā. There are several examples of this in the specimens, amongst which we may quote, *hag^alō* or *hag^arō*, for *sag^alō*, all; *hāt^arō*, for *sāt^arō* (a Gujarātī word), a daily portion of food; *hāū*, for *sādhū*, good; *hāma^anō*, for *sābhal^anō*, to hear; *ham^ajā^anō*, for *sam^ajhānō*, to remonstrate. On the other hand *chh* is pronounced as *s*, as in *sūk^alō*, for *chhōk^alō*, chaff.

There is the usual Mālvī loss of aspiration, as in *lōrō*, for *lhōrō*, young; *tī* or *thī*, from; *dīdō* or *dīdhō*, given; *wīyō*, for *whayō*, became; *hāmal^anō*, for *sābhal^anō*, to hear (another Gujarātī word); *ham^ajā^anō*, for *sam^ajhānō*, to remonstrate.

In the declension of nouns, the ablative suffix is *tī* or *thī*. The accusative-dative has the usual *kē* and *nē*, and also *hē*, as in other Mālvī-speaking tracts. The agent also takes *nē*, as in *bētā-nē kahī*, the son said. In the following passage, *nē* is used once to form the agent, and once to form the accusative, *ma-nē* *pāp kīdhō*.....*ma-nē thē hālī-wāl^adiā bhēlō rākhō*, I have sinned, keep thou me among (thy) servants.

The suffix *hē* is also used for the locative. Examples of its use are, (dative) *wāñā-hē wāñt-dī*, he divided to them; (locative) *thā-kī rūkam-pāt bāchhāryā-dūmāryā-hē urāi-dīdī*, he wasted your substance on singers and dancers.

As regards the pronouns, *āpi* or *āpāñē* means 'we, including the person addressed.' *Apāñō* is 'own.'

The past tense of the verb substantive is usually *thō*, but sometimes we find the Bundēli form *hō*. Besides *hē*, we have *hāi* for 'he is.' The imperfect tense of finite verbs is not made with the present participle as in Mālvī, but with the oblique verbal noun as in Central Rājasthānī. Thus, *bharē-thō*, he was filling, literally, was a-filling. Causal verbs are formed with *d* or *r* as in Mārwārī. Thus, *hamājāryō*, he remonstrated, literally, he caused to understand.

Sōñdwārī has a peculiar vocabulary, many words being strange to other Rājasthānī dialects. The following instances occur in the specimens:—*jī*, a father; *māñlī*, a mother; *wāñdī*, a servant; *war*, a year; *rōthō*, bread, plural *rōthā*, a feast; *banō*, a bridegroom; *bīrō*, a brother.

On the whole Sōñdwārī possesses a distinctly Bhil character, as the above notes have shown. Nearly all these peculiarities also occur in Bhil dialects.

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SÖÑDWÄRĪ).

(STATE JHALLAWAR.)

SPECIMEN I.

एक आदमी-के दो बेटा था। लोड़का बेटा-ने वणी-का जी-हे कही के म-ने मारा वाँटा-की रूकम-पात दई-दो। जँदी वणी-का जी-ने अपणी रूकम-पात वणा-हे वाँट-दी। थोड़ा दिनाँ पाके लोड़ो बेटो वणी-का वाँटा-की रूकम-पात लई वेगको चक्को-गयो। वाहाँ वणी-ने वणी-का वाँटा-की रूकम-पात वीगाड़-दीदी। अर वणी-के पाँ कार्डँ नहीं रयो और वणी मूलक-मेँ काक पड़ो। जँदी भूकाँ मरवा लायो। जँदी वणी मूलक-का एक हाऊ आदमी पाँ गयो। अर वणी हाऊ आदमी-ने भँडूरा चरावा माझ-मेँ मोकल्यो। ऊ लाचार वई-ने वणी सूकला-थी पेट भरे-थी जो सूकको भँडूरा-के खावा-को थो। वणी-ने खावा कोई नहीं देवे-थो। जँदी वणी-ने गम पड़ी जँदी केवा लायो के मारा जी-के घणा हाक्की वाक्कदी है। वणा-हे पेट भरी-ने रोठा मिके-हे घणा हाँतरा है। हँ भूकाँ मर्हँ हँ। अबे हँ मारा जी-के पाँ-हे जातो रहँ। वणा-ती कहँगा जी म-ने राम-जी-का घर-को पाप कीधो थाँ-को बी हराम-खोर वयो। थाँ-को बेटो बाजवा असो नहीं रयो। अबे म-ने थे हाक्की वाक्कदिआँ भेक्को राख्यो। ऊ उठी-ने वणी-का जी पाँ आयो। पण ऊ वेगको थो वणी-का जी-ने देख्यो अवाल करी-ने दोङ्गो अर छाती-ने लगायो अर मँडे बोको दीधो। जँदी बेटो जी-थी बोल्यो जी म-ने राम-जी-को पाप कीधो अर थाँ-के-थी बेसूख वयो। थाँ-को बेटो बाजवा जसो नहीं रयो। जँदी वणी-का जी-ने हाक्क्याँ वाक्कदिआँ-थी कही। अणी-ने

हाऊ चीतरा लावी-ने परावी-दो अर आँगक्हिआँ-में वीवों अर पगाँ-में खाड़ा परावी-दो । आपी धापी-ने खावॉ पीवाँ । मारो बेटो मरी गयो-थो अबे पाछो जीवतो वयो । यो खोवाई गयो-थो अबे पाछो लादो । जँदी हगरा मिकी-ने राजी खुसी वयो ॥

अतरा-में वणी-को मोटो बेटो माझ-मेंथो । क माझ-में-थो अपणा घर-कं पाँ-हे आयो अर गीत गाल हामकी । जँदी हाकी-ने तेड़ी-ने पूछो के अणी हगकी वात-को काईं मतलब हे । हाकी-ने कही के थाँ-को लोडो भाई आयो हाइ अर थाँ-का जी-ने रोठा कराया हे कियूँ-के वी घणा हाऊ तरा पाछा आई-गयो । जँदी बड़ा बेटा-ने री लागी अर घरे नी गयो । जँदी वणी-का जी-ने आवी-ने वणी-ने हमजाईयो । जँदी वणी-ने जी-थी कयो म-ने अतरा वर-थी थाँ-की चाकरी कीधी । थाँ-का कीथा बारे चाल्या नहीं । थाँ-ने एक बकरी-को बच्चो वी नहीं दीयो जो हूँ भाई-हेतू-में गोठ-गूगरी करतो । थाँ-ने अणो बेटा-के आवताँ-ही जणी-ने थाँ-की हगरी रुकम-पात बाछड़ाँ-डूमड़ाँ-ह उड़ाई दीदी जणी-के थाँ-ने रोठा दीया । जँदी वणी-का जी-ने कही कं बेटा तू मारे पाँ रयो । घर-टापरे खेत-माझ आरो हे । आपणे राजी खुसी-थी रहाँ । आरो भाई आयो जो राजी वयो चाईजे । आरो भाई मरी गयो-थो अबे पाछो जीवतो वयो । खोवाई गयो-थो फेर लादो हे ॥

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SONDWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN I.

Ek ād'mī-kē dō bētā thā. Lōr'kā bētā-nē waṇī-kā jī-hē
A man-to two sons were. The-younger son-by him-of father-to
 kahī kē, 'ma-nē mārā wāṭā-kī rūkam-pāt dāi-dō.' Jādī waṇī-kā
it-was-said that, 'me-to my share-of property give-away.' Then him-of
 jī-nē ap'ni rūkam-pāt waṇā-hē wāṭ-dī. Thōrā dinā pāchhē
father-by his-own property them-to was-distributed. A-few days after
 lōrō bētō waṇī-kā wāṭā-kī rūkam-pāt laī vēg'lo chaṭyō-gayō.
the-younger son him-of share-of property having-taken far went-away.
 Wāhā waṇī-nē waṇī-kā wāṭā-kī hag'li rūkam-pāt vīgāṛ-didī. Ar
There him-by him-of share-of all property was-wasted. And
 waṇī-kē pā kāī nahī rayō, or waṇī mūlak-mē kāl paryō,
him-of near anything not remained, and that country-in a-famine fell,
 jādī bhūkā marwā lāgyō. Jādī waṇī mūlak-kā ēk hāū ād'mī
then by-hunger to-die he-began. Then that country-of a good man
 pā gayō. Ar waṇī hāū ād'mī-nē bhāḍūrā charāwā māl-mē
near he-went. And that good man-by swine to-feed field-in
 mōkalyō. Ū lāchār wai-nē waṇī sūk'la-thī pēt bharē-thō
he-was-sent. He helpless become-having that chaff-by belly a-filling-he-was
 jō sūk'lō bhāḍūrā-kē khāwā-kō thō. Waṇī-nē khāwā kōi nahī
which chaff the-swine-to eating-of was. Him-to for-eating anyone not
 dēvē-thō. Jādī waṇī-nē gam parī; jādī kēwā lāgyō kē,
a-giving-was. Then him-to consideration fell; then to-say he-began that,
 'mārā jī-kē ghaṇā hāṭi-wāl'dī hē. Waṇā-hē pēt bharnē
'my father-to many ploughmen-servants are. Them-to belly filled-having
 rōṭhā milē-hē, ghaṇā hāṭrā hē. Hū bhūkā marū-hū.
loaves being-got-are, much daily-portions are. I by-hunger dying-am.
 Abē hū mārā jī-kē pā-hē jātō rahū. Waṇā-tī kahūgā,
Now I my father-of near-to going I-remain. Him-to I-will-say,
 "jī, ma-nē Rām-jī-kā ghar-kō pāp kīdhō, thā-kō bī harām-khōr
"father, me-by God-of house-of sin was-done, you-of also traitor
 wayō. Thā-kō bētō bāj'wā asō nahī rayō. Abē ma-nē
I-became. You-of son to-be-called such not I-remained. Now me

thē hālī-wāl'diā bhēlō rākhō.”’ U uṭhi-nē waṇi-kā jī pā
thou servants with keep.”’ He arisen-having him-of father near
 āyō. Pan ū vēg'ō thō, waṇi-kā jī-nē dēkhyō, awāl
came. But he far was, him-of father-by he-was-seen, compassion
 kārī-nē dōryō ar chhātī-nē lagāyō, ar mūdē bōkō
made-having he-ran and breast-to he-was-attached, and on-face kiss
 dīdhō. Jādī bētō jī-thī bōlyō, ‘jī, ma-nē Rām-jī-kō
was-given. Then the-son the-father-to said, ‘father, me-by God-of
 pāp kīdhō ar thā-kē-thī bēmūkh wayō. Thā-kō bētō bāj'wā
sin was-done and you-of-from averse I-became. You-of son to-be-called
 jāsō nahī rayō.’ Jādī waṇi-kā jī-nē hālyā-wāl'diā-thī kahī,
such not I-remained.’ Then him-of father-by servants-to it-was-said,
 ‘aṇī-nē hāū chitrā lāvī-nē parāvī-dō; ar āg'liā-mē vītyā, ar
‘this-one-to good clothes brought-having put-on; and fingers-on rings, and
 pagā-mē khāryā parāvī-dō. Āpi dhāpī-nē khāwā pīwā.
feet-on shoes put-on. We become-satiated-having may-eat may-drink.
 Mārō bētō marī gayō-thō, abē pachhō jīw'tō wayō; yō
My son having-died gone-was, now back living became; this-one
 khōwāi gayō-thō, abē pachhō lādyō.’ Jādī hag'rā miṇi-nē
having-been-lost gone-was, now back-again was-got.’ Then all come-together-having
 rājī khusī wayā.
happy rejoicing became.

At'rā-mē waṇi-kō mōtō bētō māl'mē thō. U māl'mē-thī
So-much-in him-of great the-son field-in was. He field-in-from
 ap'nā ghar-kē pā-hē āyō, ar gīt-gāl hām'li. Jādī
his-own house-of near-to came, and songs-etcetera were-heard. Then
 hālī-nē tērī-nē pūchhyō kē, ‘aṇī hag'rā wāt-kō
a-servant-to called-having it-was-asked that, ‘this all affair-of
 kāī mat'lāb hē? Hālī-nē kahī kē, ‘thā-kō lōrō
what meaning is?’ The-servant-by it-was-said that, ‘you-of younger
 bhāī āyō hāi, ar thā-kā jī-nē rōthā karāyā-hē,
brother come is, and you-of father-by loaves been-caused-to-be-made-are,
 kiyū-kē vī ghaṇā hāū tarā pāchhā āi-gayō.’ Jādī bārā
because-that he very good way back-again came.’ Then the-elder
 bētā-nē rī lāgī ar gharē nī gayō. Jādī waṇi-kā
son-to anger was-attached and in-the-house not he-went. Then him-of
 jī-nē āvī-nē waṇi-nē ham'jāryō. Jādī waṇi-nē
father-by come-having him-to it-was-remonstrated. Then him-by
 jī-thī kayō, ‘ma-nē at'rā war-thī thā-kī chāk'rī
the-father-to it-was-said, ‘me-by so-many years-from you-of service
 kīdhī. Thā-kā kiyā bārē chālyā nahī. Thā-nē
was-done. You-of things-said outside were-caused-to-go not. You-by

ēk bak^arī-kō bachchō bī nahī dīyō, jō hū
 one she-goat-of young-one even not was-given, that I
 bhāī-hētū-mē gōt̄h-gūg^arī kar^atō. Thā-nē aṇī bētā-kē
 brothers-friends-among feasting (I-)might-have-done. You-by this son-of
 āw^atā-hī, jaṇī-nē thā-kī hag^arī rūkam-pāt bāchh^aryā-dūm^aryā-hē
 on-coming-even, whom-by you-of all property singers-dancers-on
 urāī-didī, jaṇī-kē thā-nē rōthā dīyā.' Jādī waṇī-kā
 was-squandered, him-to you-by loaves were-given.' Then him-of
 jī-nē kahī kē, 'bētā, tū mārē pā rayō. Ghar-ṭāp^arō
 father-by it-was-said that, 'son, thou me-of near remained. House-hut
 khēt-māl thārō hē. Āp^anē rājī khūsī-thī rahā. Thārō
 field-meadow thine are. We joy happiness-with may-remain. Thy
 bhāī āyō jō rājī-wayō chāījē. Thārō bhāī marī
 brother came therefore joyful-to-be is-proper. Thy brother having-died
 gayō-thō, abē pāchhō jīw^atō wayō; khōwāī gayō-thō, phēr
 gone-was, now back-again living became; having-been-lost gone-was, again
 lādō he.'
 got is.'

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SONDWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN II.

बना-जी थाँ-के घोड़ी-के गँड़े बुंगर-माठ । पावाँ-का नेवर बाजणा रे बन-ड़ा । बना-जी थाँ-का हाथ-में हँसो रूमाल । पावाँ-की मेँदी राचणी रे बन-ड़ा । बना-जी थे तो चढ़ चाल्या मज अधरात । मारी सूती नगरी ओजकी रे बन-ड़ा ॥ १ ॥

कंकड़ माथे पीपँडी रे बीरा । जणी-पर चढ़ जोर्क थारी वाट । माँडी-जायो चूनर लावीयो । भाभी-को भनवर गणे-मिलजे रे बीरा । पंचाँ-में राखो बाई-री होब । माँडी-जायो चूनर लावीयो । लावो तो हगरा हारु लावजे रे बीरा । नहीं-तर रीजि थारे देस । माँडी-जावीयो चूनर लावीयो । मेलूं तो दाल भराई बीरा । ओढ़ूं तो हीरा भर-पड़े । माँडी-जावीयो चूनर लावीयो । नापूं तो हाथ पचास । तोलूं तो तोला तीह । माँडी-जायो चूनर लावीयो ॥ २ ॥

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SÖNDWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TWO SONGS SUNG BY WOMEN.

- (1) Banā-jī, thā-kē ghōrī-kē galē ghungar-māl.
O-bridegroom-sir, you-of mare-of on-neck bell-necklace.
 Pāwā-kā nēwar-bājāṇā, rē ban-ṛā.
Feet-of ornament-musics, O bridegroom.
 Banā-jī, thā-kā hāth-mē haryō rumāl.
O-bridegroom-sir, you-of hand-in green handkerchief.
 Pāwā-kī mēdi rāchāṇī, rē ban-ṛā.
Feet-of henna-colour well-dyed, O bridegroom.
 Banā-jī, thē tō charh chālyā maj adhṛāt,
O-bridegroom-sir, you indeed having-mounted went middle half-night,
 Mārī sūtī nagārī ḥājākī, rē ban-ṛā.
My sleeping village was-awakened, O bridegroom.
- (2) Kāṅkar māthē pīpāli, rē bīrā,
Border on a-pīpal-tree, O brother,
 Jaṇī-par charh jōū thārī wāṭ.
Which-on having-mounted I-watch thy path.
 Māḍī-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.
 Bhābhī-kō bhanwar gaṇē-mēlājē, rē bīrā.
Brother's-wife-of nose-ring pawn, O brother.
 Pañchā-mē rākhō bāī-rī hōb.
The-village-assembly-in preserve sister-of dignity.
 Māḍī-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.
 Lāwō, tō hagṛā hārū lāwājē, rē bīrā,
If-you-bring, then all for bring, O brother,
 Nahī-tar rījē thārē dēs.
Otherwise remain in-thy country.

Mādī-jāvīyō chūnar lāvīyō.
The-mother-born a-scarf brought.

Mēlū, tō dhlāl bharāi, bīrā ;
If-I-put (-it), then a-shield was-filled, brother ;

Ōrhū, tō hīrā jhar-parē.
If-I-wear (-it), then jewels fall-in-showers.

Mādī-jāvīyō chūnar lāvīyō.
The-mother-born a-scarf brought.

Nāpū, tō hāth pachās ;
If-I-measure (-it), then ells fifty ;

Tolū, tō tōlā tīlū.
If-I-weigh (-it), then tolas thirty.

Mādī-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.

FREE TRANSLATION OF THE FOREGOING.

TWO SONGS SUNG BY WOMEN.

- (1) O Bridegroom, there is a bell-necklace on your mare's neck, and her anklets sound musically.
- O Bridegroom, you have a green kerchief in your hand, and your feet are fast-dyed with henna-colour.
- O Bridegroom, you mounted and started at midnight, and awakened my sleeping village.
- (2) O Brother, on the garden-boundary is a *pipal* tree, and I climb upon it, and watch for your coming.
- (*Refrain*) The son of my mother has brought a scarf.
- O Brother, pawn the nose-ring of my sister-in-law (your wife), and thus save your sister's dignity in the village assembly.
- (*Refrain*) The son of my mother, etc.
- O Brother, if you bring, bring for all of us, or else stay at home.
- (*Refrain*) The son of my mother, etc.
- O Brother, if I put it into a shield, it fills it ; if I wear it, there is a shower of jewels.
- (*Refrain*) The son of my mother, etc.
- If I measure it, it is fifty ells long ; if I weigh it, it is thirty tolabs.
- (*Refrain*) The son of my mother, etc.

THE BROKEN MĀLVĪ OF THE CENTRAL PROVINCES.

Mālvī is spoken, but in a corrupt form, being much mixed with Bundēlī and Nimādi, in parts of the Hoshangabad and Betul Districts. With this may be classed the corrupt forms of Mālvī used by the Bhōyars and Katiyās of Chhindwara, and the Patwās, or silk-weavers, of Chanda. I shall deal briefly with each of these. The following is the estimated number of speakers of these broken dialects :—

Mālvī of Hoshangabad	126,523
Mālvī of Betul (called Dhōlewāri)	119,000
Bhōyari of Chhindwara	11,000
Katiyāi of Chhindwara	18,000
Patwī of Chanda	200
TOTAL . .	<u>274,723</u>

MĀLVĪ OF HOSHANGABAD.

The main language of the district of Hoshangabad in the Central Provinces is Bundēlī, and has been described in Vol. IX., Pt. I. The western end of the district, including the *Tahsil* of Harda, and the State of Makrai does not speak Bundēlī, but a corrupt form of Mālvī. The number of speakers is estimated at 126,523.

This tract has the Bundēlī-speaking portion of Hoshangabad to its east. The Mālvī-speaking tract of Central India to its north, the Nīmādī of Nimar to its west, and the Marāṭhī-speaking district of Ellichpur to its south. The language is a mixture of Mālvī, Bundēlī, and Nīmādī, the basis being Mālvī. As usual in these border dialects, there does not appear to be any mixture of Marāṭhī.

A detailed examination of this mixed dialect is not necessary. It is sufficient to give, as an example, a short fable. Examples of the use of Bundēlī expressions are *khē* for the sign of the accusative-dative, and *gō* for *gayō*, gone. The Nīmādī idioms are more numerous. Such are *āga* for *āgē*, in front; *chhē*, is; *jāch*, he goes. We may also note the peculiar form *līs-kē*, meaning ‘having taken.’ This is Bhili. In the Bhili of Khandesh *lī-s* is ‘having taken.’

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

कर्द-का दिन एक आदमी अपना क्षोरा-खे लीस्के जंगल-में जाइ-रह्यो-थो । क्षोरो जो आग आग दोडतो-जातो-थो हाँक-मारी-के कहनो लग्यो कि दादा-जी देखो सही यो कितरो बडो पेड हवा-में उखड़ि-के जाइ पड़ो । भला देखो तो यो कसो पञ्चो होय-गो । तब ओ-का बाप-ने कही कि वेटा या ऊँधावल-में गिर-पञ्चो । तब ओ-का क्षोरा-ने कही कि भला देखो तो यो बेत-को भाड कसो पतलो ओर कितरो उच्चो क्षे । अरु ये-खे ऊँधावल-ने क्यों नहीं उखाड्यो । ओ-का बाप-ने जवाब दियो कि वेटा सागोन-को जाडोपन ओ-का गिरना-को कारण क्षे । ओ-खे अपनी डालन-को अरु बडापन-को गम्भ थो । वो जब हवे चले तब हलतो चलीत नहीं । बिचारो बेत-को भाड जरा-सी छवा-में लटू-पटू झुइ-जाच । एसो वो बचि-गयो ॥

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

TRANSLITERATION AND TRANSLATION.

Kai-kā din ēk ād̄mī ap̄nā chhōrā-khē liskē jaṅgal-mē
On-a-certain day a man his-own son taken-having forest-in
jāi-rahyō-thō. Chhōrō jō āga āga dōḍtō-jātō-thō hāk-mārī-kē
going-was. The-son who before before running-going-was called-out-having
kah̄nō lagyō ki, ‘dādā-jī, dēkhō sahī, yō kit̄rō badō pēd hawā-mē
tu-say began that, ‘father-sir, see verily, this how large tree wind-in
ukh̄di-kē jāi padyō. Bhalā, dēkhō tō, yō kasō
been-uprooted-having having-gone fell. Well, see now, this how
padyō hōy-gō.’ Tab ō-kā bāp-nē kahī ki, ‘bētā, yā
fallen became.’ Then him-of father-by it-was-said that, ‘son, this
ūdhāwal-mē giri-padyō.’ Tab ō-kā chhōrā-nē kahī ki, ‘bhalā,
storm-in fell-down.’ Then him-of son-by it-was-said that, ‘well,
dēkhō tō, yō bēt-kō jhāḍ kasō pat̄lō ḥr kit̄rō ūchchō chhē.
see now, this cane-of tree how thin and how high it-is.
Aru yē-khē ūdhāwal-nē kyō nahī ukhadyō? Ō-kā bāp-nē
And it-to the-storm-by why not was-it-uprooted? Him-of father-by
jawāb diyō ki, ‘bētā, sāgōn-kō jādōpan ō-kā girānā-kō kāraṇ
answer was-given that, ‘son, teak-of stiffness it-of falling-of cause
chhē. Ō-khē ap̄nī dālan-kō aru badāpan-kō garbh thō. Wō jab
is. It-to its-own boughs-of and greatness-of pride was. It when
havē chalē, tab hal̄tō chal̄tō nahī. Bichārō bēt-kō jhāḍ
the-wind comes, then shaking moving not. The-poor cane-of tree
jarā-sī hawā-mē latū-patū hui-jāch. Esō wō bachi-gayō.
a-little-very wind-in bending becomes. So it escaped.’

FREE TRANSLATION OF THE FOREGOING.

A man once went into a forest with his son. As the boy was running in front of him, he called out, ‘see, father, how this great big tree has been uprooted by the wind, and is lying fallen. How did it fall?’ The father said that it had been blown down by a storm. Then the son said, ‘but see, here is this cane-tree, so thin and high. Why did not the storm uproot it too?’ His father replied, ‘my son, the stiffness of the teak tree was the cause of its fall. It was proud of its branches and of its great size. When the wind came, it refused to sway or rock. But this poor little cane-tree bends at once to the slightest breeze, and hence it escapes.’

DHŌLĒWĀRĪ OF BETUL.

South of the central portion of the Hoshangabad district, in which Bundēlī is spoken, with Nimar to its west, the Bundēlī-speaking Chhindwara to its east, and the Marāthī-speaking districts of Ellichpur and Amraoti to its south, lies the district of Betul. In the north of Betul a mixed language, very similar to that of Harda in Hoshangabad, and locally known as Dhōlēwārī, is spoken by an estimated number of 119,000 people. In the south of the district, the language is Marāthī. The line of division between the two languages is an ethnological one. The Marāthī speakers are Kūnjbīs, who originally came from the Deccan. The Dhōlēwārī speakers are principally Bhōyars and Dhōlēwārī Kurmis. The former say that they came from Dhārā-nagari in Central India, and the latter came partly from Malwa and partly from Unao in the United Provinces. Besides Marāthī and Dhōlēwārī, there are also in Betul, Kūrkū spoken by 31,400 persons, and Gōndī by 94,000. The Marāthī speakers number 75,000.

Like the language of Harda, this Dhōlēwārī is a broken mixture of Mālvī, Bundēlī, and Nimārī, the first predominating, but here Bundēlī is stronger than in Harda. The past tense of the verb substantive is both *thō* and *hatyō*, the latter being the Bundēlī *hatō*, with a Mālvī termination. Note also the Marāthī *sūthī*, for.

The specimen is a short statement taken down in a Court of Justice.

[No. 50.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (DHŌLĒWĀRĪ).

DISTRICT BETUL.

सवाल—तुमरो टाँडा कहाँ पकड्यो गयो ।
 जवाब—हमारो टाँडा जैतपुर-पर हत्यो । हम सात आदमी हता । हम परतवाडा-से मळ बेच-कर आवत-था और हम सात-म-से पीरू बैतूल हाट-का साठी ऊ रोज गयो थो । ढोर-गीर कहाँ साथ-में नीं ले-गयो । सब ढोर जैतापुर-पर हता । हमारा सब टाँडा-में ८७ ढोर हता । हमारा-म-से कोई-की चोरी-में चालान नीं भयो । जैतापुर-पर कोई टाँडा नीं हतो । जब हम फिर-कर आवत-था तब उना गाँव-के एना बाजू जब दो सिपाही-ने हम-खे लाये मिला ॥

TRANSLITERATION AND TRANSLATION.

Sawāl. Tum^{rō} t̄āḍā kahā pakadyō-gayō ?
 Question. Your caravan where seized-was ?

Jawāb. Hamārō t̄āḍā Jaitāpur-par hatyō. Ham sāt ād^{mī} hatā.
 Answer. Our caravan Jaitāpur-on was. We seven men were.

Ham Parat-wādā-sē mahū bēch-kar āwat-thā, aur ham sāt-ma-sē
 We Parat-wādā-from mahuā sold-having coming-were, and us seven-in-from

Pirū Baitūl hat-kā sāthī ū rōj gayō-thō. Dhōr-gīr kahī
Pirū to-Betul market-of for that day gone-was. Cattle-etcetera any
 sāth-mē nī lē-gayō. Sab dhōr Jaitāpur-par hatā.
company-in not he-took-away. All cattle Jaitāpur-on were.
 Hamārā-sab tādā-mē 87 dhōr hatā. Hamārā-ma-sē kōi-ki
Of-us-all caravan-in 87 cattle were. Of-us-in-from anyone-of
 chōrī-mē chālān nī bhayō. Jaitāpur-par kōi tādā
theft-in sent-up-for-trial not he-became. Jaitāpur-on any caravan
 nī hatō. Jab ham phir-kar āwat-thā, tab unā
not was. When we returned-having coming-were, then that
 gāw-kē ēnā-bājū jab dō sipāhi-nē ham-khē lāyē
village-of on-this-side when two constable-by us having-brought
 milā.
were-met.

Free translation unnecessary.

BHŌYARĪ OF CHHINDWARA.

We have just seen that the Bhōyars of Betul claim to have come from Dhārā-nagari, and speak a broken Mālvī. In the adjoining district of Chhindwara the local Bundēli is often mechanically mixed with Marāthī, and examples have been given in Vol. IX., Pt. I. The Bhōyars of Chhindwara have retained their original Mālvī, but, in the same way, have mixed it with Marāthī, so that it has become a broken patois. A few lines of a version of the Parable of the Prodigal Son will be sufficient to illustrate it. The number of speakers is estimated at 11,000. Note the way in which a final ē is often represented by a. This is borrowed from Nīmādī and also agrees with the practice of the Marāthī of Berar.

[No. 51.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (BHŌYARĪ BROKEN DIALECT).

(DISTRICT CHHINDWARA).

कोनी एक मानुस-ला दुर्दे बेटा होता । ते-म-को नान्हो बाप-ला कहन लाग्यो बाबा म-ला म्हरा हिस्सा-को धन आय-हे ल्यू दे । तब आ-ने धन ओ-ला बाट-दियो । तब थोड़ा दिन-भ नान्हो बेटा समधो जमा कर-कन दूर मुलुक-म गयो आउर वज्ञां वाहियात-पना कर-कन आपले पैसो उडायो । तब ओ-न अवधो खर्चा उपर वना मुलुक-म मोठो दुष्काल पड्यो । ओ-ना बिपत पडन लागी । तब वो वोन मुलुक-मा एक भला मानुस-के जवर रह्यो ॥

TRANSLITERATION AND TRANSLATION.

Kōnī	ēk	mānus-lā	duī	bētā	hōtā.	Tē-ma-kō	nānhō
Certain	one	man-to	two	sons	were.	Them-in-of	the-younger
bāp-lā	kahan	lāgyō,	'bābā,	ma-lā	mharā	hissā-kō	dhan
the-father-to	to-say	began,	'father,	me-to	my	share-of	wealth
tyū dē.'	Tab	ā-nē	dhan	ō-lā	bāt-diyō.	Tab	thōrā
that give.'	Then	him-by	wealth	him-to	was-divided.	Then	a-few
dina-bh	nānhō	bētā	sam ^a dhō	jamā	kar-kan	dūr	
days-after	the-younger	son	all	together	made-having	a-distant	
muluk-ma	gayō,	āur	wahā	wāhiyāt-panā	kar-kan	āp ^a lō	paisō
country-in	went,	and	there	riotousness	made-having	his-own	money
udāyō.	Tab	ō-na	aw ^a dhō	kharchā-upar	wanā	muluk-ma	
was-squandered.	Then	him-to	all	on-being-spent-after	that	country-in	
mōthē	dushkāl	padyō.	Ō-nā	bipat	padan	lägī.	Tab
great famine	fell.	Him-to	difficulty	to-fall	began.	Then	wō wōn
muluk-mā	ēk	bhalā	mānus-kē	jawar	rahyō.	he	that
country-in	one	gentle	man-of	near	lived.		

PAT̄VĪ OF CHANDA.

The Pat̄wās, or silk-weavers, of Chanda in the Central Provinces speak another of these broken dialects. It looks as if the original language of these people was Marāthī and that they had abandoned it for Rājasthānī. As a specimen, I give a few lines of a version of the Parable. The vocabulary is full of Marāthī words, and there are a few Marāthī inflexions, but most of the grammar seems to be Rājasthānī (with here and there some Bundēlī), and for convenience sake we may class the language as a form of Mālvī. The number of speakers is said to be about 200. In the Deccan, the dialect of the silk-weavers is called Pat̄ñūlī or Pat̄wēgārī, and is a form of Gujarātī. It is described below on pp. 447 and 448.

[No. 52.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (PAT̄VĪ BROKEN DIALECT).

(DISTRICT CHANDA).

कोनी एक मनुष्य-क दोन पोखा हुये । ति-का-मं-ती लहानो बाप-क मने वावा जे माल-मत्तो-को वाटनी म-क आवं-को ते दे । मंग ति-न तेऊ-क जमा वाटी-दिये । मंग थोडा दिवस-मे लहान पोरे समदो जमा करी-कुन्या दूर देस-क गये । आनिक ताहा बारबंड-पना-ती आपलो जमा उडाई दिये । मंग ति-न अवधो खरच्चा-वर ते देस-मे मोठो महायो पडे । मंग ति-क अडचन पडं-क लागे । तवा ति-न ते देस-मे एक भला मनुष्य जवर रहे । ति-न मंग ति-क डुकर चरावं-क आपलो वावर-मे धाडे । तवा डुकर जे कोँडा खातो-होतो ते कोँडा-ती आपलो पोट भरनु असो ति-का दिल-मे बासना हुई । आनि ति-क कोनी दिया नही ॥

TRANSLITERATION AND TRANSLATION.

Kōnī ēk manushya-ka dōn pōryā huyē.	Ti-kā-man-tī lahānō
Some one man-to two sons were.	Them-of-in-from the-younger
bāp-ka manē, 'bābā, jē māl-mattō-kō wāt̄nī ma-ka awam-kō,	share me-to coming-of(-is),
the-father-to says, 'father, what property-of	
tē dē.' Maṅg ti-na tēū-ka jamā wāt̄i-diyē.	Maṅg thōdā
that give.' Then him-by them-to property was-divided.	was-divided. Then a-few
diwas-mē lahān pōrē sam ^a dō jamā kari-kunyā dūr dēs-ka	
days-in the-younger by-son all collection made-having a-far country-to	
gayē, ānik tāhā bār ^a band-panā-tī āp ^a lō jamā udāi-diyē.	Maṅg
went, and there debauchery-by his-own property squandered.	Then
ti-na aw ^a dhō khar ^a chyā-war tē dēs-mē mōthō mahāgrō padē.	
him-by all on-being-spent-after that country-in a-great famine fell.	
Maṅg ti-ka ad ^a chan padañ-ka lāgē.	Tawā ti-na tē dēs-mē
Then him-to difficulty falling-to began.	Then him-by that country-in

ēk bhalā manushya jawar rahē. Ti-na maṅg ti-ka ḫukar
a gentle man near it-was-remained. Him-by then him-to swine
 charāwañ-ka āp'lō wāwar-mē dhādē. Tawā ḫukar jē kōḍā
feeding-for his-own field-in it-was-sent. Then the-swine what chaff
 khātō-hōtō, tē kōḍā-tī āp'lō pōt bhar^anu asō ti-kā dil-mē hās^anā
eating-were, that chaff-by his-own belly to-fill such him-of heart-in wish
 huī. Āni ti-ka kōnī diyā nahī.
was. And him-to anyone gave not.

NIMĀDĪ.

As examples of Nimādī, I give a version of the Parable of the Prodigal Son from Nimar, and a fragmentary folktale from Bhopawar.

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NIMĀDĪ.

(DISTRICT NIMAR).

कोई एक आदमी-का दुइ लड़का था। उन-म-सू क्षेत्र-न अपणा बाप-सू कह्हो और दादा अपणी धन-दौलत-म जो म्हारो हिस्सो होय सो म्ह-क दइ-न्हाक। तंव बाप-न अपणी धन-दौलत अपणा बेटाना-क बाट-दी। बहुत दिन बिल्या नही हु-से कि क्षेत्रो बेटो अपणी सब धन-दौलत लिइ-न कहीं दूर देस-क चक्क्यो-गयो अरु वहाँ दंगा-बखेड़ा-म दिन तेर-करि-न अपणी धन-दौलत उडाइ दी। अरु जंव सब धन-दौलत बरबाद हुइ-गई तंव उना सुलक-म बडो अकाळ पड़ो। अरु वो कँगाल हुइ-गयो। तंव वो जाइ-न उना देस-का रहेणावाङ्मा-म-सी एक-का घर जाइ-न रह्हो। अरु उना आदमी-न व-ख अपणा खेतना-म सुवर चराण-क भेज्यो। तंव जिना क्षिलका-क सुवर खाइ-रह्हा-था वो क्षिलका खाइ-न अपणे पेट भरणू असी नौबत गुजरी थी। अरु कोई आदमी वो-ख कईं न दे। असी वक्त-म जब वो-की धुंदी जाइ-न आख्याँ खुली। तंव वो कही म्हारा दादा-का केतरा राख्या-हुवा नौकर के की जो पेट भरि-न रोटा खावच अरु रह्हो-सह्हो बाँधि-न घर लइ-जाच अरु हउँ ह्याँ भूको मरी-रह्होच। हउँ अँव उठि-न अपणा दादा-का पास जाइस अरु व-क कहिस दादा दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही। थारा राख्या हुवा नौकरना-म-सी हउँ भी एक नौकर के असो समझ। असो कहिन-न वो उछ्यो नी अपणा बाप-का पास आयो। वो दूर-सी आइ-रह्हो-थो एतरा-म ओ-का बाप-न ओ-क देख्यो व ओ-क दया आई। तंव वो दौड़ी नी बेटा-का गङ्गा-म लिप्यो नी ओ-का चुम्मा लिया। बेटा-न बाप-सी कह्हो दादा म-न भगवान-का धगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही। एतरा-पर भी बाप-न अपणा नौकरना-सी कह्हो की सब-सी आका कपडा लाइ-न लडका-क पहेनाव अरु ओ-का उँगली-म अँगठी डालो अरु ओ-का पाव-म डालण-कू पहेना देव। अपण मजा-म खासाँ पीसाँ नी चैन करसाँ। क्यौंकी हउँ समझो-थो की ये म्हारो क्षेरो मरि-गयो-हु-से पण नही फिर भी ये जिंदो के। वो कथइँ चक्क्यो-गयो-यो पर फिर आइ गयो। असो कहिन-न वो चैन करण लाग्या॥

अँव ओ-को बडो बेटो खेत-म थो। वो अवण लाख्यो नी घर-का पास पहुँचो तंव उन-न सुख्यो की बाज्यो अरु नाच चक्की-रह्होच। ओ-का-पर-सी उन-न अपणा नौकरना-म-सी एक-क पुकाखो नी ओ-क पूछ्यो की ये काँइ हुइ-रह्होच। नौकर-न ओ-क कह्हो की थारो भाइ आयोच नी थारा बाप-न जाफत दिविच क्योंकी थारो भाइ आक्षो घर आइ-गयोच।

ए-का-पर-सी बडा भाई-क बुझो आयो नी घर-म नहीं जाव । तँव बाप बाहर आयो नौ बडा बेटा-क मनायो । ते-का-पर-सी बडा बेटा-न बाप-सी कह्यो देखजो एतरा बरस-सी थारो सेवा-चाकरी करुँच कभी थारा हुकम-क नहीं तोड्यो । एतरा-पर भी तू-न म-क एक वार-भी बकरी-को बज्जो तक नहि दियो की हउँ अपणा दोस्तना-का साथ चैन करतो । इन थारा क्षोटा क्षोरा-न राँडना-का साथ रह्हि-न अपणी धन-दौलत उडाइ दीवी वो क्षोरो घर आत-का साथ तू-न व-का साठ जाफत दीवीच । तँव बाप अपणा बडा बेटा-सी बोल्यो बेटा तू तो सदा म्हारा पासच क्वे नी जो म्हारी धन-दौलत क्वे सब थारिच क्वे । अपण समझा था कौ थारो भाड मरि-गयो-हु-से पण नहि फिर भी वो जिंदो क्वे । वो कथइँ चक्क्यो-गयो-यो पर फिर आइ गयोच ए-का साठ आपण-क चायजे की अपण-न अनँद मनावणू नी खूसी होणू॥

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNI.

NIMĀDĪ.

(DISTRICT NIMAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ēk ād^amī-kā dui lad^akā thā. Un-ma-sū chhōtā-na
A-certain one man-of two sons were. Them-in-from the-younger-by
 ap^anā bāp-sū kahyō, 'arē dādā, ap^anī dhan-daulat-ma jō
his-own father-to it-was-said, 'O father, our wealth-property-in whatever
 mhārō hissō hōy sō mha-ka daï-nhāk.' Tāwa bāp-na ap^anī
my share may-be that me-to give-away.' Then the-father-by his-own
 dhan-daulat ap^anā bētānā-ka bāt-dī. Bahut din bityā nahī
wealth-property his-own sons-to was-divided. Many days passed not
 hu-sē ki chhōtō bētō ap^anī sab dhan-daulat lii-na kahī
been-were that the-younger son his-own all property taken-having some
 dūr dēs-ka chalyō-gayō, aru wahā daṅgā-bakhēdā-ma din
distant country-to went-away, and there riotous-conduct-in days
 tēr-kari-na ap^anī dhan-daulat udāi-dī. Aru jīwa sab dhan-daulat
passed-having his-own property wasted-away. And when all property
 bar^abāl hui-gai, tāwa unā mulak-ma bađō akāl padyō, aru wō
destroyed became, then that country-in a-great famine fell, and he
 kaṅgāl hui-gayō. Tāwa wō jāi-na unā dēs-kā raheṇāwālā-ma-sī
poor became. Then he gone-having that country-of inhabitants-in-from
 ēk-kā ghara jāi-na rahyō. Aru unā ād^amī-na wa-kha ap^anā
one-of in-house gone-having lived. And that man-by him-to his-own
 khēt^anā-ma suwar charāṇa-ka bhējyō; tāwa jinā chhil^akā-ka suwar
fields-in swine feeding-for it-was-sent; then what husks the-swine
 khāi-rahyā-thā wō chhil^akā khāi-na ap^anō pēt bhar^anū asi
to-eat-used those husks eaten-having his-own belly to-fill such
 naubat guj^arī-thī. Aru kōi ād^amī wō-kha kaī na dē.
an-event occurred-had. And any man him-to anything not gives.
 Asī wakt-ma jab wō-kī dhundī jāi-na ākhyā khuli, tāwa
Such time-in when him-of pride gone-having eyes were-opened, then
 wō kahē, 'mhārā dādā-kā kēt^arā rākhyā-huwā naukar cībhē, kī jō
he says, 'my father-of how-many kept servants are, that who
 pēt bhari-na rōṭā khāwach aru rahyō-sahyō
belly filled-having breads eat and that-which-remained-over-and-above

bādhi-na ghara lai-jāch, aru haū hyā bhukō mari-rahyo-ch.
tied-having in-house take-away, and I here hungry dying-remained-am.

Haū āwa uṭhi-na apṇā dādā-kā pās jāis aru wa-ka kahis,
I now arisen-having my-own father-of near will-go and him-to I-will-say,
“dādā, dādā, ma-na Bhagwān-kā agēdi nī thārā agēdi
“father, father, me-by God-of in-presence and thee-of in-presence
baḍō pāp kiyo, jē-kā-sī thārō ladkō kahelāṇa-kī mhārī awkāt
great sin was-done, which-of-from thy son being-called-of my worth
nahī rahī; thārā rākhyā-huwā naukarñā-ma-sī haū bhī ēk naukar
not remained; thy kept servants-in-from I also one servant
chhē, asō samajh.”’ Asō kahi-na wō uṭhyo nī apṇā
am, such (you-may-)understand.”’ Such said-having he arose and his-own
bāp-kā pās āyō. Wō dūr-sī āi-rahyo-thō, ētrā-ma o-kā bāp-na
father-of near came. He far-from coming-was, when his father-by
o-ka dēkhyo, wa o-ka dayā āi. Tāwa wō daudyo nī
him-to it-was-seen, and him-to compassion came. Then he ran and
bēṭā-kā galā-ma lip'tyō nī o-kā chummā liyā. Bēṭā-na
the-son-of the-neck-in embraced and him-of kisses were-taken. The-son-by
bāp-sī kahyo, ‘dādā, ma-na Bhagwān-kā agēdi nī
the-father-to it-was-said, ‘father, me-by God-of in-the-presence and
thārā agēdi baḍō pāp kiyo, jē-kā-sī thārō ladkō
of-thee in-the-presence great sin was-done, which-of-from thy son
kahelāṇa-kī mhārī awkāt nahī rahī.’ Ētrā-par-bhī bāp-na
being-called-of my worth not remained.’ So-much-on-even the-father-by
apṇā naukarñā-sī kahyo, kī, ‘sab-sī āchhā kapdā lāi-na
his-own servants-to it-was-said, that, ‘all-than good clothes brought-having
ladkā-ka pahenāw; aru o-kā ūg'li-ma āg'thī dālō aru o-kā pāw-ma
the-son-to put-on; and him-of finger-in a-ring put-on and his feet-on
dāl'na-ku panhainā dēw. Apan majā-ma khāsā pīsā nī
putting-for shoes give. We pleasure-in will-eat will-drink and
chain kar'sā; kyaū-kī haū samjhō-thō kī yē mhārō chhōrō
merriment will-make; because-that I understood-had that this my son
mari-gayō-hu-sē, pan nahī, phiri-bhī yē jindō chhē; wō kathaī
dead-gone-was, but no, again-even he alive is; he somewhere
chalyō-gayō-thō, par phiri āi-gayō.’ Asō kahi-na wō chain
gone-away-had, but again returned.’ Thus said-having they merriment
kar'na lāgyā.
to-do began.

Āwa o-kō baḍō bēṭō khēt-ma thō. Wō aw'na lāgyo nī ghar-kā
Now his elder son field-in was. He to-come began and house-of
pās pahūchyō; tāwa un-na sunyō kī ‘bājyō aru nāch
near reached; then him-by was-heard that ‘music and dancing

chālī-rahīāch.' Ū-kā-par-sī un-na apṇā naukar-nā-ma-sī ēk-ka
 going-on-are.' That-of-on-from him-by his-own servants-in-from one-to
 pukāryō nī ū-ka pūchhyō kī, 'yē kāi hui-rahīyōch ?'
 it-was-called and him-to it-was-asked that, 'this what going-on-is ?'
 Naūkar-na ū-ka kahyō kī, 'thārō bhāi āyōch, nī thārā
 The-servant-by him-to it-was-said that, 'thy brother come-is, and thy
 bāp-na jāphat divich, kyaū-kī thārō bhāi āchhō-bhalō ghara
 father-by a-feast given-is, because-that thy brother safe-well in-house
 āi-gayōch.' Ē-kā-par-sī badā bhāi-ka ghussō āyō nī ghar-ma
 returned-is.' This-of-on-from the-elder brother-to anger came and house-in
 nahī jāw. Tāwa bāp bāhar āyō nī badā bētā-ka manāyō.
 not goes. Then the-father out came and the-elder son-to it-was-entreated.
 Tē-kā-par-sī badā bētā-na bāp-sī kahyō, 'dēkh'jō, ēt'rā
 That-of-on-from the-elder son-by the-father-to it-was-said, 'see, so-many
 baras-sī thārī sēwā-chākārī karūch, kabhi thārā hukam-ka nahī
 years-from thy service I-doing-am, ever thy order-to not
 tōdyō. Ēt'rā-par-bhī tū-na ma-ka ēk-wār-bhī bakārī-kō
 it-was-broken. So-much-on-even thee-by me-to one-time-even a-she-goat-of
 bachchō tak nahī diyō kī haū apṇā dōstnā-kā sāth chain
 a-young-one even not was-given that I my-own friends-of with merriment
 kartō. Inā thārā chhōtā chhōrā-na rāndnā-kā sāth rahi-na
 might-have-made. This thy younger son-by harlots-of with ived-having
 apṇī dhan-daulat udāi-dīvī, wō chhōrō ghara āta-kā
 his-own property was-wasted-away, that son to-house on-coming-of
 sāth tū-na wa-kā-sātha jāphat divich.' Tāwa bāp apṇā baḍā
 with thee-by hi.n-of-for a-feast given-is.' Then the-father his-own elder
 bētā-sī bōlyō, 'bētā, tū-tō sadā mhārā pāsa-ch chhē, nī jō
 son-to said, 'son, thouindeed always me-of near art, and whatever
 mhārī dhan-daulat chhē, sab thārī-ch chhē. Apan samjhā-thā kī
 my property is, all thine-alone is. We understood-had that
 thārō bhāi mari-gayō-hu-sē, paṇ nahī, phiri-bhī wō jindō chhē; wō
 thy brother dead-gone-was, but no, again-even he alive is; he
 kathaī chalyō-gayō-thō, par phiri āi-gayōch; ē-kā-sātha apan-ka
 somewhere gone-away-had, but again returned-has; this-of-for us-to
 chāyjē kī apan-na anand manāwñū nī khūsī¹
 it-was-meet that us-by merriment was-to-be-celebrated and happiness
 hōñū.
 was-to-be-become.'

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NIMĀDĪ.

(STATE BARWANI, BHOPAWAR AGENCY).

एक राजा थो । वो सिकार-ख जाय । बड़ी फजर-सी तो सिकार खेलत खेलत वो-ख पाणी-की तीस लागी । ऊन अपणा मन-म कयो की पाणी कईं जगा मिक्क तो पीणूँ । इतरा-म वो-ख एक लीम-की भाड गहरो नजर आयो । वहाँ पाणी होयगा असो जाणी-न घोड दवडाई-न लीम पास गयो । वहाँ जाई-न देखज तो एक सूखी तकाई पडीज न एक जोगी पलक लगाई-न बब्बो-थो न वो-को चेलो वसती-म आटो माँगण गयो-थो । राजा-न मन-म कयो की यहाँ पाणी मिक्कन कईं मिल । कसी जगा-म जोगी बब्बोज । वो-ती बखत राजा सोना-को मुगट पहेखो-थो । वो-म कली-की वासो होज । ते-का-सू राजा-ख कईं समज नहीं पडी व मरेलो साँप जोगी-का गक्का-म वक्कवी-आयो । इतरा-म आटो माँगी-न चेलो आयो चेला-न अपणा गुरु-का गक्का-म साँप वक्कवेलो देखी-न साँप-ख कयो की जिन-न म्हारा गुरु-का गक्का-म साँप वक्कवी-होय वो-ख तू जाई-न रात-म डस । अल्याँग राजा अपणा महल-म आई-न मुगुट उतारी-न बब्बा । तँब राजा-ख चेत आई की आपण जोगी-का गक्का-म मरेलो साँप वक्कवी-आया । ये बुरो काम कस्थो । पण अब जाई-न साँप निकाढी-आऊँ । असो विचार करी-न राजा बिदा हुयो ॥

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NIMĀPĪ DIALECT.

(STATE BHARWANI, BHOPAWAR AGENCY).

TRANSLITERATION AND TRANSLATION.

Ek rājā thō. Wō sikār-kha jāy. Bađi phajar-sī tō
A king there-was. He hunting-for goes. Early morning-from indeed
 sikār khēlta-khēlta wō-kha pāñi-kī tīs lāgī. Ū-na apñā
hunting in-sporting-in-sporting him-to water-of thirst was-felt. Him-by his-own
 man-ma kayō kī, 'pāñi kāi jagā milā tō pīñū.'
mind-in it-was-said that, 'water at-some place if-it-is-got then I-may-drink.'
 Itārā-ma wō-kha ēk līm-kō jhād gahārō najar āyō. Wahā pāñi
So-much-in him-to one nīm-of tree dense in-sight came. There water
 hōyāgā asō jāñi-na ghōdō dawādāi-na līm pās gayō.
will-be so thought-having horse caused-to-run-having the-nīm near he-went.
 Whā jāi-na dēkhaj tō ēk sūkhī talāi padīj na ēk jōgī
There gone-having it-seen-is then one dried tank lying-is and one devotee
 palak lagāi-na bañhyō thō, na wō-kō chēlō was̄tī-ma ātō
eye-lashes closed-having seated was, and him-of disciple village-into flour
 māgāna gayō-thō. Rājā-na man-ma kayō kī, 'yahā pāñi milā
to-beg gone-was. The-king-by mind-in it-was-said that, 'here water is-got
 na kāi mila; kasī jagā-ma jōgī bañhyōj!' Wō-tī bakhat
not anything got; what-sort-of place-in the-devotee seated-is!' At-that time
 rājā sōnā-kō mugat paheryō-thō; wō-ma Kalī-kō wāsō hōj;
(by-)the-king gold-of a-crowd worn-was; that-in Kali-of abode being-is;
 tē-kā-sū rājā-kha kāi samaj nahī pađī. Na marēlō
that-of-from the-king-to any understanding not occurred. And a-dead
 sāp jōgī-kā galā-ma walāvī-āyō. Itārā-ma ātō
serpent the-devotee-of neck-in having-suspended-came. So-much-in flour
 māgī-na chēlō āyō. Chēlā-na apñā gurū-kā galā-ma
begged-having the-disciple came. The-disciple-by his-own preceptor-of neck-in
 sāp walāvēlō dēkhī-na sāp-kha kayō kī, 'jin-na mhārā
a-serpent suspended seen-having serpent-to it-was-said that, 'whom by my
 gurū-kā galā-ma sāp walāvī-hōy, wō-kha tū jāi-na
preceptor-of the-neck-on serpent may-have-been suspended, him-to thou gone-having
 rāt-ma das.' Alyāg rājā apñā mahal-ma āi-na mugut
the-night-in bite.' Here the-king his-own palace-in come having crown

utāī-na bat̄hyā. Tāwa rājā-kha chēt āī kī, 'āpaṇ
put-off-having sat. Then the-king-to consciousness came that, 'I
jōgī-kā galā-ma marēlō sāp waṭvī-āyā; yē burō kām
the-devotee-of on-the-neck a-dead serpent having-put-came; this bad work
karyō. Paṇ ab jāī-na sāp nikālī-āū. Asō
was-done. But now gone-having the-serpent taken-off-having-I-will-come. Thus
vichār kari-na rājā bidā-huyō.
consideration made-haring the-king set-out.

FREE TRANSLATION OF THE FOREGOING.

There was a king. He used to go for hunting in the early morning. (One day) when he was hunting he felt thirsty. He was thinking of drinking water if it could be got somewhere, when he caught sight of a shady *nīm* tree. Thinking there might be water there, he made his horse gallop, and approached the *nīm*. On going there he found that there was a dry tank, and by it a devotee seated with his eyes closed. His disciple had gone to the village for begging flour. The king said to himself that there was neither water nor anything there and that it was a strange place for a devotee to sit in. At that time the king was wearing a crown of gold, in which abode the demon Kali,¹ and through its influence the king could not understand what he was doing; so he took up a dead serpent which was lying there, and folded it round the devotee's neck. By this time the disciple returned after doing his begging. Seeing the serpent folded round his preceptor's neck, he said to the serpent, 'Go and bite at night him who has folded you round the neck of my preceptor.' In the meanwhile the king had returned to his palace and the moment he took off the crown and sat down he remembered that he had folded the serpent round the devotee's neck, and that it was a very wicked action. So he resolved to go back at once and take it off. So thinking, the king set out.

¹ The presiding evil genius of the present age.

LIST OF STANDARD WORDS AND

English.	Mārwāri.	Mārwāri (Thalī of Jaisalmer).	Jaipuri.	Mēwāti.
1. One	Ēk	Hēk	Ēk, yēk	Ēk
2. Two	Dōy	Bē	Dō	Dō
3. Three	Tin	Tina	Tin	Tin
4. Four	Chiyār, chyār	Chāra	Chyār	Chyār
5. Five	Pāch	Pūcha	Pāch	Pāch
6. Six	Chhaw	Chhaw, chha	Chhai	Chhai
7. Seven	Sāt	Satta	Sāt	Sāt
8. Eight	Āṭh	Āṭha	Āṭh	Āṭh
9. Nine	Naw	Naw	Nau	Nau
10. Ten	Das	Das	Das	Das
11. Twenty	Bis	Bisa	Bis	Bis
12. Fifty	Pachās	Pachās	Pachās	Pachās
13. Hundred	Sō; Saik̄-rō	Sō	Sau	Sau
14. I	Hū, mhū	Hū	Maī	Maī
15. Of me	Mhārō, mārō	Mā-jō	Mhārō	Mērō
16. Mine	Mhārō, mārō	Mayālō	Mhārō	Mērō
17. We	Mhē, mē	Mhē	Mhē	Ham, hamā
18. Of us	Mhārō, mārō	Mhā-rō	Mhā-kō	Mhārō
19. Our	Mhārō, mārō	Mhā-rō	Mhā-kō	Mhārō
20. Thou	Tū, thū	Tū, tū	Tū	Tū
21. Of thee	Thārō	Tā-jō	Thārō	Tērō
22. Thine	Thārō	Tayālō	Thārō	Tērō
23. You	Thē; tamē	Thē	Thē	Tam, tum, tham
24. Of you	Thārō, tamārō	Thā-rō	Thā-kō	Thārō
25. Your	Thārō, tamārō	Thā-rō	Thā-kō	Thārō

SENTENCES IN RĀJASTHĀNĪ.

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nimādi (Nimar).	English.
Ēk	Ēk	1. One.
Dō	Dui	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pāch	Pāch	5. Five.
Chhē	Chhaw	6. Six.
Sāt	Sāt	7. Seven.
Āth	Āth	8. Eight.
Naw	Naw	9. Nine.
Das	Das	10. Ten.
Vīs	Bīs	11. Twenty.
Pachās	Pachās	12. Fifty.
Sō	Sau	13. Hundred.
Hū	Haū	14. I.
Mhārō, mārō	Mhārō	15. Of me.
Mhāro, mārō	Mhārō	16. Mine.
Mhē	Ham	17. We.
Mhā-kō, mhānō	Hamārō	Hamārō	18. Of us.
Mhā-kō, mhānō	Hamārō	Hamārō	19. Our.
Tū	Tū	20. Thou.
Thārō	Thārō	21. Of thee.
Thārō	Thārō	22. Thine.
Thē, thaī	Tam	Tum	23. You.
Thā-kō, thānō	Tamārō	Tumhārō	24. Of you.
Thā-kō, thānō	Tamārō	Tumhārō	25. Your.

English.	Mārwārī.	Mārwārī (Thalī of Jaisalmer).	Jaipūrī.	Mēwātī.
26. He	Wō, u, uwō	Ō	Wō	Wō, woh
27. Of him	Uṇ-rō	Uvē-rō	U-kō	Waḥ-ko
28. His	Uṇ-rō	Uvē-rō	U-kō	Waḥ-kō
29. They	Wē, wai, uwē	Ō	Wai	Wē, wai, waih
30. Of them	Uṇā-rō	Uwā-rō	Wā-kō	Un-kō
31. Their	Uṇā-rō	Uwā-rō	Wā-kō	Un-kō
32. Hand	Hāt	Hath	Hāt	Hāt
33. Foot	Pag	Pag	Pag	Pāw, pāg
34. Nose	Nāk	Nak	Nāk	Nāk
35. Eye	Ākh; nāñ	Ākh	Ākh	Ākhya
36. Mouth	Mūdō	Mūdō	Mūdō	Mōh
37. Tooth	Dāt	Ditta	Dāt	Dāt
38. Ear	Kān	Kan	Kān	Kān
39. Hair	Kēs; bāl	Kēs	Bāl	Bāl
40. Head	Māthō	Matthō	Māthō	Sir
41. Tongue	Jib	Jibh	Jib	Jib
42. Belly	Pēt	Pēt	Pēt	Pēt
43. Back	Māñr	Puṭṭhi	Maṅgar	Maṅgar, pīṭh
44. Iron	Lō	Lō	Lō	Lōh
45. Gold	Sōnō	Sōnō	Sōnū	Sōnū
46. Silver	Rūpō	Chādi, rūpō	Chādi	Chādi
47. Father	Bāp	Bāp	Bāp	Bāp, bābō
48. Mother	Mā	Mā	Mā	Mā
49. Brother	Bhāi	Bhāi	Bhāi	Bhāl
50. Sister	Bāñ	Bēn	Bhañ	Bāhāñ
51. Man	Minakh; ād̄mī	Manakh, māñas, ād̄mi	Mōtyār, minakh, ād̄mi	Ād̄mī, mard, mōtyār
52. Woman	Lugāi	Lugāi	Lugāi	Bairābāni, bīrābāni, lugāi

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nimādī (Nimar).	English.
Ū	Ū	Wō	26. He.
Waṇī-kō, -rō; uṇī-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō .	Us-kō, ḍ-kō	27. Of him.
Waṇī-kō, -rō; uṇī-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō .	Us-kō, ḍ-kō	28. His.
Vi	Vi	Wō	29. They.
Waṇā-kō, waṇā-kō .	Un-kō	Un-kō	30. Of them.
Waṇā-kō, waṇā-kō .	Un-kō	Un-kō	31. Their.
Hāt . . . . .	.....	Hāt	32. Hand.
Pag . . . . .	.....	Pāw	33. Foot.
Nāk . . . . .	.....	Nāk	34. Nose.
Akh . . . . .	.....	Ākh	35. Eye.
Mūḍō . . . . .	.....	Muṇḍhō	36. Mouth.
Dāt . . . . .	.....	Dāt	37. Tooth.
Kān . . . . .	.....	Kān	38. Ear.
Kēs . . . . .	.....	Bāl	39. Hair.
Mathō . . . . .	.....	Sir	40. Head.
Jibh . . . . .	.....	Jibh	41. Tongue.
Pēṭ . . . . .	.....	Pēṭ	42. Belly.
Piṭh . . . . .	.....	Piṭ, pūṭ	43. Back.
Lōh	Lūwō	Lōhō	44. Iron
Sōnō	Sōnō, sunnō	Sunnō	45. Gold.
Chādi . . . . .	.....	Chādi	46. Silver.
Bāp, bhābhā, pitā . . .	Bāp, dādā, dāy-jī . . .	Bāp, dādā, dādō . . .	47. Father.
Mā	Mā, jījī	Mā, māya	48. Mother.
Bhāī . . . . .	.....	Bhāī	49. Brother.
Bain, bēn . . . . .	.....	Bahēṇ	50. Sister.
Ādāmī, manak . . . . .	.....	Ādāmī	51. Man.
Lugāī	Bairā	Awrat	52. Woman.

English.	Mārwārī.	Mārwārī (Thālī of Jaisalmer).	Jaipuri.	Mēwātī.
53. Wife	Jōrāyat; bahū	Baū	Bhaū, lugāi	Lugāi
54. Child	Tābar; bālak	Tabar	Bālak, tābar	Bālak
55. Son	Bētō, dik*rō	Dik*rō	Bētō	Bētō, chhōrō
56. Daughter	Bēti, dhīw*ri, dik*rī	Dik*rī	Bēti	Bēti, chhōri
57. Slave	Gōlō; chākar	Chākar	Bādō	Bādō
58. Cultivator	Kar*sō	Hāli	Pālti	Kisān, jimidar
59. Shepherd	Ēvāliyō	Gōwāl, gōri	Guwālyō	Guwāl
60. God	Īsvār; Rām-jī	Par*mēsar, bhag*wān	Pañ*mēsar	Rām, Īsur
61. Devil	Rākas	Sētān	Rākas, parēt, bhūt	Bhūt, parēt
62. Sun	Sūraj-jī	Sūraj	Suraj	Sūraj
63. Moon	Chandar*mā-jī	Chandarmā	Chād	Chād
64. Star	Tārō	Tārā	Tārō	Tārō
65. Fire	Bās*dēw	Bāstē	Āg, bāstē, baisāndar	Āg, āgya
66. Water	Jal	Pānī	Pānī	Pānī
67. House	Ghar	Ghar	Ghar, jagā	Ghar
68. Horse	Ghōrō	Ghōrō	Ghōrō	Ghōrō
69. Cow	Gāy	Gāya	Gāy	Gāy
70. Dog	Kuttō, giṇḍak	Kuttō	Kūk*rō, gaṇḍak, gāḍak*rō	Kuttō, kūk*rō
71. Cat	Minni	Billi, minni	Bilāi, balāi, myāñū	Bilāi
72. Cock	Kūk*rō	Kukārō	Mur*gō	Mur*gō
73. Duck	Ād	Ād	Batak	Batak
74. Ass	Gadhō, purāniyō	Gadō	Ghadō, gadaiṛō	Gadhō, chaupō
75. Camel	Ūṭh, pāgal, tōdiyō; mayyo; jākhōrō.	Ūṭ	Ūṭh	Ūṭ
76. Bird	Pākhērū	Pānkhī	Chirī, charī	Chirī
77. Go	Jā	Jā	Jā	Jā
78. Eat	Jim	Khā	Khā	Khā
79. Sit	Bāīth	Bais	Baith	Baith

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nimādi (Nimar).	English.
Lugāi, waū	Baū	Lādi, bāy*ki	53. Wife.
Bālak, chhōrō	Bachchō	54. Child.
Ladākō, bētō	Bētō, chhōrō, ladākō	55. Son.
Ladāki, bēti	Bēti, chhōri, ladāki	56. Daughter.
Lōdō	Gulām	57. Slave.
Karshān	Kirśān	Kisān	58. Cultivator.
Gād̄ri	Gadariyō	59. Shepherd.
Paramēśwar	Dēwa	60. God.
Bhāt, jind	Bhūt	61. Devil.
Sūraj	Sūraj	62. Sun.
Chād	Chād	63. Moon.
Tārā	Tārō	64. Star.
Wās*di	Bastī	Āg	65. Fire.
Panī	Pāni	Pāni	66. Water.
Ghar	Ghar	67. House.
Ghōrō	Ghōdō	68. Horse.
Gāy	Gāy	69. Cow.
Kuttō, kut*rō, tēg*dō	Kuttō, kutrō	70. Dog.
Min*ki	Billi, mājar	71. Cat.
Kūk-dō	Kuk*dō	72. Cock.
Badak	Badak	73. Duck.
Gadō, rās*bō	Gadhō	74. Ass.
Ūt	Ūt	75. Camel.
Pākhērū	Pañchhi, pākhērū	76. Bird.
Jā	Jā	77. Go.
Khā	Khā	78. Eat.
Bēth	Bāth	79. Sit.

English.	Mārwārī.	Mārwārī (Thalī of Jaisalmer).	Jaipūrī.	Mēwātī.
80. Come	Āw	Āw, ā	Ā, āw	Ā
81. Beat	Kūṭ	Mār	Pīṭ	Mār
82. Stand	Ūbō-hō	Uṭh	Ubō-whai	Khaṛō whā
83. Die	Mar	Mar	Mar	Mar
84. Give	Dē-dō	Dē	Dē	Dē
85. Run	Dōṛō	Dauṛ	Bhāg	Dauṛ, bhāj
86. Up	Uchō, ūpar	Uchē	Ūpar	Ūpar
87. Near	Kanāī, nāīṛō, gōdāī	Nēṛō, kanē	Kanai	Nīṛō, nīṛai, kanai
88. Down	Hēṭāī, nīchāī	Nīchē	Nīchai	Nīchai
89. Far	Aḥgō	Aghō	Dūr	Dūr
90. Before	Āgāī, pāīlē	Agārī	Paili, āgai	Āgai
91. Behind	Lārāī, pāchhāī	Pachhārī	Pāchhai, pāchhāñ-nai	Pichhai, gailā
92. Who	Kuṇ	Kūṇ	Kuṇ	Kauṇ
93. What	Kāī, kaū	Kī	Kāī	Kē
94. Why	Kiū	Kyā	Kyō	Kyū
95. And	Nāī, or	Aur, ar	Aur, ar	Ar, aur
96. But	Pīn	Pāṇ	Pan	Par
97. If	Jē	Jē	Jō, jyō, jai	Jai
98. Yes	Hā	Hā. huwē	Hā, mhai, hambai, ū, hū	Hā
99. No	Nā	Nā, kō-nī	Nā, hāñ	Nāñ
100. Alas	Gajab-rē !	Arar, hāya	Hāy, rām-rām	Hāy
101. A father	Bāp	Bāp	Bāp	Bāp
102. Of a father	Bāp-rō	Bāp-rō	Bāp-kō	Bāp-kō
103. To a father	Bāp-nāī	Bāp-nā	Bāp-nai	Bāp-nai
104. From a father	Bāp-sū	Bāp-sū	Bāp-sū	Bāp-taī, -saī
105. Two fathers	Dōṛ bāp	Bē bāp	Dō bāp	Dō bāp
106. Fathers	Bāp	Bāpāñ	Bāp	Bāp

Mālvi (Rāngṛī).	Mālvi (when different from Rāngṛī).	Nimādī (Nimar).	English.
Ā	Āw	80. Come.
Mār	Mār	81. Beat.
Ūbhō-rē	Khadō	82. Stand.
Mār	Mar	83. Die.
Dē	Da, dē	84. Give.
Dād	Bhāg	85. Run.
Ūpar	Upar	86. Up.
Mērē	Pās, najik	87. Near.
Nichē	Nicha	88. Down.
Dār, vēg ^a lō	Dār	89. Far.
Pēlā, āgē	Āga	90. Before.
Pachhē	Pāchha	91. Behind.
Kūn	Kun, kun	92. Who.
Kāi, kāi	Kāi, kāi	Kāi	93. What.
Kā, kyū, kyō	Kyaū	94. Why.
Aur, ḍr, nē	Aru, ni, wa	95. And.
Par, parant, pan	Pan	96. But.
Jō	Agar	97. If.
Hā	Hā	98. Yes.
Ni, nī	Nahi	99. No.
Arē-are	Ār bāp-rē	100. Alas.
Bāp	Bāp	101. A father.
Bāp-kō, -rō	Bāp-kō	102. Of a father.
Bāp-nē, -kē	Bāp-kē	Bāp-ka	103. To a father.
Bāp-sū, -sē, -ū	Bāp-si	104. From a father.
Dō bāp	Dui bāp	105. Two fathers.
Bāp	Bāp, bāp-hōr (<i>or</i> hōrō, -hōn, -honō, and so throughout all declensions). ¹	Bāp-na	106. Fathers.

¹ The plural suffixes will be varied in the following words, so as to show their use.

English.	Mārwāri.	Mārwāri (Thalī of Jaisalmer).	Jaipuri.	Mewāti.
107. Of fathers . . .	Bāpā-rō . . .	Bāpā-rō . . .	Bāpā-kō . . .	Bāpā-kō . . .
108. To fathers . . .	Bāpā-nā, -kanā̄ . . .	Bāpā-nā̄ . . .	Bāpā-nai . . .	Bāpā-nai . . .
109. From fathers . . .	Bāpā-sū . . .	Bāpā-sū . . .	Bāpā-sū . . .	Bāpā-tā̄, -sā̄ . . .
110. A daughter . . .	Bēti . . .	Dik̄ri . . .	Bēti . . .	Bēti . . .
111. Of a daughter . . .	Bēti-rō . . .	Dik̄rl-rō . . .	Bēti-kō . . .	Bēti-kō . . .
112. To a daughter . . .	Bēti-nā̄, -kanā̄ . . .	Dik̄ri-nā̄ . . .	Bēti-nai . . .	Bēti-nai . . .
113. From a daughter . . .	Bēti-sū . . .	Dik̄ri-sū . . .	Bēti-sū . . .	Bēti-tā̄, sā̄ . . .
114. Two daughters . . .	Dōy bētiyā̄ . . .	Bē dik̄riyā̄ . . .	Dō bēti, dō bētyā̄ . . .	Dō bēti . . .
115. Daughters . . .	Bētiyā̄ . . .	Dik̄riyā̄ . . .	Bētyā̄ . . .	Bētyā̄ . . .
116. Of daughters . . .	Bētiyā̄-rō . . .	Dik̄riyā̄-rō . . .	Bētyā̄-kō . . .	Bētyā̄-kō . . .
117. To daughters . . .	Bētiyā̄-nā̄, -kanā̄ . . .	Dik̄riyā̄-nā̄ . . .	Bētyā̄-nai . . .	Bētyā̄-nai . . .
118. From daughters . . .	Bētiyā̄-sū . . .	Dik̄riyā̄-sū . . .	Bētyā̄-sū . . .	Bētyā̄-tā̄, -sā̄ . . .
119. A good man . . .	Ēk bhalō ād̄mī . . .	Bhalō māṇas . . .	Ēk chōkhō minakh . . .	Ēk āchhyō ād̄mī . . .
120. Of a good man . . .	Ēk bhalā ād̄mī-rō . . .	Bhalē māṇas-rō . . .	Ēk chōkhā minakh-kō . . .	Ēk āchhyā ād̄mī kō . . .
121. To a good man . . .	Ēk bhalā ād̄mī-nā̄; -kanā̄ . . .	Bhalē māṇas-nā̄ . . .	Ēk chōkhā minakh-nai . . .	Ēk āchhyā ād̄mī-nai . . .
122. From a good man . . .	Ēk bhalā ād̄mī-sū . . .	Bhalē māṇas-sū . . .	Ēk chōkhā minakh-sū . . .	Ēk āchhyā ād̄mī-tā̄, -sā̄ . . .
123. Two good men . . .	Dōy bhalā ād̄mī . . .	Bē bhalā māṇas . . .	Dō chōkhā minakh . . .	Dō āchhyā ād̄mī . . .
124. Good men . . .	Bhalā ād̄mī . . .	Bhalā māṇas . . .	Chōkhā minakh . . .	Āchhyā ād̄mī . . .
125. Of good men . . .	Bhalā ād̄niyā̄-rō . . .	Bhalā māṇasā̄-rō . . .	Chōkhā minā̄khā̄-kō . . .	Āchhyā ād̄myā̄-kō . . .
126. To good men . . .	Bhalā ād̄niyā̄-nā̄; -kanā̄ . . .	Bhalā māṇasā̄-nā̄ . . .	Chōkhā minā̄khā̄-nai . . .	Āchhyā ād̄myā̄-nai . . .
127. From good men . . .	Bhalā ād̄niyā̄-sū . . .	Bhalā māṇasā̄-sū . . .	Chōkhā minā̄khā̄-sū . . .	Āchhyā ād̄myā̄-tā̄, -sā̄ . . .
128. A good woman . . .	Ēk bhali lugā̄i . . .	Bhali lugā̄i . . .	Ēk chōkhī lugā̄i . . .	Ēk āchhi bair̄bānī . . .
129. A bad boy . . .	Ēk bhūḍō chhōrō . . .	Burō chhōk̄rō . . .	Ēk burō chhōrō . . .	Ēk burō chhōrō . . .
130. Good women . . .	Bhali lugā̄yā̄ . . .	Bhali lugā̄yā̄ . . .	Chōkhī lugā̄yā̄ . . .	Āchhi bair̄bānyā̄ . . .
131. A bad girl . . .	Ēk bhūḍi chhōri . . .	Buri chhōk̄ri . . .	Ēk buri chhōri . . .	Ēk buri chhōri . . .
132. Good . . .	Bhalō . . .	Bhalō . . .	Chōkhō . . .	Āchhyō, chōkhō . . .
133. Better . . .	Utipō . . .	Ghaṇō bhalō . . .	U-sū chōkhō . . .	Waih-tā̄ āchhyō (better than that). . .

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nimādi (Nimar).	English.
Bāpā-kō, -rō . . .	Bāp-kō, bāp-hōr-kō . . .	Bāpānā-kō . . .	107. Of fathers.
Bāpā-nē, -kē . . .	Bāp-kī, bāp-hōr-kē . . .	Bāpānā-ka . . .	108. To fathers.
Bāpā-sū, sē, -ū . . .	Bāp-sē, bāp-hōr-sē . . .	Bāpānā-sī . . .	109. From fathers.
Lad̄kī . . .	Bētī . . .	Bētī . . .	110. A daughter.
Lad̄kī-kō, -rō . . .	Bētī-kō . . .	Bētī-kō . . .	111. Of a daughter.
Lad̄kī-nē, -kē . . .	Bētī-kē . . .	Bētī-ka . . .	112. To a daughter.
Lad̄kī-sū, -sē, -ū . . .	Bētī-sē . . .	Bētī-sī . . .	113. From a daughter.
Dō lad̄kyā . . .	Dō bētī, dō bētī-hōrō	Dui bētīnā . . .	114. Two daughters.
Lad̄kyā . . .	Bētī-hōrō, bētīyā . . .	Bētīnā . . .	115. Daughters
Lad̄kyā-kō, -rō . . .	Bētī-hōr-kō . . .	Bētīnā-kō . . .	116. Of daughters.
Lad̄kyā-nē, -kē . . .	Bētī-kē, bētī-hōr-kē . . .	Bētīnā-ka . . .	117. To daughters.
Lad̄kyā-sū, -sē, -ū . . .	Bētī-hōn-sē, bētī hōnō-sē . . .	Bētīnā-sī . . .	118. From daughters.
Āchhō ad̄mī . . .	Achhhō ad̄mī . . .	Ēk āchhō ad̄mī . . .	119. A good man.
Āchhā ad̄mī-kō, -rō . . .	Achhhā ad̄mī-kō . . .	Ēk āchhā ad̄mī-kō . . .	120. Of a good man.
Āchhā ad̄mī-nē, -kē . . .	Achhhā ad̄mī-kē . . .	Ēk āchhā ad̄mī-ka . . .	121. To a good man.
Āchhā ad̄mī-sū, -sē, -ū . . .	Achhhā ad̄mī-sē . . .	Ēk āchhā ad̄mī-sī . . .	122. From a good man.
Dō āchhā ad̄mī . . .	Dō achhhā ad̄mī . . .	Dui āchhā ad̄mī . . .	123. Two good men.
Āchhā ad̄mī . . .	Achhhā ad̄mī-hōrō . . .	Āchhā ad̄minā . . .	124. Good men.
Āchhā ad̄myā-kō, -rō . . .	Achhhā ad̄mī-hōr-kō . . .	Āchhā ad̄minā-kō . . .	125. Of good men.
Āchhā ad̄myā-nē, -kē . . .	Achhhā ad̄mī-hōrō-kē . . .	Āchhā ad̄minā-ka . . .	126. To good men.
Āchhā ad̄myā-sū, -sē, -ū . . .	Achhhā ad̄mī-hōn-sē . . .	Āchhā ad̄minā-sī . . .	127. From good men.
Āchhi lugāī . . .	Achhhī bairā . . .	Ēk āchhi aw̄rat . . .	128. A good woman
Khōd̄lō lad̄kō . . .	Burō chhōrō . . .	Ēk kharāb lad̄kō . . .	129. A bad boy.
Āchhi lugāyā . . .	Achhhī lugāyā, achhhī lugāyā-hōrō, achhhī bairā-hōrō . . .	Achhi aw̄ratnā . . .	130. Good women.
Khōd̄lī lad̄ki . . .	Burī chhōrī . . .	Ēk kharāb lad̄ki . . .	131. A bad girl.
Āchhō . . .	Achhhō . . .	Āchhō . . .	132. Good.
Waṇī-sū (than that) āchhō	Ō-sē achhhō . . .	Jādō āchhā . . .	133. Better.

English.	Mārwāri.	Mārwāri (Thali of Jaisalmer).	Jaipuri.	Mēwāti.
134. Best . . .	Nirāt-āchhō . . .	Mulē bhalō . . .	Sab-sū chōkhō . . .	Sab-taī āchhyō . . .
135. High . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .
136. Higher . . .	Ghanō ūchō, uṇ-sū ūchō .	Ghanō ūchō . . .	Ū-sū ūchō . . .	Waṅ-taī ūchō . . .
137. Highest . . .	Sag*la-sū ūchō .	Mulē ūchō . . .	Sab-sū ūchō . . .	Sāb-taī ūchō . . .
138. A horse . . .	Ēk ghōrō . . .	Ghōrō . . .	Ghōrō . . .	Ghōrō . . .
139. A mare . . .	Ēk ghōrī . . .	Ghōrī . . .	Ghōrī . . .	Ghōrī . . .
140. Horses . . .	Ghōrā . . .	Ghōrā . . .	Ghōrā . . .	Ghōrā . . .
141. Mares . . .	Ghōriyā . . .	Ghōriyā . . .	Ghōriyā . . .	Ghōriyā . . .
142. A bull . . .	Ēk sād . . .	Baladh . . .	Sād, ākal . . .	Bijār . . .
143. A cow . . .	Ēk gāy . . .	Gāya . . .	Gāy . . .	Gāy . . .
144. Bulls . . .	Sād . . .	Balādhā . . .	Sād, ākal . . .	Bijār . . .
145. Cows . . .	Gāyā . . .	Gāyā . . .	Gāyā . . .	Gāyā . . .
146. A dog . . .	Ēk kuttō, ēk gindak .	Kuttō . . .	Kūk*rō, gāḍak*rō .	Kuttō . . .
147. A bitch . . .	Ēk kuttī . . .	Kuttī . . .	Kūk*ri, gāḍak*ri .	Kuttī . . .
148. Dogs . . .	Kuttā . . .	Kuttā . . .	Kūk*rā, gāḍak*rā .	Kuttā . . .
149. Bitches . . .	Kutiyā . . .	Kutiyā . . .	Kūk*ryā, gāḍak*ryā .	Kuttiyā . . .
150. A he goat . .	Ēk bak*rō . . .	Bak*rō . . .	Bāk*rō . . .	Bak*rō . . .
151. A female goat .	Ēk bak*ri, ēk chhai	Bak*ri . . .	Bak*ri . . .	Bak*ri . . .
152. Goats . . .	Bak*rā . . .	Bak*rā . . .	Bak*rā-bak*ri .	Bak*rā-bak*ri .
153. A male deer .	Ēk hiraṇ . . .	Haraṇ . . .	Hiraṇ . . .	Hiraṇ . . .
154. A female deer .	Ēk hiraṇi . . .	Haraṇi . . .	Hiraṇi . . .	Hiraṇi . . .
155. Deer . . .	Hiraṇ . . .	Haraṇā . . .	Hiraṇ . . .	Hiraṇ . . .
156. I am . . .	Hū hū . . .	Hū āī . . .	Maī chhū . . .	Maī hū . . .
157. Thou art . .	Tū hāī . . .	Tū āī . . .	Tū chhai . . .	Tū hai, ha . . .
158. He is . . .	Uwō hāī . . .	Ō āī . . .	Wō chhai . . .	Wō hai . . .
159. We are . . .	Mē hāī . . .	Mhē āī . . .	Mhē chhā . . .	Ham hā . . .
160. You are . . .	Thē hō . . .	Thē āī . . .	Thē chhō . . .	Tam hō . . .

Mālvi (Rāngṛī).	Mālvi (when different from Rāngṛī).	Nimādī (Nimar).	English.
Sab-sū āchhō	Sab-sē achhhō	Bađō āchhō	134. Best.
Ūchō	Ūchō	Ūchō	135. High.
Wanī-sū ūchō	Un-sē ūchō	Jāđō ūchō	136. Higher.
Sāb-sū ūchō	Sab-sē ūchō	Bađō ūchō	137. Highest.
Ghōđō . . . . .	.....	Ghōđō	138. A horse.
Ghōđi . . . . .	.....	Ghōđi	139. A mare.
Ghōđā	Ghōđā-hōnō	Ghōđā, ghōđānā	140. Horses.
Ghōđyā	Ghōđi-hōnō	Ghōđinā	141. Mares.
Bēl, baļad	Sāđ	Sāđ	142. A bull.
Gāy	Gāy	Gāya	143. A cow.
Bēl, baļdyā	Sāđ-hōrō	Sāđ-nā	144. Bulls.
Gāyā	Gāy-hōn	Gāy-nā	145. Cows.
Tēg*đō	Kut*řō	Kuttō	146. A dog.
Tēg*đi	Kutti	Kuttī	147. A bitch.
Tēg*đā	Kut*řā-hōrō	Kuttā, kuttānā	148. Dogs.
Tēg*đyā	Kut*ři-hōrō	Kuttinā	149. Bitches.
Bak*řō, khāj*řū . . . . .	.....	Bak*řō	150. A he goat.
Bak*ři . . . . .	.....	Bak*ři	151. A female goat.
Bak*ryā	Bak*řā-hōnō	Bak*řinā	152. Goats.
Haran . . . . .	.....	Haran	153. A male deer.
Har*ni . . . . .	.....	Har*ni	154. A female deer.
Haranyā	Hiran-hōrō	Harān-nā	155. Deer.
Hū hū . . . . .	.....	Haū chhē	156. I am.
Tū hai, hē . . . . .	.....	Tū chhē	157. Thou art.
Ū hai, hē . . . . .	.....	Wō chhē	158. He is.
Mhē hā	Ham hā	Ham āya	159. We are.
Thē hō	Tam hō	Tum chhō	160. You are.

English.	Mārwārī.	Mārwārī (Thalī of Jaisalmer).	Jaipuri.	Mēwātī.
161. They are . . .	Uvē hā̤ . . .	Ō ā̤i . . .	Wai chhai . . .	Wai hā̤ . . .
162. I was . . .	Hṳ̄ hō̤ . . .	Hṳ̄ hātō . . .	Ma̤ chhō̤ . . .	Ma̤ hō̤, thō̤ . . .
163. Thou wast . . .	Tṳ̄ hō̤ . . .	Tṳ̄ hātō . . .	Tṳ̄ chhō̤ . . .	Tṳ̄ hō̤, thō̤ . . .
164. He was . . .	Uwō̤ hō̤ . . .	Ō hātō . . .	Wō̤ chhō̤ . . .	Wō̤ hō̤, thō̤ . . .
165. We were . . .	Mē hā̤ . . .	Mhē hātā . . .	Mhē chhā̤ . . .	Ham hā̤, thā̤ . . .
166. You were . . .	Thē hā̤ . . .	Thē hātā . . .	Thē chhā̤ . . .	Tam hā̤, thā̤ . . .
167. They were . . .	Uvē hā̤ . . .	Ō hātā . . .	Wai chhā̤ . . .	Wai hā̤, thā̤ . . .
168. Be . . .	Hō̤ (imperative) . . .	Hō̤ . . .	Whai . . .	Whā̤ . . .
169. To be . . .	Hṳ̄nō̤ . . .	Hōwā̤nō̤ . . .	Whaibō̤ . . .	Hōnṳ̄ . . .
170. Being . . .	Hōtō̤, hūtō̤ . . .	Hōwā̤tō̤ . . .	Whaitō̤ . . .	Hō̤-tō̤ . . .
171. Having been . . .	Hṳ̄yar . . .	Hōyar . . .	Whair . . .	Hō̤-kar . . .
172. I may be . . .	Hṳ̄ hō̤ṳ̄ . . .	Hṳ̄ hōwā̤ . . .	Ma̤ hṳ̄ . . .	Ma̤ hṳ̄
173. I shall be . . .	Hṳ̄ hō̤ñlā . . .	Hṳ̄ hō̤iś . . .	Ma̤ hṳ̄-lō̤, hōsyṳ̄ . . .	Ma̤ hṳ̄gō̤ . . .
174. I should be . . .	.....	.....	Ma̤ hṳ̄ . . .	.....
175. Beat . . .	Kṳ̄tō̤ . . .	Mār . . .	Piṭ . . .	Mār . . .
176. To beat . . .	Kṳ̄tā̤nō̤ . . .	Mārā̤nō̤ . . .	Piṭā̤bō̤ . . .	Mārā̤nṳ̄ . . .
177. Beating . . .	Kṳ̄tā̤tō̤ . . .	Mārā̤tō̤ . . .	Piṭā̤tō̤ . . .	Mārā̤tō̤ . . .
178. Having beaten . . .	Kṳ̄tar . . .	Mārar . . .	Piṭar . . .	Mār-kar . . .
179. I beat . . .	Hṳ̄ kṳ̄tṳ̄ . . .	Hṳ̄ mārā̤-i . . .	Ma̤ piṭṳ̄ . . .	Ma̤ mārṳ̄
180. Thou beatest . . .	Tṳ̄ kṳ̄tā̤i . . .	Tṳ̄ mārē-i . . .	Tṳ̄ piṭai . . .	Tṳ̄ mārā̤
181. He beats . . .	Ṳ̄ kṳ̄tā̤i . . .	Ō mārē-i . . .	Wō̤ piṭai . . .	Wō̤ mārā̤
182. We beat . . .	Mē kṳ̄tā̤ . . .	Mhē mārā̤-i . . .	Mhē piṭā̤ . . .	Ham mārā̤ . . .
183. You beat . . .	Thē kṳ̄tō̤ . . .	Thē mārō̤-i . . .	Thē piṭō̤ . . .	Tam mārō̤ . . .
184. They beat . . .	Uvē kṳ̄tā̤i . . .	Ō mārā̤-i . . .	Wai piṭai . . .	Wai māra̤i . . .
185. I beat (<i>Past Tense</i>) . . .	Mha̤i kṳ̄tiyō̤ . . .	Mē māryō̤ . . .	Ma̤ piṭyō̤ . . .	Ma̤ māryō̤ . . .
186. Thou beatest (<i>Past Tense.</i>)	Thā̤i kṳ̄tiyō̤ . . .	Tē māryō̤ . . .	Tṳ̄ piṭyō̤ . . .	Ta̤i māryō̤ . . .
187. He beat (<i>Past Tense</i>) . . .	Uṇ̤ kṳ̄tiyō̤ . . .	Uvē māryō̤ . . .	Wō̤ piṭyō̤ . . .	Wa̤h māryō̤ . . .

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nimādī (Nimar).	English.
Vī hai, hē . . . .	.....	Wō chhē	161. They are.
Hū thō . . . .	.....	Haū thō	162. I was.
Tū thō . . . .	.....	Tū thō	163. Thou wast.
Ū thō . . . .	.....	Wō thō	164. He was.
Mhē thā	Ham thā	Ham thā	165. We were.
Thē thā	Tam thā	Tum thā	166. You were.
Vī thā	Hō thā	Wō thē	167. They were.
Whō . . . .	.....	Hō	168. Be.
Vhēṇō, vēṇō	Hōṇō	Hōṇū	169. To be.
Vhētō, vētō	Hōtō	Hōtō	170. Being.
Wai-nē	Hui-nē	Hui-na	171. Having been.
.....	.....	.....	172. I may be.
Hū wāūgā, wāūgā	Hōūgō	Haū huis	173. I shall be.
.....	.....	.....	174. I should be.
Mār . . . .	.....	Mār	175. Beat.
Mārṇō, mārṇwō	Mārṇō	Mārṇū	176. To beat.
Mārṇtō . . . .	.....	Mārṇtō	177. Beating.
Māri-nē . . . .	.....	Māri-nē	178. Having beaten.
Hū mārū . . . .	.....	Haū mārūch	179. I beat.
Tū mārē . . . .	.....	Tū mārach, mārēch	180. Thou beatest.
Ū mārē . . . .	.....	Wō mārach, mārēch	181. He beats.
Mhē mārā, mārā	Ham mārā, mārā	Ham mārāch	182. We beat.
Thē mārō	Tam mārō	Tum mārōch	183. You beat.
Vī mārē . . . .	.....	Wō mārach, mārēch	184. They beat.
Mhaī māryō	Mha-nē māryō	Ma-na māryō	185. I beat (<i>Past Tense</i>).
Thaī māryō	Tha-nē māryō	Tū-na māryō	186. Thou beatest (<i>Past Tense</i>).
Waṇī-ē māryō	Ō-nē māryō	Un-na māryō	187. He beat (<i>Past Tense</i>).

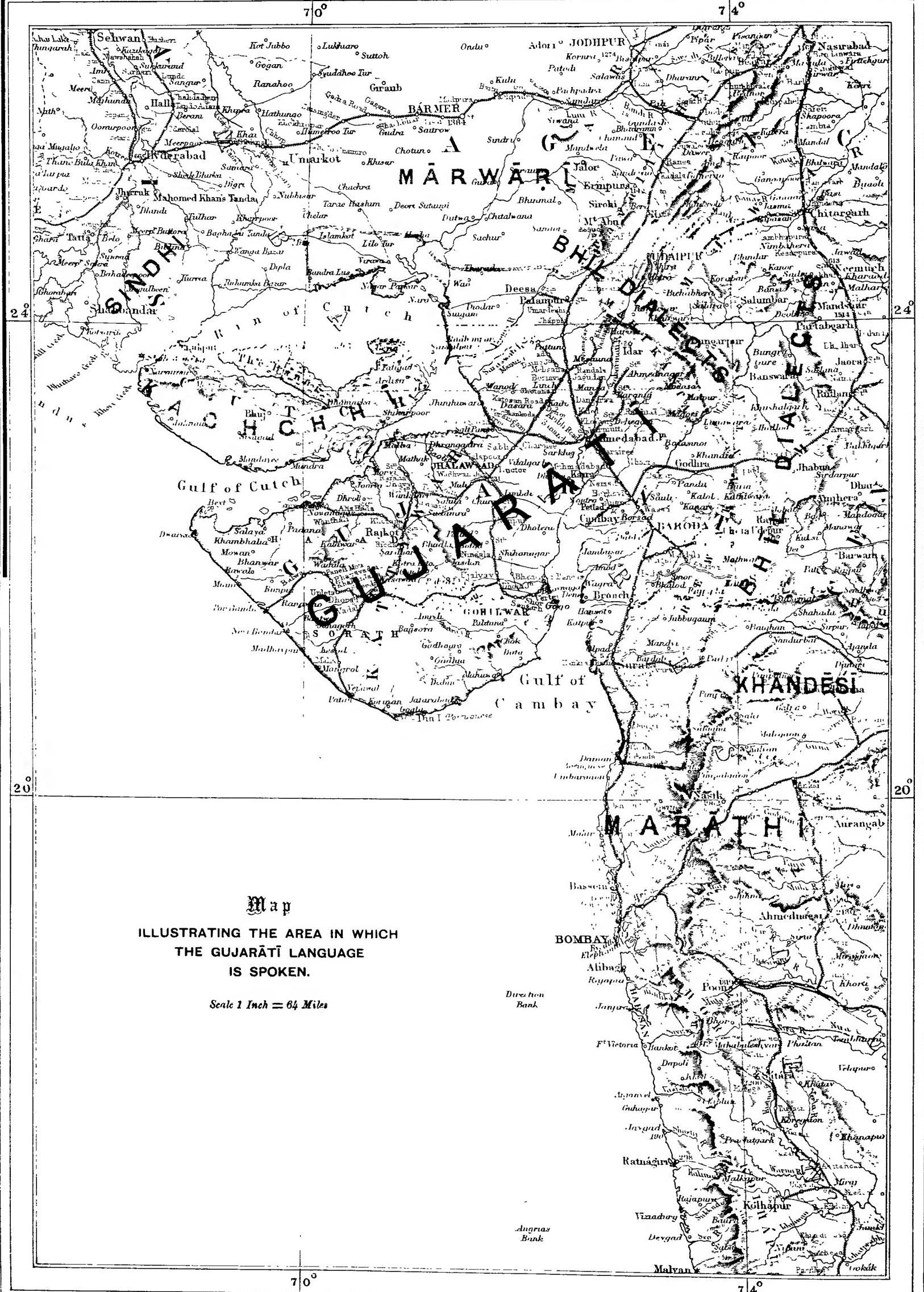
English.	Mārwāṛī	Mārwāṛī (Thalī of Jaisalmer).	Jaipuri.	Mōwāṭī
188. We beat (<i>Past Tense</i>) .	Mhē kūtiyō . . .	Mhā māryō . . .	Mhē pītyō . . .	Ham māryō . . .
189. You beat (<i>Past Tense</i>)	Thē kūtiyō . . .	Thā māryō . . .	Thē pītyō . . .	Tam māryō . . .
190. They beat (<i>Past Tense</i>)	Uwā kūtiyō . . .	Uwā māryō . . .	Wai pītyō . . .	Un māryō . . .
191. I am beating . .	Hū kūṭū-hū . . .	Hū mārā-i . . .	Maī pīṭū-chhū . . .	Maī mārū-hū . . .
192. I was beating . .	Hū kūṭāl-hō . . .	Hū mārātō-hātō . . .	Maī pīṭai-chhō . . .	Maī mārai-hō, -thō . . .
193. I had beaten . .	Mhāī kūtiyō-hō . . .	Mē māryō-hātō . . .	Maī pītyō-chhō . . .	Maī māryō-hō, -thō . . .
194. I may beat . .	Hū kūṭū . . .	Hū mārā . . .	Maī pīṭū . . .	Maī mārū . . .
195. I shall beat . .	Hū kūṭū-lā . . .	Hū māriś . . .	Maī pīṭū-lō, pīṭsyū . . .	Maī mārūgō . . .
196. Thou wilt beat . .	Tū kūṭāl-lā . . .	Tū māriś . . .	Tū pīṭai-lō, pīṭsi . . .	Tū māraigō . . .
197. He will beat . .	Uwō kūṭāl-lā . . .	Ō mārāsē . . .	Wō pīṭai-lō, pīṭsi . . .	Wō māraigō . . .
198. We shall beat . .	Mhē kūṭāl-lā . . .	Mhē mārāsā . . .	Mhē pīṭā-lā, pīṭsyā . . .	Ham mārāgā . . .
199. You will beat . .	Thē kūṭō-lā . . .	Thē mārāsō . . .	Thē pīṭō-lā, pīṭsyō . . .	Tam mārāgā . . .
200. They will beat . .	Uvē kūṭāl-lā . . .	Ō mārāsē . . .	Wai pīṭai-lā, pīṭsi . . .	Wai mārāgā . . .
201. I should beat . .	.....	.....	Maī pīṭū . . .	.....
202. I am beaten . .	Hū kuṭijyō hū . . .	Hū mārijyō-i . . .	Maī pītyō-chhū . . .	Maī pītyō-hū . . .
203. I was beaten . .	Hū kuṭijyō hō . . .	Hū mārijyō . . .	Maī pītyō-chhō . . .	Maī pītyō-hō, -thō . . .
204. I shall be beaten . .	Hū kūṭiyō jāū-lā . . .	Hū māriyō jāis . . .	Maī pīṭū-lō . . .	Maī pīṭūgō . . .
205. I go . .	Hū jāū . . .	Hū jāwā-i . . .	Maī jāū . . .	Maī jāū . . .
206. Thou goest . .	Tū jāwāl . . .	Tū jāvē-i . . .	Tū jāy . . .	Tū jāy . . .
207. He goes . .	Uwō jāwāl . . .	Ō jāvē-i . . .	Wō jāy . . .	Wō jāy . . .
208. We go . .	Mhē jāwā . . .	Mhē jāwā-i . . .	Mhē jāwā . . .	Ham jāh . . .
209. You go . .	Thē jāwō hō . . .	Thē jāwō-i . . .	Thē jāwō . . .	Tam jāwō . . .
210. They go . .	Uvē jāwāl . . .	Ō jāvē-i . . .	Wai jāy . . .	Wai jāyāh . . .
211. I went . .	Hū gayō . . .	Hū gyō, gayō . . .	Maī gayō . . .	Maī gayō . . .
212. Thou wentest . .	Tū gayō . . .	Tū gyō, gayō . . .	Tū gayō . . .	Tū gayō . . .
213. He went . .	Uwō gayō . . .	Ō gyō, gayō . . .	Wō gayō . . .	Wō gayō . . .
214. We went . .	Mhē gayā . . .	Mhē gayā . . .	Mhē gayā . . .	Ham gayā . . .

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nimāḍī (Nimar).	English.
Mhā̤-ē māryō . . .	Ham-nē māryō . . .	Ham-na māryō . . .	188. We beat (<i>Past Tense</i>).
Thā̤-ē māryō . . .	Tam-nē māryō . . .	Tum-na māryō . . .	189. You beat (<i>Past Tense</i>).
Wapā̤-ē māryō . . .	Un-nē māryō . . .	Un-na māryō . . .	190. They beat (<i>Past Tense</i>).
Hṳ̄ mārū-hṳ̄ . . .	.....	Haṳ̄ mārī rahyōch . . .	191. I am beating.
Hṳ̄ mār̤tō-thō . . .	.....	Haṳ̄ mārī rahyō-thō . . .	192. I was beating.
Mha̤i māryō-thō . . .	Mha-nē māryō-thō . . .	Haṳ̄ māryō-thō . . .	193. I had beaten.
Hṳ̄ mārū . . .	Hṳ̄ mārū . . .	.....	194. I may beat.
Hṳ̄ mārūgā . . .	Hṳ̄ mārūgō, -gā . . .	Haṳ̄ māris . . .	195. I shall beat.
Tṳ̄ mārēgā . . .	Tṳ̄ mārēgō, -gā . . .	Tṳ̄ māris . . .	196. Thou wilt beat.
Ṳ̄ mārēgā . . .	Ṳ̄ mārēgō, -gā . . .	Wō̤ mār̤sē . . .	197. He will beat.
Mhē̤ mārāgā . . .	Ham mārāgā . . .	Ham mārāsā . . .	198. We shall beat.
Thē̤ mārāgā . . .	Tam mārōgā . . .	Tum mār̤sō . . .	199. You will beat.
Vī̤ mārāgā . . .	Vī̤ mārēgā . . .	Wō̤ mār̤sē, mār̤gā . . .	200. They will beat.
.....	.....	.....	201. I should beat.
Hṳ̄ māryō jāū-hṳ̄ . . .	.....	Ma-ka māryō . . .	202. I am beaten.
Hṳ̄ māryō gayō . . .	.....	Ma-ka māryō-thō . . .	203. I was beaten.
Hṳ̄ māryō jāūgā . . .	.....	Haṳ̄ māryō jāis . . .	204. I shall be beaten.
Hṳ̄ jāwū . . .	Hṳ̄ jāū . . .	Haṳ̄ jāuch . . .	205. I go.
Tṳ̄ jāwē, jāy . . .	.....	Tṳ̄ jāch, tūjā . . .	206. Thou goest.
Ṳ̄ jāwē, jāy . . .	.....	Wō̤ jāch . . .	207. He goes.
Mhē̤ jāwā . . .	Ham jāwā . . .	Ham jawāj . . .	208. We go.
Thē̤ jāwō . . .	Tam jāwō . . .	Tum jāwōj, tum jāwā . . .	209. You go.
Vī̤ jāvē, jāy . . .	Vī̤ jāvē, jāy . . .	Wō̤ jāj . . .	210. They go.
Hṳ̄ gayō . . .	.....	Haṳ̄ gayō . . .	211. I went.
Tṳ̄ gayō . . .	.....	Tṳ̄ gayō . . .	212. Thou wentest.
Ṳ̄ gayō . . .	.....	Wō̤ gayō . . .	213. He went.
Mhē̤ gayā . . .	Ham gayā . . .	Ham gayā . . .	214. We went.

English.	Mārwārī.	Mārwārī (Thālī of Jaisalmer).	Jaipuri.	Mēwātī.
215. You went . . .	Thē gayā . . .	Thē gayā . . .	Thē gayā . . .	Tam gayā . . .
216. They went . . .	Uwālī gayā . . .	Ō gayā . . .	Wai gayā . . .	Wai Gayā . . .
217. Go . . .	Jāwō . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāwātō . . .	Jāwānō . . .	Jātō . . .	Jatō . . .
219. Gone . . .	Gayō . . .	Gayō . . .	Gayō . . .	Gayō . . .
220. What is your name ? .	Thārō nāv kāī hāī ? .	Thā-rō nām ki āī ? .	Tbā-kō kāī nāw chhai ? .	Thārō kē nāw hai ?
221. How old is this horse ?	Iṇ ghōrā-rī ūmar kāī hāī ?	Ē ghōrō kittō badō āī ?	Yō ghōrō kattōk badō chhai ?	Yō ghōrō kitnī umar-maī hai ?
222. How far is it from here to Kashmir ?	Athā-sū Kasmir kitrī bhū hāī ?	Kaśmīr ithā-sū kittī aghī āī ?	Kas'mir aīdā-sū katrīk dūr chhai ?	Kas'mir it-taī kitnī-k dūr hai ?
223. How many sons are there in your father's house ?	Thā-rāi bāp-rāi ghar-māi kitārā bētā hāī ?	Thā-rē bāp-rē ghar-mē kittā dekrā āī ?	Thā-kā bāp-kā ghur-maī kāyēk bētā chhai ?	Thārā bāp-kā ghar-maī kitnāk bētā hai ?
224. I have walked a long way to-day.	Mhāī āj ghaṇō pāīdō kiyo .	Āj hū ghaṇī bhaū gayō .	Āj maī nari dūr chālyō-chhū .	Āj maī bhaut dūr chālyō-hū .
225. The son of my uncle is married to his sister.	Mhārā kākā-rō bētō uṇ-ri bāīn parṇiyō-hāī .	Uvē-rī bain-sū mā-jē kākē-rē dikrē-rō biyā huō āī .	Mhārā kākā-kā bētā-kō byāw ū-ki bhaṇ-sū huyō-chhai .	Mērā kākā-kā bētā-kō byāh waīh-ki bāhān-tai huyō-hai .
226. In the house is the saddle of the white horse.	Lilā ghōrā-rī kāthī ghar-māi paṛī hāī .	Uvē ghar-mē dhaulē ghōrē-rō palān āī .	Dhaulā ghōrā-ki jīd ghar-maī chhai .	Supēd ghōrā-ki jin ghar-maī hai .
227. Put the saddle upon his back	Uṇ-rāi māūrā ūpar kāthī māṇd dō .	Uvē-rī puṭhī māthē palān maṇdō .	Jīd ū-kā maṅgārā-mālai mēlō .	Jin waīh-ki piṭh-par dharō
228. I have beaten his son with many stripes.	Mhāī uṇ-rāi bētāl-rāi ghaṇā chābākīyā ū-dīvī hāī .	Mē uvē-rē dikrē-nā ghaṇī sārī bētā bāī .	Maī ū-kā bētā-nai narā kōrārā-sū māryō-chhai .	Maī waīh-ko bētō bhaut karārā-tai māryō-hai .
229. He is grazing cattle on the top of the hill.	Uwō dūgārī-rī chōtī-ūpar dhāw charāy-rayō-hāī .	Uvē tēkārī māthē ḥ dhan charāvē-i .	Wō dūgar-mālai dhāḍā charāwai-chhai .	Wō pāhār-kai ūpar ḥbōr charā-rayō-hai .
230. He is sitting on a horse under that tree.	Uwō un rūkh hētāl ghōrāi māthāl chādiyōrō bālīhō-hāī .	Ō uvē rūkh-rē hētē (sic) ghōrē mathē (sic) bētō i .	Wō ūraūkh-nichai ēk ghōrā-mālai chhār rahyō-chhai .	Wō waīh raūkh-kai nichai ghōrā-par baīthyō-hai .
231. His brother is taller than his sister.	Uṇ-rō bhāi āp-rī bāīn-sū ghaṇō dīgē hāī .	Uwē-rō bhāi uwē-rī bain-sū dīghō āī .	Ū-kō bhāi ū-ki bhaṇ-sū lambō chhai .	Waīh-kō bhāi waīh-ki bāhān-tai lambō hai .
232. The price of that is two rupees and a half.	Uṇ-rō mōl adāi rupiyā hāī .	Uwē-rō mōl adhāi rupayā āī .	Ū-kō mōl dhāi ripyā chhai .	Waīh-kō mōl dhāi rapaiyā hāī .
233. My father lives in that small house.	Mārō bāp un chhōtāl ghar-māi rāvāl-hāī .	Mā-jō bāp uwē chhōtē ghar-mē rē-i .	Mhārō bāp ū chhōtā ghar-maī rahai-chhai .	Mērō bāp waīh chhotā ghar-maī rahai-hai .
234. Give this rupee to him .	Ō rupiyō uṇ-nāi dē-dēwō .	Ē rupayō uwē-nā dō .	Yō ripyō ū-nai dyō .	Yō rapaiyō waīh-naidyō .
235. Take those rupees from him.	Uwē rupiyā uṇ kanā-sū lē-lēwō .	Ō rupayā uwē-sū lō .	Ū-sū wai ripyā lē-lyō .	Wai rapaiyā waīh-tai lyō .
236. Beat him well and bind him with ropes.	Uṇ-uṇāl āchhī tarāi-sū kātō nāi uṇ-nāi rāḍwā-sū chasākāy-dēwō .	Uwē-nā bhali tarē-sū nārō aur rāḍuā-sū bandhō .	Ū-nai gairō piṭō ar jēwārā-sū bāḍ-dyō .	Waīh-nai khūb mārō ar jēwārā-tai bāḍō .
237. Draw water from the well.	Bērāi-māy-sū jał sīchō .	Talē-māh-sū pāṇī kādō .	Kūwā-māi-sū pāṇī kādō .	Kuwā-tai pāṇī kādō .
238. Walk before me .	Mārāi āgāi āgāi hālō .	Mā-jē āgāi bai .	Mhārāi āgai chāl .	Mērāi āgai chāl .
239. Whose boy comes behind you ?	Thārāi lārāi kiṇ-rō chhōrō āwāl-hāī ?	Thā-rē lārē kē-rō dikrō āwē-i	Yā-kai pāchhai kūṇ-kō chhōrō āwai-chhai ?	Tērai pāchhai kaīh-kō chhōrō āwai-hai ?
240. From whom did you buy that ?	Uwāl thē kiṇ-sū mōl liwī ?	Thā o kē-kanā mōl liyō .	Thē wō kūṇ-kanai-sū mōl liyō ?	Tam wō kit-taī mōl liyō ?
241. From a shopkeeper of the village.	Gāw-rāi hāt-wālāi kanā-sū .	Hēkē gāw-rē hāt-bāṇiyō-sū	Gāw-kā ēk dukandār-kanai-sū .	Gāw kā ēk hāt-wālā-tai .

¹ Feminine to agree with chīz or bāt, understood.

Mālvi (Rāngṛī).	Mālvi (when different from Rāngṛī).	Nimādi (Nimar).	English.
Thē gayā . . .	Tam gayā . . .	Tum gayā . . .	215. You went.
Vi gayā . . .	Vi gayā . . .	Wō gayā . . .	216. They went.
Jā . . . .	....	Jā	217. Go.
Jātō . . . .	.....	Jātō	218. Going.
Gayō . . . .	.....	Gayō	219. Gone.
Thārō nām kāī ? . .	Tamārō nām kāī ? . .	Tumhārō nām kāī chhē ? . .	220. What is your name ?
Aṇī ghōdā-kī umar kāī ? .	Inā ghōdā-kī umar kāī ? .	Inā ghōdā-kī kēṭrī umar chhē ?	221. How old is this horse ?
Hyā-sū Kaśmir kitārī-k dūr hai ?	Yā-sē Kāsmir kitti dūr hai ?	Yāhā-si Kāsmir kēṭrō dūr chhē ?	222. How far is it from here to Kashmir ?
Thā-kē pitā-kē wathē kitārā ladākā hai ?	Thārā bāp-kā ghar-mē kitārā ladākā hē ?	Thārā bāp-kā ghar-ma kēṭrā chhōrā chhē ?	223. How many sons are there in your father's house ?
Āj hū bhōt dūr phari-nē āyō.	Hū āj bhōt dūr chalyō	Āj haū dūr-tak chalyō gayō	224. I have walked a long way to-day.
Mhārā kākā-kā bētā-ē wanī-kī bēn-sē byāw karyō.	Mhārā kākā-kā bētā-nē ū-ki bēn-sē byāw karyō-hai.	Mhārā kākā-kā ēk chhōrā-kī ū-kā bahēn-si sādi huich.	225. The son of my uncle is married to his sister.
Ghar-mē dhōlā ghōdā-kō khōgir hai.	.....	Saphēt ghōdā-kō khōgir ghar-ma chhē.	226. In the house is the saddle of the white horse.
Waṇī-kē pīth-par khōgir mēlō.	O-ki pīth-par khōgir dhar	Ōkā pūt-par khōgir kas	227. Put the saddle upon his back.
Mhaī wanī-kā ladākā-nē ghaṇā kōrādā māryā.	Mhaī wanī-ō-kā chhōrā-kē bhōt chāpākyā māryā.	Ma-na ū-kā chhōrā-ka bahut-sā sapātā māryā.	228. I have beaten his son with many stripes.
Ū wanī tēkārī-kā māthā-par dhadhā charāvē-hai.	Ū tēkārī-dī-kā māthā-par dhor charāvē-hē.	Wō baiḍī-kā māthā-par dhor charāi-rahyōch.	229. He is grazing cattle on the top of the hill.
Waṇī jhad-kē nichē ū ghōdā-par bēthē-hai.	Ū unā jhād-kē nichē ghōdā-par bēthē-hē	Wō unā jnād-kā nichē ghōdā-par bat̄hī-rahyōch.	230. He is sitting on a horse under that tree.
Waṇī-kō bhāj waṇī-kī bēn-sū ūchō hai.	O-kō bhāj ū-ki bēn-sē ūchō hē.	Ō-kō bhāj ū-kā bahēn-si ūchō chhē.	231. His brother is taller than his sister.
Waṇī-kō mōl adī ripyā hai	Ō-ki kimat adāi rupyā hē .	Ō-ki kimat adāi rupyā chhē.	232. The price of that is two rupees and a half.
Waṇī chhōtā ghar-mē mhārō pitā rē-hai.	Mhārō bāp unā chhōtā ghar-mē rē-hē.	Mhārō bāp unā chhōtā ghar-ma rahēch.	233. My father lives in that small house.
Yō ripyō waṇī-nē dē .	Ō-kē yō rupyō dē .	Yē rupyō ū-kha dē .	234. Give this rupee to him.
Vi ripyā waṇī-pās-sū lē .	Vi rupyā ū-kē-pās-sē lē .	Wō rupyā ū-kā-si la .	235. Take those rupees from him.
Waṇī-nē khüb mārō nē rāsā-sū bādhō.	Ō-kē khüb mār aur ū-kē rāsī-sē bād.	Ō-ka āchhi tarah-si mār aru ū-ka rassi-sū bādh.	236. Beat him well and bind him with ropes.
Waṇī kūdi-mē-sū pāni kādō	Kūdi-mē-sē pāni nikāl	Kuwā-ma-sū pāni kbaich	237. Draw water from the well.
Mhārē agādī chāl . .	Mhārē agādī chāl . .	Mhārā sāma chal . .	238. Walk before me.
Kani-kō ladākō thārē pāchhē-sū āvē-hai ?	Tamārē pāchhē kē-kō chhōrō āvē-hē ?	Thārā pāchhā kun-kō chhōrō āwaj ?	239. Whose boy comes behind you ?
Ū thā-ē kapī-kanē-sū mōl liyō ?	Ū tam-nē kē-kē-pās-sē mōl liyō ?	Kun-kā-si tā-na mōl liyō ?	240. From whom did you buy that ?
Waṇī gāw-kā dūkāndār-kanē-sū:	Unā gām-kā ēk dukāndār-pās-sē.	Gāw-kā waṇyā-si . .	241. From a shopkeeper of the village.



GUJARĀTī.

The word 'Gujarātī' means the vernacular language of Gujarat, and this name very accurately connotes the area in which it is spoken.

Name of Language. It is spoken in the province of Gujarat, and also in the peninsula of Kathiawar.

Area in which spoken. It is the court and business language of Cutch, and has even extended a short distance into Sind. The name 'Gujarat'

is derived from the Sanskrit Gurjaratrā,¹ which apparently means 'the country of the Gurjaras.' The ancient Gurjaratrā only covered that portion of the modern Gujarat which lies north of the river Mahi, *i.e.* Kaira, Ahmedabad, Mahikantha, Palanpur, and Kadi of Baroda. The country got this name under the dynasty of the Chāwadās, who ruled in Añahilawāda between 720 and 956 A.D. The country south of the Mahi was known to Sanskrit geographers as Lāṭa, and the extension of the name of Gujarat to this tract seems to have taken place under Musalmān rule.²

The Gurjaras. The Gurjaras (or, in the modern vernaculars, Gūjars) were a foreign tribe who passed into India from the north-west and gradually spread (A.D. 400—600) as far south as Khandesh and Gujarat.

The present Gūjars of the Punjab and of the United Provinces preserve more of their foreign traits than the Gūjar settlers further to the south and east. Though better looking, the Punjab Gūjars in language, dress, and calling so closely resemble their associates the Jāts or Jats as to suggest that the two tribes entered India about the same time. Their present distribution shows that the Gūjars spread further east and south than the Jāts. The earliest Gūjar settlements seem to have been in the Punjab and in the United Provinces from the Indus to Mathura, where they still differ greatly in dress and language from most of the other inhabitants. From Mathura, the Gūjars seem to have passed to east Rajputana, and from there, by way of Kota and Mandasor to Malwa, where, though their original character is considerably altered, the Gūjars of Malwa still remember that their ancestors came from the Doab between the Ganges and the Jamna. In Malwa they spread as far east as Bhilsa and Saharanpur. From Malwa they passed south to Khandesh and west, probably by the Ratlam-Dohad route to the province of Gujarat.³ In the other direction, the Gūjars extended north and are now found roaming over the Himalayas north of the Punjab and over the hills of Kashmir. It is an interesting fact that where they have not been absorbed into the rest of the population as in the plains of the Punjab (where two districts, Gujarat and Gujranwala, are named after them), they are always found to speak some dialect of one and the same language, closely connected with eastern Rājasthānī and with Gujarātī. The grammar of the Gūjars of Swat is almost the same as that of the Rajputs of Jaipur.

The following is taken from pp. 1 and 2 of the *Early History of Gujarat*, already

Mixed origin of the population quoted. The richness of Mainland Gujarat, the gift of the f Gujarat. Sabarmati, the Mahi, the Narbada, and the Tapti, and the

¹ The intermediate form is the Prakrit Gujjarrattā; see Dr. Fleet in the Journal of the Royal Asiatic Society for 1906, p. 458.

² *Bombay Gazetteer*, Vol. I., Part i., p. 5.

³ Nearly all that precedes is taken, and partly verbally quoted, from Chapter I of the *Early History of Gujarat* by Dr. Bhagvulal Indraji, in Vol. I., Part i. of the *Bombay Gazetteer*. He, however, derives the name 'Gujarāt' from the Sanskrit *Gurjara-rāshṭra*, through the Prakrit *Gujara-raṭṭha*. As shown by Dr. Fleet in the article quoted in note ¹, this is incorrect.

goodliness of much of Saurāshṭra,¹ ‘the Goodly Land,’ have from the beginning of history continued to draw strangers to Gujarat both as conquerors and as refugees.

By sea probably came some of the half-mythic Yādavas (B.C. 1500—500) ; contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians ; the pursued Pārsis and the pursuing Arabs (A.D. 600—800) ; hordes of Sanganian pirates (A.D. 900—1200) ; Pārsī and Nawāyat Musalmān refugees from Khulagu Khān’s devastation of Persia (A.D. 1250—1300) ; Portuguese and rival Turks (A.D. 1500—1600) ; Arabs and Persian Gulf pirates (A.D. 1600—1700) ; African, Arab, Persian and Makrān soldiers of fortune (A.D. 1500—1800) ; Armenian, Dutch, and French traders (A.D. 1600—1750) ; and the British (A.D. 1750 and thenceafter).

By land from the north have come the Scythians and Huns (B.C. 200—A.D. 500) ; the Gurjaras (A.D. 400—600) ; the early Jādējās and Kāthīs (now of Kathiawar) (A.D. 750—900) ; wave upon wave of Afghān, Turk, Mughul, and other northern Musalmāns (A.D. 1000—1500) ; and the later Jādējās and Kāthīs (A.D. 1300—1500).

From the north-east the prehistoric Aryans and their descendants till almost modern times (A.D. 1100—1200) continued to send settlements of Northern Brāhmaṇs ; and since the 13th century have come Turk, Afghān, and Mughul Musalmāns.

From the east have come the Mauryans (B.C. 300) ; the half-Scythian Kshatrapas (B.C. 100—A.D. 300) ; the Guptas (A.D. 320) ; the Gurjaras (A.D. 400—600) ; the Mughuls (A.D. 1530) ; the Marāthās (A.D. 1660—1760) ; and the British (A.D. 1780 and thenceafter).

It will thus be seen what heterogeneous elements go to form the Gujarat population.

To the north, Gujarātī extends almost to the northern frontier of the Palanpur state

Linguistic Boundaries. beyond which lie Sirohi and Marwar, of which the language is Mārwārī. Gujarātī has also encroached into Sind,

where it is found near the southern coast of the district of Thar and Parkar, here also having a form of Mārwārī to its north. On the west it is bounded by the Ran of Cutch, and, further south, by the Arabian Sea. It does not extend into Cutch, as a vernacular, although it is there employed for official and literary purposes. It has, however, occupied the peninsula of Kathiawar. It extends as far south as the southern border of the district of Surat, where it meets the Marāthī of Daman. On both sides of the border line, the country is bilingual. The two nationalities (the Gujarātīs and Marāthās) are mixed, and each preserves its own tongue. The boundary runs east so as to include the State of Dharampur, and then runs north along the foot of the hills which form the eastern boundary of Gujarat, till it joins the eastern frontier of Palanpur. These hills, here known as the Ārāvalī Range, extend further north, as far as Ajmer, dividing Marwar from Mewar, and are throughout inhabited by Bhil tribes. These Bhils have also settled in the plains at the foot of the hills and all of them speak one or other of the dialects which I have grouped together as Bhili.² Further east beyond the Bhils lie Eastern and Southern Rajputana, of which the important dialects are Jaipuri and Mālvī. Jaipuri and Mālvī are both closely connected with Gujarātī, and the Bhil dialects may be considered as linking them together.

¹ Saurāshṭra of ancient history corresponds to Peninsular Gujarat, or the Modern Kathiawar.

² See Vol. IX., Part III.

The following is the number of persons reported for the purposes of this Survey to speak Gujarātī in the tract in which it is a vernacular:—

Name of District, State or Agency.	Number of Speakers.	Reported number of Speakers.
Ahmedabad	.	840,000
Mahikantha	.	541,500
Palanpur	.	606,000
Cutch	.	205,500
Kathiawar	.	2,571,000
Cambay	.	82,700
Kaira	.	840,000
Panch Mahals	.	188,000
Rewa Kantha	.	565,000
Broach	.	290,000
Surat	.	502,000
Baroda	.	2,025,759
Surat Agency	.	56,000
	TOTAL	<u>9,313,459</u>

Gujarātī is spoken by settlers in nearly every province and state of India. The Pārsis, whose adopted language it is, are enterprising merchants, and most of the speakers outside Gujarat are of this nationality. In Madras there is also a large colony of silk weavers who immigrated centuries ago from Gujarat, many of whom still (see pp. 447 ff.) retain the language of their original home.

The following are the figures for Gujarātī in areas in which it is not a vernacular. Most of them are taken from the tables of the Census of 1891, but those for Kashmir, Rajputana, and Central India are only estimates, as no language census was taken of these tracts in that year.

Province, State or Agency.	Number of Speakers.
Ajmer-Merwara	1,483
Assam	26
Bengal	1,713
Berar	20,954
Bombay (excluding the area in which Gujarātī is a vernacular)	1,142,611
Burma	761
Central Provinces	17,059
Coorg	126
Madras	82,594
Punjab	1,457
United Provinces	5,079
Quettah, etc.	240
Andamans	364
Hyderabad State	26,924
Mysore State	2,182
Kashmir State (Estimate)	30
Rajputana Agency } Estimate	27,313
Central India Agency }	
	TOTAL . <u>1,330,977</u>

To these we must add the Gujarātī spoken by some wandering tribes of Bombay and Berar, *viz.*—

Kākari	.	122
Tārimūki or Ghisādi	.	1,669
	TOTAL	<u>1,791</u>

The following is therefore the total number of speakers of Gujarātī in all India, according to the figures compiled for this Survey :—

Gujarātī spoken at home	9,313,459
" " abroad	1,330,977
" " by wandering tribes	1,791
TOTAL .	<u>10,646,227</u>

In 1901 the total number of speakers of Gujarātī was 9,165,831.

The only true dialectic variation of Gujarātī consists in the difference between the Dialects. speech of the uneducated and that of the educated. That

of the latter is the standard form of the language taught in grammars. That of the former differs from the standard mainly in pronunciation, although there are a few "clipped" or contracted verbal forms, especially in the present tense. The differences of pronunciation are nearly all the same over the whole Gujarātī tract, but, as a rule, though they are the same in kind, they are much less prominent in south Gujarātī, and become more and more prominent as we go north. Amongst these we may mention the pronunciation of *i* as *ē*, of *k* and *kh* as *ch* and *chh*, respectively, of *ch* and *chh* as *s*, of *s* as *h*, and a Cockney-like habit of dropping *h*. There is also a general tendency to confuse cerebral and dental consonants and to substitute *r* for *ɖ* and *ɭ*, to double medial consonants, and to pronounce the letter *ā* as a broad *ō*, something like the sound of *a* in *all*. The Pārsis and Musalmāns are usually credited with special dialects, but in pronunciation and inflexion these generally follow the colloquial Gujarātī of their neighbours. Musalmān Gujarātī is noticeable for its entire disregard of the distinction between cerebrals and dentals. Most Musalmāns, however, speak Hindostāni. The Gujarātī of Pārsis and Musalmāns mainly differs from the ordinary colloquial language of the uneducated in its vocabulary, which borrows freely from Persian and (generally through Persian) from Arabic. Natives give names (based upon caste-titles or upon the names of localities) such as Nāgarī, the language of the Nāgar Brāhmaṇs, or Charōtarī, the language of the Charōtar tract on the banks of the Mahi, to various sub-divisions of these dialects, but the differences are so trifling that they do not deserve special mention, although a few of them have been recognized in the following pages. From the nature of the case, it is impossible to give figures for the number of people speaking these dialects or sub-dialects. We can say how many people belong to a certain tribe, or how many live in a certain tract, but we cannot say how many of these speak the standard dialect and how many speak the dialect of the uneducated.

There is one kind of Gujarātī, consisting of several dialects, which is not dealt with here. I allude to the many forms of the Bhil languages. These are dealt with separately.¹ They form a connecting link between Gujarātī and Rājasthānī, and are most closely connected with the former language. The total number of speakers of Bhil languages is 3,942,175, and if we add this to 9,313,459, the number given above for speakers of recognized Gujarātī, we get a total of 13,255,634, which may be taken as the estimated number of speakers of Gujarātī in every form in its proper home.

Gujarātī (with Western Hindi, Rājasthānī and Panjābī) is a member of the Central

Place of the language in connection with the other Indo-Aryan languages.

Group of Indo-Aryan Vernaculars. As explained in the General Introduction to the Group, it is probable that the original language of Gujarat was a member of the outer circle of

¹ See Vol. IX., Part III.

Indo-Aryan speeches, but that immigrants from the east, speaking a form of the language of the Central Group, came into the country and imposed their language upon it. How well this agrees with the actual facts of history so far as they are known, is shown by the paragraphs above¹ in which an account is given of the curious mixture of races which now inhabits Gujarat. Even the name of the country is derived from that of a foreign tribe who invaded it from the north and east—the Gurjaras. At the same time, although Gujarātī belongs to the central group of languages, it still shows, like Rājasthānī, only more so, many survivals of the old outer language, such as the loss of power of pronouncing *s* and *h*, the use of an oblique form of nouns which ends in *a*, and the frequent employment of a past participle of which the typical letter is *l*, as in Marāthī and the Aryan languages of Eastern India. As might have been expected, these peculiarities (especially the incorrect pronunciation of *s* and *h*) are more prominent in the vulgar language of the uneducated than in the literary form of speech. The latter is more under the influence of the traditions of the central group.

We are fortunate in possessing a remarkable series of documents connecting the modern Gujarātī with its immediate parent the Nāgara form of Śaurasēna Apabhramśa. This was the Apabhramśa with which the Grammarian Hēmachandra (fl. 12th century A.D.) was acquainted, and which he made the basis of his work on the language. The Nāgar Brāhmaṇa form an important part of the learned Hindū community of Gujarat, and one form of Gujarātī (according to some, its purest literary and certainly its most sanskritized form) is called Nāgarī after them.² It is probable that the Nāgara Apabhramśa also derives its name from this literary caste. Hēmachandra himself lived in north Gujarat and the language which he explained, though most likely dead in his time, was only an old form of the language spoken in the country round him.

The learning of Anahilawāda Paṭṭan did not die out with Hēmachandra, and so early as the end of the 14th century (only two hundred years after his death) we find the earliest book written in what can be called Gujarātī. It is a grammar of Sanskrit written for beginners in their vernacular language. Fifty years afterwards modern Gujarātī literature commences with the poetry of Narsinh Mētā. We have thus a connected chain of evidence as to the growth of the Gujarātī language from the earliest times. We can trace the old Vedic language through Prakrit down to Apabhramśa, and we can trace the development of Apabhramśa from the verses of Hēmachandra, down to the language of a Pārsī newspaper. No single step is wanting. The line is complete for nearly four thousand years.³

The Nāgara Apabhramśa described by Hēmachandra was most closely connected with that form of Prakrit known as Śaurasēni, or the Prakrit of the central Gangetic Doab. From this it follows, as is also borne out by history, that the supersession of the old language of the Outer Circle by the one belonging to the Central Group had taken place long before his time.

¹ P. 324.

² See pp. 378 ff. Some authors derive the name 'Nāgarī' of the well-known Indian alphabet also from this tribe. At the present day, they employ the Nāgarī and not the Gujarātī character for their writings.

³ Owing to the interest which attaches to this unique characteristic of Gujarātī, I give at the end of this introduction a note on the connexion between Old Gujarātī and Apabhramśa (see pp. 353 ff.). The connexion is very close. Indeed some of Hēmachandra's verses are recognized by natives as only old Gujarātī.

Gujarātī closely agrees in its main characteristics with Western Hindi and still

The Gujarātī synthetic genitive and dative. more closely with Rājasthānī.¹ It has the same analytic

method of conjugating its verbs and declining its nouns that we find in Western Hindi. There is, however, one noteworthy exception to this remark in which Gujarātī agrees with Western Rājasthānī. It is the fact that the genitive and dative of the noun are formed synthetically and not analytically. As this point has not been remarked before, it deserves to be treated at some length.

One of the most striking differences between the languages of the Central Group and of the Outer Circle is that in the former the procedure of declension is conducted analytically, i.e., by the addition of help-words, while in the latter it is conducted synthetically, i.e., by means of terminations. For example in Hindostānī (belonging to the Central Group) 'of a horse' is *ghōrē-kā*, and 'to a horse' is *ghōrē-kō*, in which the help-words *kā* and *kō* are added to the word *ghōrē*. On the other hand, in Bengali, 'of a horse' is *ghōrār*, and 'to a horse' is *ghōrārē*, in which the terminations *r* and *rē* are suffixed to the word *ghōrā*, and in each case *ghōrār* or *ghōrārē* becomes one simple word, pronounced as one whole, and not a compound like *ghōrē-kī* and *ghōrē-kō*.

The explanation of this is that the analytic languages are in an earlier stage of development than the synthetic ones. The latter were once also analytic, but in the process of linguistic development the two members of the compound became united into one word. What was a soldered joint is now a welded one. This can be best explained by an example, but before doing so, it is necessary to explain a certain phonetic law which existed in Prakrit and in Apabhramśa. This is that certain consonants (of which *k* and *t* are two) are liable to be elided when they fall between two vowels in the middle of a word, but are not liable to elision when they are at the commencement of a word, even though the preceding word ended in a vowel. Thus the word *chalati*, he goes, becomes *chalaī* in Apabhramśa, through the *t*, which is in the middle of a word and between two vowels, being elided; but in the phrase *kāmassa tatta*, the essence of love, the first *t* of *tatta* is not elided, because, although between two vowels, it is at the beginning of a word. It will thus be seen that the elision of a *k* or *t* (amongst other letters) in Apabhramśa is an infallible sign that it is in the middle of a word, and not at the beginning of one.

For our present purpose we may consider three old words which have become suffixes or terminations of the genitive. These are *kiaa*, *kara* or *karaū*, and *taṇaū*. The Hindostānī *ghōrē-kī* is derived from the Apabhramśa *ghōdai-kiaa*. Here it will be seen that the *k* of *kiaa* has not been elided in becoming *kī*. The *k* is therefore the initial letter of a distinct word, which has not become one with *ghōrē*, and *kī* is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengali *ghōrār* is derived from *ghōdāa-kara*, through an intermediate form *ghōdāa-ara*. Here the initial *k* of *kara* has been elided. It had therefore become medial, and *kara* was therefore not a separate word, but was part of one word without a hyphen, thus *ghōdāakara*. The *r* is therefore a termination and not a postposition. Bengali grammarians quite properly write *ghōrār* as one word, and not *ghōrā-r*, as if it were two, and the declension is no longer analytical, but has become synthetical.

The case is exactly the same with the Western Rājasthānī *ghōdārō*, of a horse, usually, but wrongly, written *ghōdā-rō*. It is derived from *ghōdāakaraū*, and the elision of the *k* shows that *ghōdāakaraū* and *ghōdārō* are each one word and not two. The syllable *rō* is therefore a termination and not a postposition and the declension is here, also, synthetical and no longer analytical.

Finally, let us take the Gujarātī *ghōdānō*, of a horse. This is derived from *ghōdāa-tanau*, through *ghōdārau*. Here again the elision of the *t* shows that *tanau* has ceased to be a postposition, and has become a termination, just as the letter *i* in *equi* is a termination and not a postposition. *ghōdānō* is therefore one word and not two. *Nō*, like *rō*, is a termination, not a postposition, and it is wrong to write *ghōdā-nō*, with a hyphen as is usually done, just as it would be wrong to write *equ-i* instead of *equi*.

The case of the suffixes of the dative follows that of the genitive, because in all these languages, the dative is always merely the genitive, put into the locative case. *Kō* is the locative of *kā*, as *rē* is that of *r* or *rā*, and as *nō* is that of *nō*.

It will thus be seen that while the typical language of the Central Group, to wit Hindostānī, forms its genitive and dative analytically, Gujarātī and Western Rājasthānī² depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

¹ In mediæval times, Gujrat was simply a part of Rajputana. Its separation at the present day is only because one is mostly British territory and falls within the Bombay Presidency, while the other is not British territory, but is owned by native chiefs.

² So also Pañjabī. The Pañjabī *dā* is a contraction of *kidā*.

In its pronunciation of the vowels, Gujarātī has several characteristic peculiarities.

Other Characteristics.

When a vowel is followed by a double consonant it generally prefers to simplify the consonant and to lengthen the vowel.¹ Thus, the Hindi *makkhan*, butter, is *mākhaṇ* in Gujarātī ; so the Apabhramśa *mārissaū*, I shall strike, becomes *māris* in literary Gujarātī.

Arabic and Persian words, which contain the letter *a* followed by *h*, when borrowed by Gujarātī change the *a* to *e*, while in Hindostānī the *a* is retained. Thus Hindostānī *sahr* but Gujarātī *šeher*, a city.

Gujarātī, like Sindhī and Rājasthānī, usually has *e* and *ō* where Hindostānī has *ai* and *au*. Thus Hindostānī *bait̄hā*, Gujarātī *beṭhō*, seated ; Hindostānī *launḍī*, Gujarātī *lōndī*, a slave-girl. It will be observed that in *beṭhō*, the *e* is short, not *ē*.

Gujarātī has a short *e* as well as a long *ē*. A list of words containing this short *e* will be found on p. 344. It will be remembered that Western Rājasthānī has a similar short pronunciation of *e*. Gujarātī has no short *ō*, but, on the other hand, in some words *ō* is pronounced broadly, like the *a* in 'all.' A list of them will be found on pp. 345 and ff. In such cases, the letter is transliterated *ō*.

Many words which contain *i* in Hindostānī have *ə* in Gujarātī. Thus Hindostānī *bigur̄nā* ; Gujarātī *bugaḍwū*, to be spoilt ; Hindostānī *likh̄nā*, Gujarātī *lakh̄wū*, to write ; Hindostānī *mil̄nā*, Gujarātī *mal̄wū*, to be met ; Hindostānī *adhik*, Gujarātī *adakū*, more.

In colloquial Gujarātī, *ā* frequently becomes the broad *ō*, and *i* becomes *ē*. This is especially common in North Gujarāt. The change of *i* to *ē* is a very old one, and occurred in Prakrit. Examples of these changes are *pōṇī* for *pāṇī*, water ; and *mārēs* for *māris*, I shall strike.

In Gujarātī we sometimes have *a*, where we have *u* in Hindostānī. Thus Hindostānī *tum*, Gujarātī *tamē* [compare Mēwātī (Rājasthānī) *tam*], you ; Hindostānī *mānus*, Gujarātī *mānas*, a man ; Hindostānī *huā*, Gujarātī *hatō*, was. In colloquial Gujarātī *hatō* is often pronounced *hutō*.

As regards consonants, we may observe in the first place the preference for cerebral letters which Gujarātī shares with Rājasthānī, Pañjābī, Sindhī, and Marāthī. The cerebral letters *ɖ* and *ɖh* in literary Gujarātī usually preserve their pure sounds, but in colloquial dialects when they come between vowels they often have the Hindi sounds of *r* and *rh*. In Northern Gujarātī, moreover, *ɖ* is often dentalized to a pure *r*, as will be explained below. The cerebral *ɳ* and the cerebral *l* are unknown to Hindostānī, but are extremely common (only as medial or final letters) in Gujarātī. The rule is that when *n* and *l* represent double *nn* or double *ll* in Apabhramśa they are dental, but when they represent medial single letters they are cerebrated. Thus Apabhramśa *sonnōū*, Gujarātī *sōnū*, gold, with a dental *n* ; Apabhramśa *ghanaū*, Gujarātī *ghaṇū*, dense ; Apabhramśa *challai*, Gujarātī *chālē*, he goes ; Apabhramśa, *chalai*, Gujarātī *chalē*, he moves. As already explained, Gujarātī prefers to simplify a double consonant and to lengthen the preceding vowel at the same time. It thus happens that the dental letters, when medial, almost always follow long vowels. In colloquial Northern Gujarātī there is a strong tendency to dentalize cerebral letters and even to cerebralize dental ones.

¹ Exactly the reverse tendency is observable in Pañjābī.

In such cases, *d*, *dh*, and *l* generally become *r*. Thus, *mātē* for *mātē*, for; *dīthō* for *dīthō*, seen; *thōrā* or *thōdā* for *thōdā*, a few; *lōrū* for *lōdhū*, iron; *tēnē* for *tēnē*, by him; *marwū* for *malwū*, to mingle; *dāhōdō* for *dahādō*, a day; *tū* for *tū*, thou; *dīdhō* or *dīdhō* for *dīdhō*, given. In fact we may say that in this form of the language dentals and cerebrals are often absolutely interchangeable, much as is the case in the Pîśâcha languages of the North-Western Frontier.

In colloquial Gujarātī there is a strong tendency to pronounce *ch* and *chh* as *s*, and, as we go north, this gradually becomes the rule. Thus, *pās* for *pāch*, five; *usō*, for *uchō*, high; *sārōwū*, for *chārōwū*, to feed cattle; *sōrū* for *chhōrū*, a child; *pusyō*, for *puchhyō*, asked. In some northern tracts, *j* and *jh* are similarly pronounced as *z*, as in *zād* for *jhād*, a tree. In the Charōtar country, on the banks of the river Mahi, this *s* and *z* are pronounced as *ts* and *dz* respectively, so that the name of the tract itself is called by the people who live in it 'Tsarōtar.' A similar pronunciation is found in Marāthī.¹

While *ch* and *chh* become *s*, on the other hand *k*, *kh*, and *g*, especially when followed or preceded by *i*, *e*, or *y*, become *ch*, *chh*, and *j*, respectively, in Northern Gujarātī. Thus, *dīkōrō*, a son, becomes *dīchōrō*; *khētar*, a field, becomes *chhētar*; the verb *lāgōucū*, to begin, makes its past tense *lāgyō*, not *lāgyō*; *pagē*, on foot, becomes *pajē*. A similar change is observable in the Marāthī of the Northern Konkan.² This *ch* or *chh* is further liable to become *s*, under the preceding paragraph. Thus, *nākhya*, on being thrown, becomes, first *nāchhyā*, and then *nāsyā*.

In Hindōstānī, *w* or *v* regularly becomes *b*, but in Gujarātī it is preserved. Thus, Hindōstānī *baniā*, Gujarātī *wāṇiō*, a shop-keeper; Hindōstānī *binā*, Gujarātī *vinī*, without; Hindōstānī *parbat*, Gujarātī *parvat*, a mountain.

In colloquial Gujarātī, the letters *s* and *ś* are often pronounced *h*, and this is the rule in the north (compare Western Rājasthānī). Thus, *mānah*, for *mānōs*, a man; *hō*, for *śō*, a hundred; *hūrāj* for *sūraj*, the sun; *hū* for *śū*, what; *dēh*, for *dōś*, a country; *hamōjāyō*, for *samōjāvyō*, caused to understand. In Kathiawar, an initial *s* is aspirated, so as to sound like *s'h*, which bears the same relationship to *s*, that *kh* does to *k* (see p. 426).

On the other hand, also especially in the north, *h* itself is elided. Thus, *utō*, for *hutō* (i.e., *hatō*), he was; *ū*, for *hū*, I; *āthī*, for *hāthī*, an elephant; *kaū*, for *kahū*, I say. This even occurs in the case of aspirated consonants, so that we have, in the north, words like *ēkatu*, for *ēkaṭhū*, in one place; *hātē* or *hātē*, for *hāthē*, on the hand; *adakū*, for *adhikū*, more. Even in standard Gujarātī an *h* is often omitted in writing, although it is still slightly audible. Thus the word *amē*, we, is sometimes pronounced *aḥmē*, in which *h* represents a faint aspirate. A list of the words which contain this faint *h* is given on pp. 347 and ff. Some dictionaries indicate this unwritten *h* by putting a dot under the syllable after which it is pronounced. Thus, *ક્ષે j kēhū*, to speak, but this orthographical device is now no longer in vogue. Furthermore, in standard Gujarātī, when *h* has the same vowel before and after it, the first vowel is not pronounced. Thus, *mahārāṇī*, a queen, pronounced *m'hārāṇī*. Again, *ahu* is pronounced '*han*', as in *bahu*, much, pronounced *b'hau*, and *ahi* is pronounced '*hai*', as in *lahiyō*, a scribe, pronounced *l'haiyō*. Similarly, words like *rahayō*, he remained, *kahyū*, it was said, are pronounced *r'hayō*, *k'hayū*, etc.

¹ See Vol. VII., p. 22.

² See Vol. VII., p. 65.

In the Surat and Broach districts there are a few peculiarities of pronunciation. There is a tendency to double consonants, even at the beginning of a word. Thus, *dīt̥hō* for *dīthō*, seen ; *nōkkar* for *nōkar*, a servant ; *ammē* for *amē*, we ; *nāllō* for *nālō* (i.e. *nānō*), small ; *mmārō*, my. As in *nāllō*, just quoted, there is a tendency to change *n* to *l*. This exists throughout Gujarat, but is specially strong in these two districts. In the same districts the letter *y* when it follows a consonant is pronounced before it, as if it were *i*. Thus, *māryō*, struck, is pronounced *māirō*. Even in standard Gujarātī such forms as *āvyō*, *lāvyō*, are pronounced *āivyō*, *lāivyō*.

In Gujarātī we often meet cases of metathesis, *i.e.* of the interchange of consonants in the same word. Thus, *tipʷwū* or *pitʷwū*, to beat; so *kharāvēs* for *khawārēs*, I will give to eat; *dētʷwā* for *dēwʷtā*, fire. The two last come from Gogo in Kathiawar. In Ahmadabad and the Charōtar tract we meet *jambūt*, for *majbūt*, strong ; *mag*, for *gam*, towards ; and *nuskān*, for *nuksān*, injury.

The last remark leads us to the Gujarātī spoken by uneducated Musalmāns, who do not speak Hindostānī. Their vocabulary is, naturally, full of Persian and Arabic words, and they have also many peculiarities of pronunciation which will be described in the proper place.¹ The principal is the incapability of distinguishing between cerebral and dental letters.

Very similarly the Gujarātī spoken by Pārsis often exhibits the change of cerebral letters to dentals.

Gujarātī differs from Hindostānī in having a neuter gender. It is true that in Hindostānī there is a neuter interrogative pronoun, and that in other dialects of Western Hindi sporadic instances occur of the survival of the old neuter gender, but, as a general rule, in all forms of Western Hindi, words which in Sanskrit and Prakrit were neuter have now become masculine. In Rājasthānī these instances cease to be sporadic, and become more and more frequent as we go westwards, till we find the neuter gender firmly established in Gujarat. In this respect Gujarātī agrees with Marāthī, which is a language of the Outer Circle. The neuter is often used to denote the common gender. Thus, *chhōkʷrō* (masc.), a boy ; *chhōkʷri* (fem.), a girl ; *chhōkʷru* (neut.), a child (male or female).

The suffix *đō* (masc.), *đi* fem., and *đū* neut. added to nouns, is as common in Gujarātī as it is in Rājasthānī. It is a direct survival from Apabhramśa in which it also occurs. It is generally pleonastic in its signification, but sometimes (especially in the neuter) gives an idea of contempt. Examples of its use are *kukʷđō*, a cock ; *bilāđi*, a cat ; *gadhēđū*, an ass.

In the declension of nouns Gujarātī agrees with Western Hindi (except with the Hindostānī dialect, which in this respect follows Pañjābī) and Rājasthānī in having the nominative singular of strong masculine *a*-bases ending in *ō*. Thus, *ghōđō*, a horse. It follows the Outer Circle, however, in one of its most persistent characteristics, *viz.* in having the oblique form in *ā*, which is quite strange to Western Hindi. Thus, *ghōđānō*, of a horse, but Western Hindi *ghodē-kā*. Another peculiarity of Gujarātī declension is the optional employment of the syllable *ō* to form the plural.

In the declension of pronouns Gujarātī has several peculiarities which have been already alluded to under the head of pronunciation. To this we may add the use of the

¹ See pp. 437 and ff.

word *sū*, to mean ‘what?’ The Hindostānī *kyā* is also used, especially in the north where it appears under the form *chiyā*.

In the conjugation of verbs we may note the use of the word *chhū*, to mean ‘I am.’ This occurs (in various forms) in all the languages of the Outer Circle and also in Panjabī and Rājasthānī, but is unknown to Western Hindi, the pure representative of the Central Group. The characteristic letter of the future is *s* or *ś*. This *s*-future is also found in Lahndā (a language of the Outer Circle) and in some dialects of Rājasthānī. In Western Hindi, when it occurs, the *s* has been weakened to *h*. This weakening also occurs in some forms of colloquial Gujarātī. Gujarātī also possesses a true passive voice. Thus, *dēkhawū*, to see, *dēkhāwū*, to be seen. It often forms its causals by adding *ād*, or more commonly *āw* and sometimes *aw*, to the root. Thus, *dēkhād'wū*, to cause to see; *karāwawū*, to cause to do.

Gujarātī has one important peculiarity in its syntax which is also sometimes found in Rājasthānī, but which I have not noted elsewhere in India. It is in the use of the past tenses of transitive verbs. These are used either as passives, as in other Indian languages, or impersonally. In the former case, the participle which forms the tense agrees in gender and number with the object. Thus, *tēnē rāj-dhānī harī*, he founded a capital city, literally, by him a capital city was founded. In Hindostānī (to take an example) there is also an impersonal passive construction, in which the object is put in the dative case, and the verb is put into the neuter or, as there is no neuter gender, into the masculine. Thus, *us-nē rānī-kō chhōrā*, he released the queen, literally by him, with reference to the queen, it was released (or releasing was done). In Gujarātī, in such cases, the verb is *not* put into the neuter, but is attracted to agree in gender and number with the object. Thus, *tēnē rānīnē mukī*, he left the queen, literally, by him as for the queen, she was left. This idiom should be carefully noted, as it is very characteristic of the language. Here, again, we may note that the same idiom is found in the Marāthī of the Konkan.¹

Gujarātī has not a large literature, but it is larger than it has sometimes been credited

Gujarātī Literature.

with. Most of the books written before the introduction of printing were, as in the case of other Indo-Aryan Vernaculars, in verse. The earliest, and at the same time the most famous, poet whose works have come down to us in a connected form was Nar-singh Mētā, who lived in the 15th century A.D. Before him there were writers on Sanskrit Grammar, Rhetoric, and the like, who employed an old form of Gujarātī for their explanations. One of these grammars, the *Mugdhāvabōdha-mauktika*, was written in 1394 A.D. and has been printed. Nar-singh Mētā (or Mēhētā) himself does not appear to have written any long continuous work. His fame rests upon his short songs, many of which exhibit considerable elegance. He was a Nāgar Brāhman by caste, and was born at Junagarh in the year 1413 A.D.² His father was a worshipper of Śiva, but his mother was devoted to Vishṇu, and at her knee he gathered the first elements of the doctrine which he subsequently preached so gracefully in his numerous songs. He died in the year 1479, in the sixty-sixth year of his age. Other poets followed him, amongst whom we may mention Prēmānand Bhatt (fl. 1681 A.D. Author of the *Nar-singh Mēhētānū Māmērū*), Vallabh,

¹ See Vol. VII., pp. 67 and 170.

² For an account of Nar-singh Mētā, see the Indian Antiquary, Vol. xxiv (1895), p. 74.

Kālidās, Pṛitam, Rēwaśāṅkar (translated the *Mahābhārata*), Muktānand, Sāmal Bhaṭṭ (author of *Akōlā-Rāṇī*, *Barās Kastūrī*, *Murdā Pachīsī*, *Nand Batrīsī*, *Padmāvatī*, *Strī-charitra*, *Vikram-charitra*), Brahmānand and Dayārām. All these are admittedly inferior to Nar-singh Mētā in grace and feeling. Gujarat has not yet produced a great poet, approaching in excellence the mediæval Masters of Hindostān. A more important side of Gujarātī literature is the corpus of bardic histories, none of which have, so far as I am aware, been published, but of which the contents have been utilized by Forbes in his well-known *Rās Mälā*.

The name 'Gujarat' has been known in Europe since the time of Marco Polo (1254—1324 A.D.), but the first mention that I find of the Authorities. name 'Gujarātī' as applied to a language is in 1731. In

November of that year the great Berlin librarian La Croze writes to his friend Theophilus Bayer a Latin letter in which he mentions the various languages of India, one of which is the 'Gutzeratica lingua.'¹ The next reference to the language which I have seen is a version of the Lord's Prayer in the '*Lingua Guzuratica*', with a transcription into the Roman character and an interlinear translation in Latin, taken from manuscript papers of the celebrated Danish missionary Schultze, and published by Johann Friedrich Fritz (1748 A.D.) in that remarkable compilation entitled the *Orientalisch und Occidentalischer Sprachmeister*. The version in the vernacular is in the ordinary Gujarātī character, and not in Dēva-nāgarī, as well as in Roman letters. A few lines of this version are here given as a specimen,—

Paramand alo tzé amará Pitá
<i>Cælo in qui es noster Pater</i>
Tumára namā púsa-karwáne
<i>tuum nomen sanctificetur</i>
Tumára ratschia áwé
<i>tuum regnum veniat</i>
Tumára mán paramandaló kewun karótzó jewutzé bumimá karó.
<i>tua voluntas cælo in sicut fit ita terra in fiat.</i>

Adelung (1806), in his *Mithridates*² gives a brief notice of the language under the name of 'Guzuratte' or 'Suratte' and reprints (with corrections) Schultze's version of the Lord's Prayer. He mentions a manuscript Gujarātī Dictionary by Franciscus Maria as existing in the library of the Propaganda at Rome, entitled *Thesaurus Linguæ Indianæ*. Adelung's brief notice (about half a small octavo page) is nearly all the written information which was available to the Serampore Missionaries when they published (in 1820, after thirteen years' labour) their version of the New Testament in 'Gujuratee.'

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¹ *Thesaurus epistolicus La Crozianus*, Vol. iii, p. 64. Before this, in 1715, John Josiah Ketelaar, who in 1712 was the Dutch East India Company's Director of trade at Surat, had written a Hindostāni Grammar, which contains one or two Gujarātī idioms wrongly attributed to Hindostāni.

² Vol. i, p. 198. Published 1806.

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- KABRAJI, MRS. P. J. (née PUTLIBAI D. WADIA),—See Putlibai D. Wadia and Prēmānand.

Two alphabets are employed for writing Gujarātī. One is the ordinary Dēva-nāgari. It is not much used now-a-days, except by special tribes, such as the Nāgar Brāhmaṇs, but the first printed Gujarātī books were in that character. The other is known as the Gujarātī alphabet, and is the one in general use. It is based on the same original as Dēva-nāgari, and closely resembles the ordinary Kaithī character employed all over Northern India. A Tirhutiyā scribe finds little difficulty in reading a Gujarātī book. In ordinary mercantile correspondence it is usual to omit all vowels except when initial, which makes the reading of a banker's letter a task of some difficulty. It then corresponds to what is known as the Mahājanī script in Upper India, and in Gujarat it is known as *Vāñiāī* or *Sarrāfī* (from *Vāñiō*, a shop-keeper, and *Sarrāf*, a banker), or *Bōdīā* (from *Bōdī*, clipped or shorn).

As the Gujarātī alphabet is treated exactly like Dēva-nāgari it is unnecessary to give any lengthy explanation of its principles,—for which the reader is referred to the account of the latter character on pp. 7 and ff. of Vol. V, Pt. ii. It will suffice to give the forms of the letters.

These are as follows :—

VOWELS, ETC.

અ *a*, અા *ā*, અિ *i*, અઉ *u*, અઉ *ū*, અરી *ri*, અે *e*, અૈ *ai*, અો *o*, અૌ *au*, or ° both *anuswār* and *anunāsik*. Although Gujarātī has both a short *e* and a long *ē*, no distinction is made in writing them. Nor is any distinction made between *anuswār* and *anunāsik*, both being represented by °.

CONSONANTS.

ક <i>ka</i> ,	કુ <i>kha</i> ,	ગ <i>ga</i> ,	ગુ <i>gha</i> ,	ન <i>na</i> .
ચ <i>cha</i> ,	ચુ <i>chha</i> ,	જ <i>ja</i> ,	જુ <i>jh</i> ,	ના <i>ña</i> .
ત <i>tu</i> ,	ઠ <i>tha</i> ,	ડ <i>da</i> ,	ડુ <i>dh</i> ,	ના <i>ña</i> .
ટ <i>ta</i> ,	થ <i>tha</i> ,	ડ <i>da</i> ,	ડુ <i>dha</i> ,	ન <i>na</i> .
પ <i>pa</i> ,	પુ or પ <i>pha</i> ,	બ <i>ba</i> ,	બુ <i>bha</i> ,	મ <i>ma</i> .
ય <i>ya</i> ,	ર <i>ra</i> ,	લ <i>la</i> ,	વ <i>wa</i> or <i>va</i> .	
શ <i>śa</i> ,	ષ <i>sha</i> ,	સ <i>sa</i> ,	હ <i>ha</i> ,	લ <i>la</i> .

It will be noted that Gujarātī has a cerebral *la*.

The following examples show the employment of non-initial vowels :—

અિ <i>bā</i> ,	અિ <i>bi</i> ,	અિ <i>bī</i> ,	અિ <i>bu</i> ,	અિ <i>bū</i> ,	અિ <i>bri</i> .
એ <i>be</i> ,	એ <i>bai</i> ,	એ <i>bō</i> ,	એ <i>bau</i> ,		

The following are more or less irregular,—

રૂ <i>ru</i> or <i>rū</i> , also રૂ <i>ru</i> ,	રૂ <i>rū</i> ,	જી <i>ji</i> ,	જુ <i>ju</i> ,	જૂ <i>jū</i> ,
જા <i>ja</i> (hardly irregular),		જી <i>ji</i> ,	જુ <i>ju</i> ,	જૂ <i>jū</i> ,
દ્રી <i>dri</i> ,		શ્રી <i>sri</i> , and		હ્રી <i>hri</i> .

For some of these regular forms are also used. Thus, શ્રી *sri*, રૂ *ru*.

The following are examples of compound consonants :—

ક્ષ <i>ksha</i> ,	જ્ઞ <i>jñā</i> ,	ંણ <i>kna</i> ,	ગ્વ <i>gwā</i> .
ત્ત <i>tta</i> ,	ત્ર <i>tra</i> ,	ંવ <i>twa</i> ,	ગ્વ <i>pta</i> .
ંટ <i>sta</i> ,	ંદ્વ <i>dva</i> ,	ંદ્ય <i>dya</i> ,	
ંદ્ધ <i>ddha</i> ,	ંશ <i>śha</i> ,	ંસ્વ <i>śwa</i> ,	
ંટ (or, better, ંટ) ત્ત્થ <i>tthā</i> (ત્થા),		ંહ <i>hya</i> ,	ગ્વ <i>dhya</i> .

It will be seen that these all closely follow Dēva-nāgarī, and numerous other compounds (which will be found in the grammars) are formed on the same principles. When *ra* is the first member of a compound, it takes the form ' . Thus, રા, *rtha*. When it is not the first member of a compound, it takes the form - . Thus, ગ્રા, બ્રા.

A good deal of this has been already dealt with on pp. 329 and ff., and need not be repeated. We may add that િ is often written for *i* and િ for *u* for

Pronunciation. રિ is often pronounced *rü* (German *ü*), but more commonly as the English *ru* in 'rule.' The letter ા is a pure labial, as explained under Rājasthānī (*ante*, p. 5.), and is not a denti-labial as in English. Before *i*, *e*, or *y* it is transliterated *v*, otherwise *w*. The letter સ is properly pronounced like the *ss* in 'session,' but in some dialects sounds like an ordinary dental *s*. The letter ણ is pronounced *gnya*, not *dnya* as in Marāthī. In the Charōtar tract, *ch*, *chh*, *j*, and *jh* are sounded *ts*, *tsh*, *dz*, and *dzh*, respectively (see pp. 394 and ff. below).

As a general rule, the spelling of Gujarātī is capricious, but recently steps have been taken by the Educational Department, with a view to securing a nearer approach to uniformity in this respect.

Grammar. After the foregoing explanations, it is hoped that the following brief sketch of Gujarātī Grammar will enable the reader to understand the specimens.

GUJARĀTĪ SKELETON GRAMMAR.

I.—NOUNS.—There are three genders, masculine, feminine, and neuter. There are two numbers, singular and plural.

Case.—Besides the nominative, there is a general oblique form, and an agent-locative. Thus:—

A.—Strong nouns.

	Masc.	Fem.	Neut.
Sing. Nom.	<i>chhōk</i> *rō, a boy	<i>chhōk</i> *rī, a girl	<i>chhōk</i> *rū, a child.
Obl.	<i>chhōk</i> *rā	<i>chhōk</i> *rī	<i>chhōk</i> *rā.
Ag.-Loc.	<i>chhōk</i> *rē, <i>chhōk</i> *rāē, by or in a boy	<i>chhōk</i> *rīē, by or in a girl	<i>chhōk</i> *rē, <i>chhōk</i> *rāē, by or in a child.
Plur. Nom.	<i>chhōk</i> *rā, <i>chhōk</i> *rāō, boys	<i>chhōk</i> *rīō, girls	<i>chhōk</i> *rāō, <i>chhōk</i> *rāō, children.
Obl.	<i>chhōk</i> *rā, <i>chhōk</i> *rāō	<i>chhōk</i> *rīō	<i>chhōk</i> *rāō, <i>chhōk</i> *rāō.
Ag.-Loc.	<i>chhōk</i> *rāē, <i>chhōk</i> *rāōē, by or in boys	<i>chhōk</i> *rīōē, by or in girls	<i>chhōk</i> *rāē, <i>chhōk</i> *rāōē, by or in children.

B.—Other nouns. *Bālak*, a child (nom. and obl. sing.) ; *bālakē*, by or in a child; *bālakō* (nom. and obl. plur.) ; *bālakōē*, by or in children.

The usual case suffixes are, acc.-dat. *nē*; abl. *thī*; gen. *nō*; loc. (instead of *ē* above) *mā*. They are all added to the oblique form. Thus, *chhōk**rānē, to a boy; *chhōk**rā-thī, from a boy; *chhōk**rānō, of a boy; *chhōk**rē or *chhōk**rā-mā, in a boy. *Gharē*, in a house, is nearly always written and pronounced *gher*.

The genitive *nō* is an adjective, and agrees in gender, number, and case with the noun which governs it. In poetry we often find *tanō* or *kērō* instead of *nō*.

Instead of the ablative *thī*, we sometimes, in the dialects, find *thō*, which is an adjective agreeing in gender, number, and case with the thing which is taken from the noun in the ablative.

The case of the agent is also used as an instrumental.

Note that *nē*, the sign of the acc.-dat. is the locative of the genitive *nō*. *Nō* and *nē* are not real postpositions. They are terminations and are added to the noun without hyphens. Thus, *chhōk**rānō. On the other hand, *thī* and *mā* are postpositions and require hyphens. Thus, *chhōk**rā-thī. This is a matter of history which is too long to explain here. (See p. 328.)

Adjectives.—A strong adjective (including genitives, and the *thō*-ablative) has its masculine in *ō*, its feminine in *ī*, and its neuter in *ū*. It agrees with its noun in gender, number, and case, except that it does not take the plural forms in *ō*. When a noun is in the oblique form, so is the adjective, and when it is in the agent-locative, so is the adjective. If, however, the noun in the agent case is the subject of a transitive verb, the adjective is put into the oblique form. Examples: *sārō chhōk**rō, a good boy; *sārā chhōk**rānē, to the good boy; *sārī chhōriō*, good girls; *sārū chhōk**rū, a good child; *sārā chhōk**rānē, to good children; *bijē dahādē*, on the second day; *ēnā* (not *ēnē*) *bhatrijē māgū*, his nephew asked. Adjectives other than strong do not change.

Comparison is formed as usual by the ablative. Thus, *māthā-thī mōtū*, larger than the head; or, as in *Mārvāī*, with *kar**tā, with the obl. gen.; thus, *dar**wājānā *kar**tā *ūchū*, higher than the door. Generally *nā* is omitted. *Sahu-thī mōtū* or *sahu kar**tā *mōtū*, largest of all, largest.

Adjectives are quoted in the dictionaries in their neuter form where such exists.

II.—PRONOUNS.—The following is taken from Mr. Taylor's Grammar.

The first and second personal pronouns, have each four bases employed in the declension of the singular and three in the plural, viz., first person, sing. *hū*, *ma*, *mārā*, and *maj* (or *muj*); plur. *am*, *amārā*, *amō*. Second person, sing. *tū*, *ta*, *tārā*, *tuj*; plur. *tam*, *tamārā*, *tamō*. We thus get the following declension:—

First Person.

Base.	Singular.					Plural.		
	<i>hū</i> .	<i>ma</i> .	<i>mārā</i> .	<i>maj.</i>	<i>am.</i>	<i>amārā</i> .	<i>amō</i> .	
Nom.	<i>hū</i>	...	...	...	<i>amē</i> , <i>am</i>	...	...
Acc.-Dat.	...	<i>manē</i>	<i>mārē</i>	<i>maj</i> * <i>nē</i>	<i>am</i> * <i>nē</i>	<i>amārē</i>	<i>amōnē</i> .	
Ag.	...	<i>mē</i>	<i>mārē</i>	...	<i>amē</i>	<i>amārē</i>	<i>amōō</i> .	
Abl.	<i>hū-thī</i>	...	<i>mārā-thī</i>	<i>maj-thī</i>	<i>am-thī</i>	<i>amārā-thī</i>	<i>amō-thī</i> .	
Gen.	...	...	<i>mārō</i>	<i>maj</i>	...	<i>amārō</i>	...
Loc.	...	...	<i>mārā-mā</i>	<i>maj-mā</i>	<i>am-mā</i>	<i>amārā-mā</i>	<i>amō-mā</i> .

Second Person.

Base.	Singular.					Plural.		
	<i>tū</i> .	<i>ta</i> .	<i>tārā</i> .	<i>tuj</i> .	<i>tam</i> .	<i>tamārā</i> .	<i>tamō</i> .	
Nom.	<i>tū</i>	...	...	...	<i>tamē</i> , <i>tam</i>	...	...
Acc.-Dat.	...	<i>tanē</i>	<i>tārē</i>	<i>tuj</i> * <i>nē</i>	<i>tam</i> * <i>nē</i>	<i>tamārē</i>	<i>tamōnē</i> .	
Ag.	...	<i>tē</i>	<i>tārē</i>	...	<i>tamē</i>	<i>tamārē</i>	<i>tamōē</i> .	
Abl.	<i>tū-thī</i>	...	<i>tārā-thī</i>	<i>tuj-thī</i>	<i>tam-thī</i>	<i>tamārā-thī</i>	<i>tamō-thī</i> .	
Gen.	...	...	<i>tārō</i>	<i>tuj</i>	...	<i>tamārō</i>	...
Loc.	...	...	<i>tārā-mā</i>	<i>tuj-mā</i>	<i>tam-mā</i>	<i>tamārā-mā</i>	<i>tamō-mā</i> .

The genitives *mārō*, *amārō*, *tārō*, and *tamārō* are, as usual, adjectives. So are *maj* (*muj*) and *tuj*, but these do not change for gender, number, or case. The *maj* and *tuj* forms are mainly poetical. *Am*, *am*, *am-thī* and *tam-thī* are rarely used. *Amē* and *tamē*, etc., and *mārō*, *tārō*, are pronounced with a slight *h*-sound. Thus, *ahmē*, *tahmē*, *māhrō*, *tāhrō*.

The pronoun of the first person plural, *āp-nē* is only used when 'we' includes the person addressed. It is thus declined, acc.-dat., *āpan-nē*; agent, *āp-nā-thī*; gen. *āp-nō* (poetical, *āp-dō*); loc. *āp-nā-mā*.

The honorific pronoun of the second person is *āp*, your Honour. It is declined regularly, like a noun. Thus, abl. *āp-thī*; gen. *āp-nō*.

Demonstrative Pronouns. These are *tē*, he, she, it, that; *ē*, this; *ā*, this (near). *Tē* has sing. agent *tēnē*, gen. *tēnō*, obl. base *tē*, or (in abl. and loc.) *tēnā*; plur. nom. *tēō*, obl. *tēō*, *tem*, or (in abl. and loc.) *tem-nā*. In the agent *tēnīē*, and in the acc.-dat. *tēnīnē* may be used in the fem. sing. About Surat, *tēwan* is used as a plural of respect. Pārsis often use *tēwan* for 'he' and *tēnī* for 'she,' both declined regularly. *Ē* and *ā* are declined exactly like *tē*. Other demonstrative pronouns are *pēlō*, that, and *ōlō* or *ōlyō*, that, both declined regularly.

Reflexive Pronouns. This is *pōtē*, self; agent, *pōtē*; gen. *pōtānō*; obl. base, *pōtā*. Plural same as singular. The genitive is not used, as in Hindī, to represent the first person, and rarely to represent the second person. But we have often phrases like *hū pōtē chālyō*, I went myself.

The Relative Pronoun is *jē*. Declined like *tē*.

The Interrogative Pronouns are,—(1) *kōn*, who? (sing. same as plur.) It has four forms of the oblique base, which are used as follows, *kō* (acc.-dat., abl., gen., loc.); *kōnā* (abl., loc.); *kē* (acc.-dat., gen.); *kēnā* (abl., loc.). *Kē* is pronounced with a slight *h*-sound. Thus, *kēh*. The agent is *kēnē* or *kēnē*. (2) *Sō*, what? thus declined.

	Singular.			Plural.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>sō</i>	<i>sī</i>	<i>sū</i>	<i>sā</i>	<i>sī</i>	<i>sā</i>
Acc.-Dat.	wanting	wanting	wanting	wanting	wanting	wanting.
Agent	<i>sē</i>	wanting	<i>sēnē</i> (rare)	wanting	wanting	wanting.
Abl.	<i>sā-thī</i>	wanting	<i>sā-thī</i>	<i>sā-thī</i>	wanting	<i>sā-thī</i> .
Gen.	<i>sānō</i>	wanting	<i>sānō</i>	<i>sānō</i>	wanting	<i>sānō</i> .
Loc.	<i>sā-mā</i>	wanting	<i>sā-mā</i>	<i>sā-mā</i>	wanting	<i>sā-mā</i> .

The defective parts are supplied by *kōn*.

The Indefinite pronouns are *kōi* (m. and f.), anyone, some one, and *kāi* or *kāt*, anything, something. Both are declined like nouns, except that the plural is the same as the singular. Others are *kōk*, *kōi-ēk*, some one; *kāik*, *kāiēk*, something; *har-kōi*, any one; *har-kāi*, anything. Although *kōi* is masculine or feminine it generally governs a neuter verb.

Other Pronominal forms—

Pronouns.	<i>ā</i> , <i>ē</i> , this.	<i>tē</i> , that.	<i>jē</i> , who.	<i>kōn</i> , who?
Quality	<i>āwō</i> , <i>ēwō</i> , like this	<i>tēwō</i> , like that	<i>jēwō</i> , like which	<i>kēwō</i> , like what?
Size	<i>āw-dō</i> , <i>ēw-dō</i> , this size	<i>tēw-dō</i> , so large	<i>jēw-dō</i> , as large	<i>kēw-dō</i> , how large?
Quantity	<i>āt-lō</i> , <i>ēt-lō</i> , this many or much.	<i>tēt-lō</i> , that many or much	<i>jēt-lō</i> , as many or much	<i>kēt-lō</i> , how many or much?
Manner	<i>ām</i> , <i>em</i> , thus	<i>tem</i> , so	<i>jem</i> , as	<i>kem</i> , how? why?
Place	<i>ahiyā</i> , <i>ahī</i> , <i>hyā</i> , here	<i>tyā</i> , there	<i>jyā</i> , where	<i>kyā</i> , where?
Time	<i>atyārē</i> , now	<i>tyārē</i> , then	<i>jyārē</i> , when	<i>kyārē</i> , when?

The adjectives of quality have a slight unwritten *h*-sound in their first syllables. Thus, *āhwō*, *tēhwō*, *jēhwō*; similarly in *tyāh*, *jyāh*, *tyāhrē*, *jyāhrē*, *kyāhrē*, and in words like *tēhwārē*, then, etc. See the list on pp. 347 and ff.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

Present, I am.

Past, I was.

	Sing.	Plur.	Sing.			Plur.
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
1	<i>chhū</i>	<i>chhiē</i> (vulgar <i>chhaiyē</i>).	Masc.	Fem.	Neut.	Masc.
2	<i>chhe</i>	<i>chhō</i>	hatō or	hatī	hatū	hatā
3	<i>chhe</i>	<i>chhe</i>	<i>hawō</i>	<i>havī</i>	<i>hawū</i>	<i>hawā</i>

This tense does not change for person. The forms with *w* (*v*) are vulgar.

Present participle locative, *chhatā*, in or while being. Other forms are wanting.

Negative present *nathī*, used for all persons and both numbers. Past, *nahatō*, *nahotō*, or *nōhōtō*.

B.—Finite Verb.

The usual principles of the central group are followed. In transitive verbs, the passive construction, with the subject in the agent case, is employed with the past participle. Note, however, that when the impersonal passive construction is employed, the participle of the verb is not put into the neuter, as we should expect, but agrees in gender with the object. Thus, *tēnē rāñiñē mūki* (not *mūkyū*), by him, with reference to the queen, she (not 'it') was left, he left the queen.

Principal parts.

Infinitive, *mār^awū*, obl. *mār^awā*, to strike.

Present participle, *mār^atō*, striking.

Past „ *māryō*, *mārō* (obsolete), *mārēlō* (declinable), *mārēl* (indeclinable), struck.

Future „ *mār^awānō* (gen. of infin.), about to strike.

Conjunctive „ *mārī*, *mārinē*, having struck.

Present Gerund, *mār^atā*, on striking.

Past „ *māryā*, on having struck.

Noun of Agency, *mār^anārō* (declinable), *mār^anār* (indeclinable), one who strikes or is about to strike.

(a) Simple tenses.

Present, 'I strike,' 'I may strike,' etc.

Future, 'I shall strike,' etc.

(b) Compound tense.

Present Definite, 'I am striking.'

	Sing.	Plur.	Standard.		Pārsi.		Sing.	Plur.
			Sing.	Plur.	Sing.	Plur.		
1	<i>mārū</i>	<i>māriē</i> .	<i>māriś</i>	<i>māriśū</i>	<i>māras</i>	<i>mār^asu</i>	<i>mārū-chhū</i>	<i>māriē-chhīē</i> .
2	<i>mārē</i>	<i>mārō</i> .	<i>mār^asē</i>	<i>mār^asō</i>	<i>mār^asē</i>	<i>mār^asō</i>	<i>mārē-chhē</i>	<i>mārō-chhō</i> .
3	<i>mārē</i>	<i>mārē</i> .	<i>mār^asē</i>	<i>mār^asē</i>	<i>mār^asē</i>	<i>mār^asē</i>	<i>mārē-chhē</i>	<i>mārē-chhē</i> .

Imperative, 'strike thou,' etc. 2nd person sing. *mār*, plur. *mārō*; familiar, *mārōnē*, *mārōnī*; polite, sing. *mār^ajē*, plur. *mār^ajō*; precative (2nd and 3rd persons), *mārō*.

(c) Participial tenses.

Transitive verb.

hū mār^atō, I used to strike.

(*jō*) *hū mārat*, (if) I had struck.

hū mār^atō-hatō, I was striking.

(*jō*) *hū mār^atō-hōū*, (if) I may be striking.

(*jō*) *hū mār^atō-hōt*, (if) I had been striking.

mē māryō (or *mārēlō*),¹ I struck (him).

mē māryō-chhe, I have struck (him).

mē māryō-hatō, I had struck (him).

(*jō*) *mē māryō-hōy*, (if) I may have struck (him).

(*jō*) *mē māryō-hōt*, (if) I had struck (him).

hū mār^awānō-chhū, I am about to strike.

hū mār^awānō-hatō, I was about to strike.

(*jō*) *hū mār^awānō-hōū*, (if) I be about to strike.

(*jō*) *hū mār^awānō-hōt*, (if) I had been about to strike.

Intransitive verb.

hū chāl^atō, I used to go.

(*jō*) *hū chālat*, (if) I had gone.

hū chāl^atō-hatō, I was going.

(*jō*) *hū chāl^atō-hōū*, (if) I may be going.

(*jō*) *hū chāl^atō-hōt*, (if) I had been going.

hū chālyō (or *chālēlō*), I went.

hū chālyō-chhū, I have gone.

hū chālyō-hatō, I had gone.

(*jō*) *hū chālyō-hōū*, (if) I may have gone.

(*jō*) *hū chālyō-hōt*, (if) I had gone.

hū chāl^awānō-chhū, I am about to go.

hū chāl^awānō-hatō, I was about to go.

(*jō*) *hū chāl^awānō-hōū*, (if) I be about to go.

(*jō*) *hū chāl^awānō-hōt*, (if) I had been about to go.

Irregular verbs.

(1) *Thāwū*, to become. Pres. sg. (1) *thāū*, (2, 3) *thāy*; pl. (1) *thaīē*, (2) *thāō*, (3) *thāy*. Future, (1) *thaīs*, (2) *thaśē*, and so on; conj. part. *thaīnē*. The stem is *tha* before *i*, *ī*, or a consonant. Otherwise it is *thā*. Note, however, *thaīlō*, past part., and *thāy* of pres. tense, 2nd and 3rd sing. and 3rd plur.

(2) *Jawū*, to go. Conjugated like *thāwū*. Past part. also irregular. See below.

(3) *Jōiē*, it is necessary (defective impersonal); fut. *jōiśē*; past subj. (*jō*) *jōiāt*; pres. part. *jōiītō*. *Mārē ā chōp^adī jōiē*, to me this book is necessary.

(4) Verbs like *lēwū*, to take, *dēwū*, to give, *kēwū*, *kehēwū*, or *kahēwū*, to say, *rēwū*, *rehēwū*, or *rahēwū*, to remain, form the 2nd and 3rd sing., and 3rd plur. pres., *lē*, *dē*, *kehē* or *kahē*, and *rehē* or *rahē*. So, conjunctive participle *kahīnē*, *lānē*, *daīnē*; fut. *laiś*, and so on.

(5) Verbs with roots in *ī*, like *pīwū*, to drink, form the 1st plur. present like *pīē*.

(6) If the root ends in *ō*, it becomes *u* before the terminations *-ē* and *-ō*. Thus, *jōxū*, to see; *juē*, he sees; *juō*, you see. But *jōēlō*, because the *-ē* is not a complete termination. *Hōwū*, to be, and *kahōwū*, to be rotten, make *hōy* and *kahōy*, respectively, with the termination *ē*.

(7) If the root ends in *s*, it becomes *ś* before *i* or *y* in some dialects, but not in the Standard. Thus (dialectic), *bes^awū*, to sit; *besīnē*, having sat: *vas^awū*, to dwell; past part. *vaśyō*.

(8) Irregular past participles.

Bes^awū, to sit, past part. *bēthō*, *bēthēlō*.

Dēkh^awū, to see, „ „ *dīthō*, *dīthēlō*.

Nās^awū (*nāhs^awū*), to flee, „ „ *nāthō*, *nāthēlō*.

Pes^awū, to enter, „ „ *pethō*, *pethēlō*.

Bihīwū or, better, *bīwū*, to fear, „ „ *bīdhō* or *bīnō*, *bīdhēlō* or *bīnēlō*.

Dēwū, to give, „ „ *dīdhō*, *dīdhēlō*.

Kar^awū, to do, „ „ *kīdhō* or *karyō*, *kīdhēlō* or *kareēlō*.

Khāwū, to eat, „ „ *khādhō*, *khādhēlō*.

Lēwū, to take, „ „ *līdhō*, *līdhēlō*.

¹ And so, throughout, the participle in *ēlō* may be substituted for that in *yō*.

² Or *mār^anārō*, *chāl^anārō*, and so throughout.

<i>Pi</i> wū, to drink,	past part.	<i>pīdhō</i> , <i>pīdhēlō</i> .
<i>Hō</i> wū, to be,	" "	<i>hatō</i> , <i>hōlō</i> (regular).
<i>Suwū</i> , to sleep,	" "	<i>suiō</i> , <i>sutēlō</i> .
<i>Mar</i> *wū, to die,	" "	<i>muō</i> , <i>muēlō</i> or <i>marēlō</i> .
<i>Jawū</i> , to go,	" "	<i>gayō</i> , <i>gaēlō</i> .
<i>Kahōwū</i> , to be rotten,	" "	<i>kahōyō</i> , <i>kahēlō</i> .
<i>Kehēwū</i> , or <i>kahewū</i> , to say,	" "	<i>kahyō</i> , <i>kahēlō</i> .
<i>Rehēwū</i> or <i>ruhēwū</i> , to remain,	" "	<i>rahyō</i> , <i>rahēlō</i> .
<i>Nipaj</i> *wū, to be produced,	" "	<i>nipajyō</i> or <i>nipanyō</i> .
<i>Upaj</i> *wū, to be produced,	" "	<i>upajyō</i> or <i>upanyō</i> .

The past gerunds of these verbs are regular. Thus, *tē khāyā* (not *khādhā*) *karē-chhe*, he eats frequently. Gerunds formed after the analogy of the past participles are also found, but rarely.

In north Gujarat, passives whose roots end in *ā*, may optionally form the past participle by adding *uō* (*ni*, *nu*) instead of *yō* (*i*, *yū*). Thus, *bharānō* (or *bharāyō*), was filled; *marānō*, was killed; *chhapānō*, was printed. So, also, *dīthānō*, for *dēkhāyō*, was seen.

Passive Voice. The passive voice can be formed from both transitive and intransitive verbs. The passive of an intransitive is always impersonal (cf. Latin *luditur a me*).

The passive stem is formed by adding *ā* to the root. Thus, *lakh**wū, to write; *lakhāwū*, to be written. If the root ends in a vowel, *wā* is added, not *ā*. Thus, *jōwāwū*, to be seen. A preceding *ā* is shortened. Thus, *wāpar**wū, to use, passive *wāpārāwū*; *gāwū*, to sing, passive *gawāwū*; *āw**wū, to come, passive *awāwū*; *awāy*, it is come. These passives have usually a potential sense; *lakhāy*, it can be written; *dēkhāy*, it can be seen, it is visible; *awāy*, it can be come.

Another passive is formed by conjugating the past participle with *jawū*, to go, as in Western Hindi. Thus, *tē māryō gayō*, he was struck.

Another is formed with *āw**wū, to come, and the locative of the infinitive. Thus, *ē wastu jōwā-mā āwāsē*, this thing will come into seeing, will be seen.

With all these passives the doer of the action is put in the ablative, not in the case of the agent. Thus, *rājā-thī ē kām karāyū*, this work was done by the king.

Causal Verbs. These (including transitives from neuters) are usually formed by adding *āw* or *āq* to the root, a preceding *ā* being shortened.

Thus, <i>lakh</i> *wū, to write,	<i>lakhāw</i> *wū, to cause to write.
<i>dēkh</i> *wū, to see,	<i>dēkhād</i> *wū, to cause to see.
<i>sābhāl</i> *wū, to hear,	<i>sābhālāw</i> *wū, to cause to hear.

Sometimes the added syllable is *aw*. Thus, *chhōd**wū, to release, *chhōdāw**wū or *chhōdāw**wū, to cause to release.

Irregular are—

<i>bhal</i> *wū, to be mixed,	<i>bhēlaw</i> *wū, to mix.
<i>phar</i> *wū, to be turned,	<i>phēraw</i> *wū, to turn.
<i>mał</i> *wū, to be met,	<i>mēl</i> *wū, to mingle.
<i>pi</i> wū, to drink,	<i>pāwū</i> , to give to drink.
<i>mar</i> *wū, to die,	<i>mār</i> *wū, to strike, kill.
<i>thar</i> *wū, to be fixed,	<i>thēraw</i> *wū, or <i>tharāw</i> *wū, to fix.

and others.

Double causals and passives can be formed from causals. Thus, *khaw**dīwāwū, to cause to eat; *tapāwāwū*, to cause to be warm; *tapāwāwū*, to be caused to be warm.

Compound Verbs. These are as in other Indo-Aryan languages, viz.—

- (1) From the shorter form of the conjunctive participle.
 - Intensives,—*mārī nākh**wū, to strike down, kill.
 - Potentials,—*lakhī sak**wū, to be able to write.
 - lakhī sakāwū*, to be able to be written.
 - Compleatives,—*lukhī chuk**wū, to finish writing.
- (2) From the past gerund.
 - Frequentatives,—*bōlyā* (or *bōlyā*) *kar**wū, to speak frequently.
 - khāyā* (or *khāyā*) *kar**wū, to eat frequently.
 - jayā* (or *jayā*) *kar**wū, to go frequently.
- (3) From the present participle, with *jacū*, *āw**wū, or *rahēwū*.
 - Continuatives,—*bōl**tō *rahēwū*, to keep talking.
- (4) From the infinitive,—
 - Obligatives,—*si pākhōnā bhūkhē mar**wū *pīd**sē, to the sepoy dying by hunger will fall, the sepoy will have to die of hunger.
 - Permissives,—*jawā* (oblique) *dēwū*, to allow to go.
 - Inceptives,—*kar**wā *lāg**wū, to begin to do.

IV. PARTICLES. The negative of the verb substantive has been already described. *Mā* is prohibitive. It follows the verb; *bihō mā*, do not fear. *Nā* is used in answering questions like our 'no.' It and *na* are also used in prohibition, preceding the verb; *na bihō*, do not fear. *Nā* in such cases may also follow. The usual general negatives are *na* (generally with the present) and *nahi*.

Questions which do not contain an interrogative pronoun are generally indicated by *sū*, what? Thus, *sū tamē jāo-chhō*, are you going? The emphatic suffix *-j* is of frequent occurrence. Thus, *tamē-j*, you indeed; *ēkayj*, only one. It corresponds to the Marāṭhi *-ch*.

GUJARĀTĪ GRAMMAR

APPENDIX I.

Words containing a short *e*.

The following list of Gujarātī words containing short *e* is taken from the *Narmakōś* :—

<i>ed</i> (<i>ehd</i>), stocks, fetters.	<i>prem-kōr</i> , a woman passionately fond of her lover, but <i>prēm</i> , love.
<i>edi</i> , lazy.	<i>phen</i> , a snake's hood.
<i>em</i> , thus.	<i>phel</i> , pretence.
<i>eru</i> , a snake.	<i>phel*wū</i> , to be spread.
<i>ewā</i> (<i>ehwā</i>), habit, custom.	<i>phes*lō</i> , a decision.
<i>elē</i> , in vain.	<i>be</i> , two.
<i>ked</i> , the waist.	<i>bechārek</i> , about two or four.
<i>kediyū</i> , a jacket.	<i>bēthak</i> , a seat.
<i>kenigam</i> , whither ?	<i>ben</i> (<i>behn</i>), a sister.
<i>kem</i> , how ?	<i>berū</i> (<i>behrū</i>), deaf.
<i>ker</i> , <i>kerā</i> , a certain wild fruit.	<i>bel</i> , a bull.
<i>ker*dō</i> , a <i>ker</i> -tree.	<i>bes*wū</i> , to sit.
<i>ker*bō</i> , a kind of dance.	<i>bhe</i> or <i>bhō</i> , fear.
<i>keri</i> , a mango.	<i>bheṇū</i> , an earthen cooking pot.
<i>kel</i> or <i>kal</i> , sharp pain, but <i>kēl</i> , a plantain.	<i>bherau</i> , a certain musical mode, a form of Siva.
<i>khe</i> , consumption.	<i>medāk</i> , a frog.
<i>khen</i> , a hindrance.	<i>medhō</i> , a ram.
<i>khel</i> , paste, starch.	<i>medi</i> , a certain plant (<i>Lawsonia inermis</i>).
<i>gebī</i> , secret, hidden.	<i>medō</i> , fine wheaten flower.
<i>gel</i> , indulgence.	<i>menā</i> , a jay, a <i>mainā</i> .
<i>ghen</i> , drowsiness.	<i>memān</i> (<i>mehmān</i>), a guest.
<i>gher</i> , in a house.	<i>mer</i> , interjection, be off !
<i>gherū</i> , deep-coloured.	<i>mel</i> , dirt, filth.
<i>ghelū</i> , mad, foolish.	<i>mejē</i> , spontaneously.
<i>che</i> or <i>cheh</i> , a funeral pyre.	<i>ren</i> , night.
<i>chen</i> , a muskrat.	<i>renu</i> , dust.
<i>chen</i> (<i>chehn</i>), rest, repose.	<i>le</i> (<i>leh</i>) or <i>lhe</i> , inclination, propensity.
<i>chel</i> , itching.	<i>lekō</i> (<i>lehkō</i>), motion, gait.
<i>chhe</i> , he is.	<i>len</i> (<i>lehn</i>), dues, debts due.
<i>jejewantī</i> , a certain metre.	<i>ler</i> (<i>lehr</i>), a wave.
<i>jenigam</i> , whither ?	<i>lelin</i> (<i>lehlīn</i>), intent upon.
<i>jem</i> , how.	<i>lelō</i> , a trowel.
<i>jher</i> , poison.	<i>lewū</i> (<i>lehwū</i>), to reflect, think (but <i>lēwū</i> , to take).
<i>tel</i> (<i>tehl</i>), prying.	<i>ve</i> (<i>veh</i>), a hole.
<i>dhel</i> , a peahen.	<i>ven</i> , voice, word.
<i>tem</i> , so.	<i>venā</i> , a lute.
<i>den</i> , a debt.	<i>venī</i> , a wooden bar fitted against a door.
<i>dhen</i> , a woman in her first pregnancy.	<i>venū</i> , a water cart.
<i>dhen</i> , a cow.	<i>ver</i> , enmity.
<i>nēn</i> , an eye.	<i>verāg</i> , absence of worldly affection.
<i>nem</i> , intention.	<i>verādī</i> , name of a certain musical mode.
<i>nemī</i> (<i>nehmī</i>) or <i>nehemī</i> , always.	<i>vere</i> , with, along with.
<i>nel</i> , a narrow lane.	<i>sen</i> , wise, discreet.
<i>pējan</i> , an anklet.	<i>seher</i> , a city.
<i>peṭhū</i> , entered.	<i>sej</i> (<i>sehj</i>), a little.
<i>peṭhē</i> , like to.	<i>sen</i> , hemp.
<i>pēḍō</i> , a kind of sweetmeat.	<i>seniyū</i> , hemp-cloth.
<i>penī</i> , a frying pan.	<i>sel</i> , taking the air, a walk.
<i>penḍō</i> , a blow with the clenched fist.	<i>sewū</i> (<i>sehwū</i>), to bear, endure.
<i>ped</i> , confusion.	<i>hed</i> , stocks, fetters, cf. <i>ed</i> .
<i>per</i> , a method.	<i>heuā</i> , practice, habit, cf. <i>ewā</i> .
<i>pel</i> (<i>pehl</i>), beginning.	
<i>pes*urū</i> , to enter.	

GUJARĀTĪ GRAMMAR.

APPENDIX II.

Words containing a broad *ō*.

The following list of words in which *ō* is pronounced like the *aw* in 'law,' and transliterated *ō*, is compiled from the Narmakōś and other standard dictionaries:—

<i>ōkhar</i> , a surname.	<i>khōt^arū</i> , a pretext.
<i>ōkhāg^awū</i> , to call out.	<i>khōrū</i> , rancid.
<i>ōg^anā</i> , small pieces of cake, etc.	<i>khōl</i> , oilcake; a search.
<i>ōg^alō</i> , half-boiled rice.	<i>khōlō</i> , the lap.
<i>ōgal^awū</i> , to ooze.	<i>gōkh^alō</i> , a recess in a wall.
<i>ōgāl</i> , that which is spit out after chewing a thing.	<i>gōjū</i> , dirty, nasty.
<i>ōchar</i> , a voucher, a document (a corruption of 'voucher').	<i>gōthō</i> , a byre; ease; a nest.
<i>ōchar^awū</i> , to utter, speak.	<i>gōd</i> , a boil, a tumour.
<i>ōchintū</i> , unexpectedly.	<i>gōnñī</i> , a married woman invited to dinner in fulfilment of a vow.
<i>ōchchhav</i> , holiday.	<i>gōtar</i> , a kind of cattle-fodder.
<i>ōchhād</i> , a sheet, coverlet.	<i>gōtū</i> , forage; manure.
<i>ōhat</i> , a slap.	<i>gōr</i> , a family priest.
<i>ōhal</i> , a curtain, a veil.	<i>gōraw</i> , a dinner given by the father of a bride to the bridegroom.
<i>ōthū</i> , a shadow.	<i>gōl</i> , treacle, but <i>gōl</i> , spherical.
<i>ōdāwū</i> , to desire.	<i>gōliyō</i> , an empty treacle-jar.
<i>ōtal^awū</i> , to forget.	<i>ghōn</i> , a large, heavy, hammer.
<i>ōthār</i> , a nightmare.	<i>ghōniyū</i> , a drum.
<i>ōdhān</i> , pregnancy.	<i>chōk</i> , a quadrangle.
<i>ōdhār</i> , rescue, salvation.	<i>chōk^athū</i> , a quadrangular frame.
<i>ōr</i> , another. See <i>ōhr</i> in App. III.	<i>chōk^adī</i> , a square; an aggregate of four.
<i>ōr^atō</i> , joy, fruition.	<i>chōk^adū</i> , an ear ornament.
<i>ōr^amāi</i> , a step-brother.	<i>chōk^awū</i> , to start, shy.
<i>ōriyō</i> , joy, fruition, relief.	<i>chōkas</i> , exact.
<i>ōliyū</i> , simple, artless.	<i>chōki</i> , a police station.
<i>ōsaṅkāwū</i> , to be bashful.	<i>chōkō</i> , a quadrangular spot for cooking.
<i>ōsiṅkal</i> , free from obligation after returning a favour.	<i>chōkhāṇḍū</i> , square.
<i>ōsar^atrū</i> , to recede, be contracted.	<i>chōkhānī</i> , a kind of chequered cloth.
<i>kōel</i> , a cuckoo.	<i>chōkhunī</i> , on all sides.
<i>kōelō</i> , coal.	<i>chōkhun</i> , quadrangular.
<i>kōgaliyū</i> , cholera.	<i>chōg^adō</i> , the figure 4.
<i>kōg^alō</i> , a mouthful of water.	<i>chōg^am</i> , on all sides.
<i>kōch^alū</i> , the shell of a nut.	<i>chōghādiyū</i> , a period of four <i>ghadīs</i> .
<i>kōth</i> , <i>kōthū</i> , a wood-apple; but <i>kōthū</i> , a face.	<i>chōd</i> , a heap.
<i>kōdā</i> , cowries.	<i>chōdaw^awū</i> , to cook.
<i>kōdīyū</i> (<i>kōhdīyū</i>), a byre; afflicted with white leprosy.	<i>chōlān</i> , breadth.
<i>kōdī</i> , a score; a cowry.	<i>chōdī</i> , broad; fourfold.
<i>kōn</i> , who?	<i>chōdō</i> , a heap.
<i>kōdālī</i> , a hoe.	<i>chōtaraph</i> , on all sides.
<i>kōdālō</i> , a large hoe.	<i>chōt^arīs</i> , thirty-four.
<i>kōdī</i> , ever, at any time.	<i>chōtār</i> , a kind of cloth.
<i>kōdū</i> , an old she-buffalo.	<i>chōtāl</i> , having four measures of time.
<i>kōsō</i> , coal.	<i>chōth</i> , a tribute of one-fourth of the revenue; the fourth day of a lunar fortnight.
<i>kōlō</i> , greyish.	<i>chōthū</i> , fourth.
<i>kōshṭak</i> , one of a number of squares ruled on paper.	<i>chōdh^ari</i> , a certain public officer.
<i>kōsan^awū</i> , to mix.	<i>chōdhārū</i> , four-edged.
<i>kōsar</i> , deficiency.	<i>chōp</i> , vigilance; a mace.
<i>kōs^alū</i> , the iron part of a ploughshare.	<i>chōpagū</i> , a quadruped.
<i>kōl</i> , a small wisp of grass, but <i>kōl</i> , a large rat.	
<i>kōliyō</i> , a mouthful.	
<i>kōlō</i> , a wisp of grass.	

APPENDIX II—*contd.*

<i>chōp^adī</i> , a book.	<i>nōy</i> (<i>nōhy</i>), may not be.
<i>chōp^adō</i> , an account-book, a ledger, but <i>chōp^adū</i> , unctuous.	<i>nōr</i> (<i>nōhr</i>), a scratch made by the nails.
<i>chōp^adār</i> , a mace-bearer.	<i>nōr^atū</i> (<i>nōhr^atū</i>), name of a certain festival.
<i>chōpātī</i> , a kind of metre.	<i>nōliyō</i> , mongoose.
<i>chōpāniyū</i> , a pamphlet.	<i>pō</i> , the ace of dice.
<i>chōpās</i> , on all sides.	<i>pōn</i> , a promise, vow.
<i>chōpālō</i> , a litter, a swing.	<i>pōnisō</i> , ninety-nine and three-quarters.
<i>chōphāl</i> , a cloth having four folds.	<i>pōnōsō</i> , three-fourths of one-hundred, seventy-five.
<i>chōmāsū</i> , the monsoon, rainy season.	<i>pōnū</i> , three-quarters.
<i>chōbhēr</i> , in four directions.	<i>pōbār</i> , a throw in dice, the ace and two sixes, i.e. thirteen.
<i>chōras</i> , a square.	<i>pōr</i> , last year.
<i>chōr^asū</i> , a cube.	<i>pōs</i> , the amount held in the two hands placed open side by side.
<i>chōrō</i> , a public square in a village.	<i>pōl</i> , a street, a lane.
<i>chōryāsī</i> , eighty-four.	<i>pōliyō</i> , a door-keeper.
<i>chōlāi</i> , a kind of vegetable.	<i>pōlū</i> (<i>pōhl</i>), wide.
<i>chōw^adū</i> , fourfold.	<i>pōlōt</i> , death.
<i>chōwātē</i> , on all sides.	<i>pōlōt^arū</i> , husk, chaff.
<i>chōwālō</i> , a place for cattle-grazing.	<i>pōlm</i> , memory.
<i>chōvīs</i> , twenty-four.	<i>pōlr</i> , smell, odour.
<i>chōsēt</i> , sixty-four.	<i>pōlrā</i> , spray.
<i>chōsar</i> , a necklace with four strings.	<i>bōrū</i> , grains in an ear of corn.
<i>chōs^alū</i> , a slice.	<i>bhō</i> or <i>bhe</i> , fear.
<i>chōlī</i> , a kind of vegetable, but <i>chōli</i> , a bodice.	<i>mōkh^arē</i> , in front.
<i>chhō</i> , a fig, for !	<i>mōy</i> or <i>mag</i> , a way, passage.
<i>chhōd</i> , an embryo arrested in its growth in the womb, but <i>chhōd</i> , a shrub.	<i>mōgh^awārī</i> , dearness.
<i>chhōt^arū</i> , a piece of dry bark.	<i>mōghū</i> , dear, high-priced.
<i>chhōl</i> , bark.	<i>mōthī</i> , eating, food.
<i>chhōlā</i> , husks.	<i>mōdā</i> , the roll of names in a boys' school.
<i>chhōl</i> , a wave.	<i>mōdū</i> , delay.
<i>jōl</i> , twins.	<i>mōdū</i> (<i>mōhdū</i>) or <i>mahōdū</i> , the face.
<i>jhōd</i> , a ghost, evil spirit.	<i>mōn</i> or <i>mān</i> , clarified butter or oil poured on dough.
<i>tōl</i> , mockery, fun.	<i>mōnē-mōnē</i> , gradually.
<i>tōlī</i> , mockery, but <i>tōlī</i> , a crowd.	<i>mōr</i> (<i>mōhr</i>), tree-blossoms; but <i>mōr</i> , a peacock.
<i>thōr</i> , a place ; a kind of sweetmeat.	<i>mōwālō</i> , soft hair.
<i>thōliyū</i> , jocular, rude.	<i>mōsāl</i> , a maternal grandfather's house.
<i>dōl</i> , shape, figure.	<i>mōl</i> , nansea.
<i>dhōl</i> , a large drum.	<i>mōl^awū</i> , to shred anything for cooking.
<i>tō</i> , then ; verily ; on the other hand.	<i>mōliyū</i> , that part of a garment on which the lace is fixed.
<i>tōkē</i> , then.	<i>mōlī</i> , a preparation of gram-flour.
<i>tōpan</i> , nevertheless.	<i>mōlū</i> , insipid.
<i>tōr</i> , look, aspect.	<i>mōlāi</i> (<i>mōhlāi</i>), pertaining to a maternal grandfather's house (<i>mōsāl</i>).
<i>tōr^adī</i> , an earthen pot with fire in it carried before a bier.	<i>rōn</i> (<i>rōhn</i>), a fierce quarrel.
<i>dōngāi</i> , roguishness.	<i>rōp</i> , airs, ostentation, but <i>rōp</i> , a sapling.
<i>dōd</i> (<i>dōhd</i>), one and a half.	<i>lōdī</i> , a child's penis.
<i>dōlō</i> , magnanimous ; artless.	<i>lōndī</i> , a slave-girl.
<i>dhōkō</i> , a club.	<i>wōratiyō</i> (<i>wōhratiyō</i>), a purchaser.
<i>dhōtāl</i> , generous, profuse.	<i>wōr^awū</i> (<i>wōhr^awū</i>), to purchase.
<i>dhōriyo</i> , the pole of a carriage.	<i>sōl</i> , the side.
<i>dhōl</i> , a drum ; a thump.	<i>sōdiyō</i> (<i>sōhdīyō</i>), a veil.
<i>dhōl</i> , a kind of song sung by women.	<i>sōdē</i> , near, close to.
<i>dhōl^awū</i> , to whitewash.	<i>sōt</i> , with.
<i>dhōlū</i> , white.	<i>sōdāi</i> , roguery.
<i>nōkhū</i> , separate.	<i>sōyō</i> , a large needle.
<i>nōdī</i> , a memorandum.	<i>sōr^awū</i> (<i>sōhr^awū</i>), to scrape.
<i>nōdhārū</i> , helpless.	<i>sōl</i> or <i>sōr</i> , a weal.
<i>nōbat</i> , a kettledrum ; a time, turn.	<i>hōnār</i> , that which will be.
<i>nōm</i> , the ninth day of a lunar fortnight.	<i>hōy</i> , he may be ; let it be.

GUJARĀTĪ GRAMMAR.

APPENDIX III.

Words in which there is an unwritten *h*.

In a good many Gujarātī words, a slight sound of *h* is heard although that letter is not represented in writing. The presence of this *h*-sound is indicated in the *Narmakōś* and one or two other dictionaries that imitate it by a dot under the syllable in which it is pronounced. Thus કેહ, pronounced *kēhwū*, to say. The words in which this *h*-sound is heard vary according to locality and the speaker, but the following list includes most of those in which the standard dictionaries admit it. It will be observed that in many of these words the *h* is optionally written fully, thus, કેહું કેહું or કેહેં, and that the *h*-sound is in most of them there by right of origin, as in બેર *behr*, deaf, derived from the Sanskrit *badhiraḥ*, through the Prakrit *bahirō*, or as in બેતર *bētar*, better, from the Persian *bihtar*. In the list, I have indicated this slightly pronounced *h*-sound by *h* with a dot under it. In future pages, I shall not trouble to indicate it at all. The list will supply the necessary information in all cases of doubt.

adāhr (for *adhār* or *arādh*), eighteen.*an-sahmaj*, without understanding.*ahmē*, we.*ahwälai*, pertinacity.*ahwādū* or *hawādū*, the udder.*ahwādō*, *ahwēdō*, or *hawālō*, a water-trough.*āhp̄h*, panting.*āhp̄h-lū-kāph̄h-lū*, confused.*āhp̄hi-jawū*, to pant.*āhwū*, of this kind.*uhl-kū* or *ul-kū*, a rain of fire.*ūhnū*, hot.*ehd* or *hed*, stocks, fetters; a drove of cattle.*ehq-kī*, death-struggles.*ehdiyā* (pl.), a drove of cattle, but *ēdiyū*, cistern-oil.*ēhdō*, affection.*ēhrō* or *hawādō*, a water-trough.*ēhlī* or *hēlī*, an incessant shower of rain.*ēhlīwār*, in this year.*ēhlō*, a push.*ehwā* or *hewā*, habit, custom.*ēhvū*, of this kind.*ēhī-wū* or *halī-wū*, to be familiar.*ōhdō*, a wave of water.*ōhn*, in this year.*ōhnū* or *ōdhānī*, an embroidered cloth.*ōhr*, like, following the example of. (The *Narmakōś* writes the word for 'other' ઓર, but other dictionaries have ઓર, and do not give the meaning here given for ઓર.)*ōrahd-wū* or *ōraḍh-wū*, to clothe.*ōhrū*, near.*ōhlān* or *hōlān*, the sloping bullock-track of a well.*ōhlāwū* or *hōlāwū*, to be extinguished.*ōhl-wū*, to comb.*ka-dāhī* or *ka-dahādē*, on an unlucky day.*kahnaiyō*, a fop, a gallaut.*kahyū* or *kahyū*, said.*kahrō*, the wall of a house.*kahlai*, tin.*kahlauwō*, a part of a marriage ceremony in which women offer sweetmeats to the bridegroom.*kāh*, or *kyāh*, where?*kāhd-ghāl*, removing and replacing.*kāhd-wū*, to extract.*kāhd-nār*, one who brings out.*kāhdō*, a decoction; an exit water channel.*kāhn*, a message, but *kān*, a visit of condolence.*kāhnī*, a story.*kāhr*, a palki-bearer, but *kār*, a doer.*kāhr-wō*, a kind of dance.*kāhrē* or *kyāhrē*, when?*kāhlū*, a cotton pod, but *kālū*, lisping.*kāhwō*, coffee.*kuhd-wū*, to be teased.*kuhdāpō*, vexation.*kuhdādī* or *kuhdīlū*, an earthen pot.*kēhn*, a message.*kēhnī*, a proverb.*kēhnū*, whose.*kēhr* or *kēhēr*, a catastrophe.*kēhwat*, a proverb.*kēhwārē*, at what time?*kēhwū*, of what sort?*kēhuū*, to say.*kōh*, mortification (the disease).*kōhtū*, a riddle.*kōhd*, a byre.*kōhd*, white leprosy.*kōhdīyō*, afflicted with white leprosy.*kōhdīyō*, a byre.*kōhdīyō-lōbān*, a kind of gum.*kōhdīyō-sāp*, a kind of serpent.*kōhdī-nār*, a kind of grain, *juwār*.*kōhdī*, a riddle, but *kōdōdō*, a whip.

APPENDIX III—*contd.*

<i>kōhṇī</i> , the elbow.	<i>chhēhd*wū</i> , to tease.
<i>kōhy*dō</i> , a riddle, but <i>kōy*dō</i> , a whip.	<i>chhēhdā-chhēhdī</i> , a knot tied at the time of performing a marriage ceremony.
<i>kōhy*ñū</i> , decayed, rotten.	<i>chhēhdō</i> , conclusion, end.
<i>kōhyā-bōlū</i> , speaking with prolixity.	<i>chhēhr</i> or <i>chhēhrantō</i> , watery excrement.
<i>kōhyū</i> , speaking with prolixity.	<i>chhēhr*wū</i> , to discharge watery excrement.
<i>kōhlū</i> , reddish-brown.	<i>chhōh</i> , a plastering with chunam.
<i>kōhlū</i> , a jackal.	<i>chhōhd</i> , dry crust of mucus.
<i>kōhwādō</i> , -ḍī, a hatchet.	<i>chhōhl*wū</i> , to vomit milk (of a baby).
<i>kōhwān</i> , putrefaction.	<i>jāh</i> or <i>jyāh</i> , where.
<i>kōhwū</i> or <i>kōhōwū</i> , to putrefy.	<i>jāhrē</i> or <i>jyāhrē</i> , when.
<i>kōhlī</i> , the vine of a <i>kōhlū</i> .	<i>jāhkō</i> , pomp.
<i>kōhlū</i> , a kind of gourd.	<i>jīhk</i> , beating, dashing.
<i>khaḥlī</i> or <i>khaḥlū</i> , a threshing floor.	<i>jehr</i> or <i>jher</i> , poison.
<i>khaḥlī</i> , a ditch, but <i>khaṭī</i> , food.	<i>jēhwū</i> , (such) as, like.
<i>khaḥwō</i> , a kind of weed.	<i>jēhwē</i> , while.
<i>khōhwū</i> , to lose.	<i>tāhd</i> , <i>tādh</i> or <i>tāhd</i> , coldness.
<i>grēhwū</i> or <i>grēhēwū</i> , to take.	<i>tāhdak</i> or <i>tādhak</i> , coolness.
<i>chahd-utar</i> , ascent and descent.	<i>tāhdā</i> , ironical scolding.
<i>chahdān</i> , an ascent.	<i>tāhdīyō-tāw</i> , ague.
<i>chahd*tī</i> , rise.	<i>tāhdī</i> , ashes.
<i>chahd*tū</i> , rising.	<i>tāhdī-siyāl</i> , certain days in the month of Śrāwan on which cold food is eaten.
<i>chahd*wū</i> , to rise.	<i>tāhdū</i> , cold (adj.)
<i>chahdātī</i> , an attack.	<i>tāhdēkiyū</i> , a cooling medicine.
<i>chahdāu</i> or <i>chahdēl</i> , vain.	<i>tēhch</i> , pride.
<i>chahdā-chahdī</i> , competition.	<i>tāhy*wū</i> , loquacity.
<i>chahdāw</i> or <i>chahdāwō</i> , ascent.	<i>tehl</i> , prying; a certain beggars' cry.
<i>chahdāw*wū</i> , to cause to rise.	<i>tehlīyō</i> , a beggar who employs <i>tehl</i> .
<i>chahdīyātū</i> , superior.	<i>tōhyō</i> , a person set in a field to scare birds.
<i>chāh</i> , tea.	<i>tōh*wū</i> , to scare birds.
<i>chāhy*nā</i> , love.	<i>tauhkō</i> or <i>taukō</i> , the cry of a bird.
<i>chāhwū</i> , to love.	<i>thōhr</i> , a certain coin.
<i>chihdīyū</i> , irritable, but <i>chidīyū</i> , a bead.	<i>thōhri-lēwū</i> , to take by force.
<i>chihd</i> or <i>chidh</i> , irritability.	<i>dāhī-nō-ghōdō</i> , the game of hide-and-seek.
<i>chihlō</i> , a cart-rut.	<i>dāhd</i> , <i>dādh</i> , see <i>dāhdī</i> .
<i>chuḥlī</i> , a hearth.	<i>dāhdī</i> or <i>dādhī</i> , see <i>dāhdī</i> .
<i>chuḥlā-sag*dī</i> , a portable hearth.	<i>dāhdō</i> or <i>dādhō</i> , see <i>dāhdō</i> .
<i>chuḥlō</i> , <i>chūh</i> or <i>chūhlō</i> , a fireplace.	<i>dāh-pan</i> or <i>dāhyāpan</i> , wisdom, prudence.
<i>chehn</i> , ease, repose; a mark.	<i>dāhm</i> , a brand, cauterization.
<i>chēhnīhō</i> , craving.	<i>dāhm*wū</i> , to brand, but <i>dām*wū</i> , to tie by the leg.
<i>chēhr*wū</i> , to erase.	<i>dāhmēl</i> , branded.
<i>chōht</i> , pain caused by indigestion.	<i>dāhyū</i> , wise, prudent.
<i>chōht*wū</i> , to adhere.	<i>dūhō</i> , dirt.
<i>chōhtād*wū</i> , to affix.	<i>dēhm*chū</i> , a small stick of sugarcane.
<i>chōhtīyā</i> , pinching frequently.	<i>dēhrō</i> , a log tied to an animal's neck, but <i>dērō</i> , a tent.
<i>chōhtīyō-lādu</i> , a kind of sweetmeat.	<i>dēhlū</i> or <i>dēhlō</i> , see <i>dēhlū</i> .
<i>chōhtī</i> , a pinch.	<i>dōhō</i> , see <i>dōhd</i> .
<i>chōhtāwū</i> , to affix.	<i>dōhdīyū</i> , see <i>dōhdīyū</i> .
<i>chhaḥlō</i> , curdled milk.	<i>dōhdī</i> , a kind of ornament.
<i>chhāhj</i> , a shelf, a thatch.	<i>dōhṇī</i> or <i>dōhṇī</i> , a whey-pot.
<i>chhāhjālī</i> , a ceiling.	<i>dōh*wū</i> or <i>dōhl*wū</i> , to shake (a liquid), but <i>dōl*wū</i> , to shake and pick up what comes to the surface.
<i>chhāhj*wū</i> , to thatch; to besit.	<i>dōhlō</i> , a thick filthy liquid.
<i>chhāhjīyū</i> , beating the breast in mourning.	<i>tāhd</i> or <i>tyāh</i> , there.
<i>chhāhjū</i> , a thatched outhouse.	<i>tāhd</i> , see <i>tāhd</i> .
<i>chhāhjr</i> , ashes.	<i>tāhr-pachhī</i> , after then, after that time.
<i>chhāhjr*wū</i> , to compromise.	<i>tāhrē</i> or <i>tyāhre</i> , then.
<i>chhāhri</i> , a film on liquid.	<i>tēhītāis</i> , forty-three.
<i>chhāhṛū</i> , dust, rubbish.	
<i>chhēhd</i> or <i>chhēhd*nī</i> , teasing.	

APPENDIX III—*contd.*

tē̄htris, thirty-three.	pāhnōtū, fortunate.
tē̄hnāī-jawū, to be ripe.	pākrāñē, against the will.
tē̄hsēt, sixty-three.	pākrāñō, pākrōñō, a goad.
tē̄hwārē, then.	pākrē, dawn, daybreak.
tē̄hwū, such.	pākrē or pārāhēj, abstinence.
tē̄hwē, immediately, instantly.	pārōhā, pārōhā, pārōhālyū, or pārōhālyū, dawn, daybreak.
tō̄hter, seventy-three.	pākrōñō, a guest.
tō̄hri, anger, wrath.	pāñ, see pāñē.
thuñeriyō, thuñwar or thō̄br, a kind of Euphorbia.	pāñd, a mountain, but pāñd, obligation.
dāhro, a ditch.	pāñdī, rocky, mountainous.
dāhđ, dāhđ, or dāhđ, a molar tooth.	pāñdō, a custom, but pāñdō, a he-buffalo.
dāhđam, a pomegranate.	pāñ or pāññō, a stone, a rock.
dāhđī, dāhđī, or dāhđī, the beard.	pāñnyārū, the place in a house where water-pots are kept.
dāhđō, dāhđō, or dāhđō, a day.	pāñnī, the heel.
dāhđy"kō or das"kō, a group of ten, a decade.	pāñnō, the flowing of milk into the udder.
dē̄hrāsar, the room in which the family gods are kept.	pīñ or pīñh, a grinder (tooth), a paint for the teeth, but pīñ, pain.
dē̄hri, a small dē̄hrū.	pīñyal, besmearing the forehead of a woman with red ointment.
dē̄hrū, a small temple.	pīñyō, the mucus of the eye.
dē̄hlū, the upper story in front of a house.	pē̄hdī or pē̄dhī, a generation.
dē̄hlō, dē̄hlō, dē̄hlō, or dē̄hlō, the gate of a street.	pē̄hdu, the lower part of the belly.
dō̄hđ, one and a half.	pē̄hran, a kind of shirt.
dō̄hđiyū or dō̄hđiyū, three pies, a pice.	pē̄h"nū, a garment.
dō̄hnī or dō̄h"nī, a milk-pan.	pē̄hr"wū, to wear, put on, but pē̄hr"wū, a piece of sugarcane.
dō̄hb"dū, a kind of musical instrument.	pē̄hrāwū, to cause to put on.
dō̄hy"lū, difficult.	pē̄hrēgīr, a sentinel.
dō̄hrō or dō̄h"rō, a couplet, a distich.	pē̄hrō, see pō̄hrō.
dō̄hl, affliction.	pē̄hl, beginning.
namēhrū, pitiless.	pē̄hl-wān, a wrestler.
nāhāñī or nāhāñī, an instrument for paring the nails.	pē̄hlā, at first.
nāhvēñ, a kitchen.	pē̄hlū or pāhēlū, first, but pē̄hlū, that.
nāvēñlō, the skin close to the nail.	pō̄h, early morning.
nāhsāñū, a wilderness, an abandoned place.	pō̄hkiyū or pō̄hkiyū, an ear of juwārī, fit to be parched.
nāhn, the menses.	pō̄hch, arrival, a receipt.
nāhñū, the ceremony of bathing the bridegroom, but nāñū, a coin.	pō̄hch"lū or pō̄hch"lū, to arrive.
nāhñī-dhōtī, a woman arrived at full age.	pō̄hchī, a wristlet.
nāhnam, inferiority.	pō̄hchēlū, knowing, well-instructed.
nāhnū or nāhñērū, small.	pō̄hchō or pō̄hchū, the wrist.
nāhr"khū, the centre iron pipe of the nave of a wheel.	pō̄hđ"wū, to sleep.
nāhrū, guinea-worm.	pō̄hniyū, a three-fourths part.
nāhl, see nyāhl.	pō̄hđd"wū, to crush.
nāhwan, bathing.	pō̄hđdō, crushed.
nāhwū, to bathe.	pō̄hltū, pō̄hlyū, arrived.
nāhs"rī, a certain small measure of value, half a pie.	pō̄hr, a period of three hours, but pō̄r, a city; pō̄r, next year.
nāhs"wū, to run away.	pō̄hras, delight.
nē̄h, the tube of a bubble-bubble.	pō̄hrēgīr, a sentinel.
nē̄hchō, the snake of a huqqā.	pō̄hrō, or pē̄hrō, a watch, a guard.
nē̄hmī or nehemī, always.	pō̄hli, breadth.
nē̄hrū, a gutter.	pō̄hliyū, a broad rupee.
naihyū or nahiyyū, the skin close to the nail.	pō̄hlū, broad.
nō̄htar"wū, to invite.	pō̄ht, a family priest.
nō̄htariyō, the bearer of an invitation.	pō̄hrl, a slight meal.
nō̄ht"rū, an invitation.	pō̄hre-kāl, a woollen partition.
nō̄hy or nahōy, may not be.	pō̄hrō, a certain measure of grain.
nō̄hr, a scratch made by the nails.	pō̄hwarō or pō̄hwarō, a fountain.
nō̄hr"tū, the name of a certain festival.	pō̄hliyū, a street.
nyāhl or nāhl, rich.	bañnevi, a sister's husband.
pāhñē or pāñ, there, in that place.	
pāhnō, the breadth of a cloth.	
pāhnōtī, a certain evil conjunction of the planets.	

APPENDIX III—*contd.*

<i>bākrō</i> , pimples on the lips, but <i>barō</i> , pride.	<i>māhy</i> , in, inside.
<i>bāhlaiyā-khēch*wā</i> , to write off an account.	<i>māhy*ru</i> or <i>mahiyēr</i> , a married woman's mother's house.
<i>bālī</i> , <i>bālai</i> , coagulated milk, but <i>balī</i> , strong.	<i>māhyō-māhy</i> , mutually.
<i>bāhy</i> , the arm.	<i>māhrō</i> , my.
<i>bāhy-dhar</i> , <i>bāhy-dharī</i> , a guarantee.	<i>māhl</i> or <i>mahāl</i> , a certain fiscal division of the country.
<i>bāhyū</i> , a wooden support placed in the shutters of a door.	<i>māhl-karī</i> , an officer in charge of a <i>mahāl</i> .
<i>bāhnū</i> , a pretence, but <i>bānū</i> , a lady.	<i>māhl*wū</i> , to strut, but <i>māl*wū</i> , a whey-pot.
<i>bāhyū</i> , the treble end of a drum, to which iron paste is not applied.	<i>māhwat</i> , <i>māhwadh</i> , a mahout; cf. <i>māht</i> .
<i>bāhr</i> or <i>bahār</i> , spring; outside.	<i>māhwarō</i> , or <i>mahāwarō</i> , practice, habit.
<i>bāhraniyō</i> , a sister of goldsmith's dust.	<i>mūhrat</i> or <i>muhūrta</i> , an instant.
<i>bāhrwatiyō</i> , an outlaw.	<i>mēh</i> or <i>mēh</i> , a cloud.
<i>bāhrwatiū</i> , outlawry.	<i>mēhjar</i> , a memorial, representation (corruption of English 'measure').
<i>bāhrwāsiyō</i> , a sweeper.	<i>mēhnu</i> , a taunt.
<i>bāhr*wū</i> , to sweep.	<i>mēhtar</i> , a sweeper.
<i>bāhrū</i> , singing out of tune, but <i>bārū</i> , a door.	<i>mēhtā-jī</i> or <i>mēhtō</i> , a teacher.
<i>bāhrayō</i> , a rafter twelve cubits long; a sweeper; an outlaw.	<i>mēhmān</i> or <i>mehemān</i> , a guest.
<i>bāhl</i> or <i>bahāl</i> , established, confirmed.	<i>mēhl*wū</i> , to send.
<i>bāhu*rū</i> , bewildered.	<i>mēhllō</i> , <i>mōhllō</i> , <i>mhēllō</i> , <i>mhōllō</i> , or <i>mōhōllō</i> , a street.
<i>bāhu*lū</i> , a doll, a statue.	<i>mōh</i> , <i>mō</i> , the face, see <i>mōhāu</i> .
<i>bihkanū</i> , timid.	<i>mōh-jānū</i> , <i>mōh-jōnū</i> , the ceremony of first seeing the bride and bridegroom.
<i>bihyāmanū</i> , frightful.	<i>mōh</i> , <i>mōhū</i> , <i>mōhērū</i> , large.
<i>bihdhū</i> , <i>bihnu</i> , afraid.	<i>mōhētāp</i> , <i>mōhtam</i> , <i>mōhēpan</i> , <i>mōhētāī</i> , greatness.
<i>bihwū</i> or <i>bih*wū</i> , etc., to fear.	<i>mōhētī-bāī</i> , a husband's sister.
<i>bēhu</i> , both.	<i>mōhētē-thī</i> , loudly.
<i>bēhkēlū</i> , uncontrollable in temper.	<i>mōhḍ</i> , a section among Brāhmaṇs, Baniyās, etc., but <i>mōd</i> , a chaplet.
<i>bēhtālā</i> , the time of life at which a man has to use spectacles.	<i>mōhḍ*wū</i> , a pile of cowdung-cakes or grass, but <i>mōd*wū</i> , to twist.
<i>bēhtālis</i> , forty-two.	<i>mōhdiyū</i> , the mouth of a thing.
<i>bēhk*wū</i> , to send forth fragrance; to be disobedient.	<i>mōhēdū</i> or <i>mahōdū</i> , mouth, the face; but <i>mōdū</i> , delay.
<i>bēhdū</i> , two waterpots, one on the top of the other, carried on the head.	<i>mōhē</i> , by heart, by rote.
<i>bēhtar</i> , better, good.	<i>mōhdō</i> or <i>mōhy*dō</i> , a net muzzle.
<i>bēhn</i> , <i>bēhn*di</i> , a sister.	<i>mōht</i> , death.
<i>bēhn-paṇḍ</i> , sisterhood.	<i>mōhtiyū</i> , the eaves of a house.
<i>bēhn-paṇī</i> , a female friend.	<i>mōh-māgyū</i> , as much as is asked for, without haggling.
<i>bēhnī</i> , a confidante.	<i>mōhy*dō</i> , a net muzzle.
<i>bēhr</i> , <i>bēhrū</i> , deaf.	<i>mōhr</i> , before; <i>mōhr</i> (or <i>mōhar</i>), a blossom.
<i>bēhrak</i> or <i>bēhērak</i> , a flag.	<i>mōhr*wū</i> , to blossom.
<i>bēhr*khī</i> , a wristlet.	<i>mōhrī</i> , a small net muzzle.
<i>bēhr*khō</i> , a rosary.	<i>mōhrū</i> or <i>mōhōrū</i> , a chessman, a piece or counter in a game.
<i>bēhrigū</i> , a kind of bird.	<i>mōhrō</i> , the mythical stone found in the head of a snake.
<i>bēhrū</i> , see <i>bēhr</i> .	<i>mōhl</i> or <i>mēhēl</i> , a palace, but <i>mōl</i> , a crop.
<i>bōhn*wū</i> , to be a purchaser, to give a handsel.	<i>mōhlā</i> , pieces of old leather.
<i>bōhnī</i> , a handsel.	<i>mōhlō</i> , see <i>mēhllō</i> .
<i>bōht</i> or <i>bahut</i> , much.	<i>mōhwan</i> , oil poured on dough.
<i>bōhēr</i> , seventy-two.	<i>mōhwā</i> , a disease of the mouth in cattle.
<i>bōhyū</i> , a buoy.	<i>mōhwāl*wū</i> , to cry with the head covered.
<i>bōhlū</i> , large, excessive.	<i>mōhwā</i> or <i>mōh*wū</i> , to bewitch.
<i>māhd*wū</i> or <i>madh*wū</i> , to overlay, line.	<i>mōhsal</i> , a summons.
<i>māhlāw*dā</i> , coaxing.	<i>mōhsam</i> , a season.
<i>māhlāw*wū</i> , to beautify.	<i>mōhl</i> , low prices, but <i>mōl</i> , nausea.
<i>māhlāwō</i> , beautifying.	<i>mōhlī</i> , pertaining to a maternal grandfather's house.
<i>māhs</i> , much, many.	<i>māhu</i> , the <i>māhu</i> tree.
<i>māhy</i> , <i>māhy</i> , or <i>māhi</i> , in.	<i>māhuwar</i> , <i>māhuvar</i> , or <i>māhuwar</i> , a snake-charmer's flute.
<i>māht</i> , or <i>mahāt</i> , checkmate; a mahout; cf. <i>māhwat</i> .	<i>ragat-rōhy*dō</i> , a certain medicinal plant.
<i>māhmērū</i> , a present sent by parents to their daughter in the seventh month of her first pregnancy.	

APPENDIX III—*contd.*

<i>rāh</i> or <i>rāk</i> , a road.	<i>lehn</i> or <i>lehnū</i> , dues, debts due.
<i>rāhā</i> or <i>rādh</i> , a cry, a noise.	<i>lēhmēhl</i> , taking and putting.
<i>rāhl</i> (fem.), resin; (masc.), a dollar (corruption of English ‘royal’).	<i>lehr</i> or <i>lahar</i> , a wave.
<i>rih*wū</i> or <i>rijh*wū</i> , to be pleased.	<i>lehrīyā</i> , wavy lines.
<i>rūhj</i> or <i>rūjh</i> , healing.	<i>lehrigū</i> , a kind of necklace.
<i>rēhk*lo</i> , a kind of bullock-cart.	<i>lehrī</i> , fanciful.
<i>rēht</i> , a water wheel.	<i>leh-lin</i> , intent upon.
<i>rēht-māl</i> , the line of vessels on a water-wheel.	<i>leh-luht</i> , overtaken by sleep.
<i>rēhtiyō</i> , a spinning wheel.	<i>leh-lus</i> , hurry.
<i>rēhdh*wū</i> , a cart.	<i>lehwū</i> , to reflect, think, but <i>lēwū</i> , to take.
<i>rēhn</i> or <i>rēhn</i> , a kind of cement, but <i>ren</i> , night.	<i>laikyo</i> , a scribe, a writer.
<i>rēhthān</i> , a residence.	<i>lōh</i> or <i>lōhān</i> , iron.
<i>rēhnī</i> , manner of living, conduct.	<i>lōhī</i> or <i>lōhi</i> , blood.
<i>rēhwāsi</i> , inhabiting.	<i>lōhīyū</i> , <i>lōhīyū</i> , or <i>lōhīyū</i> , a frying pan.
<i>rēhwū</i> , <i>rahēwū</i> , etc., to remain, dwell.	<i>lōhdī</i> or <i>lōdhī</i> , an iron pan.
<i>rēhli-nākh*wū</i> , to rub away.	<i>lōhdu</i> or <i>lōh</i> , iron.
<i>rōhchō</i> or <i>rōhchō</i> , rustic, boorish.	<i>lōhwū</i> , to wipe.
<i>rōhdhō</i> , luncheon.	<i>lauhō</i> , a buffoon.
<i>rōh</i> , very thick.	<i>wahu</i> , a daughter-in-law.
<i>rōhn</i> , a fierce quarrel.	<i>wahu-ar</i> , <i>wahu-āru</i> , girls who are both daughters-in-law in the same house.
<i>rōhy*lī</i> , an anchor.	<i>wahu-war</i> , a married couple.
<i>lāhn</i> or <i>lāhwō</i> , enjoyment of a pleasure, fruition.	<i>wahd-wāhā</i> or <i>wadhwād</i> , a dispute.
<i>lāhi</i> , a paste.	<i>wahd-wāhdīyā</i> , a certain quarrelsome kind of bird.
<i>lāhu-laskar</i> or <i>lāhw-laskar</i> , a complete army.	<i>wahd-wāhdīyū</i> , quarrelsome.
<i>lāhd</i> , a person of a certain sect of Baniyās.	<i>wahd*wū</i> or <i>wadhwū</i> , to quarrel.
<i>lāhnī</i> , distribution of presents to members of a community, but <i>lānī</i> , reaping.	<i>wahdītū</i> or <i>wadhwītū</i> , increasing.
<i>lāht</i> , a kick.	<i>wahr*dū</i> , the shoot of a pulse-plant.
<i>lāhg</i> , a conflagration; medicine that is to be licked; a kind of silk cloth.	<i>wahr*wū</i> , ugly, but <i>war*wū</i> , to marry; to be spent.
<i>lāhy*rī</i> or <i>lak*rī</i> , boasting.	<i>wahrēthī</i> , <i>wahrōthī</i> , a certain caste-dinner.
<i>lāhr</i> , a line, a row.	<i>wahlōr*wū</i> , to scrape.
<i>lāhrū</i> , a bramble.	<i>wahnuāwū</i> , to be cheated.
<i>lāhrō</i> , burning charcoal, see <i>lāhō</i> .	<i>wāhd</i> or <i>wādh</i> , the edge of a cutting instrument.
<i>lāhw</i> , see <i>lāhwō</i> .	<i>wāhd-kuṭīyō</i> , a man who wrangles in order to pay less than he owes.
<i>lāhw*nī</i> , a ballad.	<i>wāhd*wū</i> or <i>wādh*wū</i> , to cut in two.
<i>lāhw-laskar</i> , an army.	<i>wāhdīyō</i> , <i>wāhdīyō</i> , or <i>wāhdīyō</i> , a desire.
<i>lāhuū</i> , to distribute presents to members of a community.	<i>wāhdī</i> , a vessel for holding <i>ghī</i> , but <i>wādī</i> , a garden.
<i>lāhwō</i> , <i>lāhw</i> , or <i>lāhō</i> , fruition.	<i>wāhn</i> , a ship, but <i>wān</i> , speech.
<i>lāhahr</i> , delay.	<i>wāhṇū</i> or <i>wāhṇū</i> , the dawn.
<i>lāhō</i> , burning charcoal, see <i>lāhrō</i> .	<i>wāhr</i> or <i>whār</i> , help, aid, but <i>wār</i> , a day.
<i>luhchhanīyū</i> , a towel.	<i>wāhōl</i> or <i>whāl</i> , love.
<i>luhchh*wū</i> or <i>luñchh*wū</i> , to wipe.	<i>wāhōlam</i> or <i>whālam</i> , a lover.
<i>luht-phāt</i> , plunder.	<i>wāhōlū</i> or <i>whālū</i> , dear, beloved.
<i>luht*wū</i> , to plunder.	<i>wāhōsarī</i> or <i>whālesarī</i> , well-wishing.
<i>luhtā</i> , plundered property.	<i>wāhōlōl</i> or <i>whālōl</i> , a kind of bean.
<i>luhtārō</i> , a plunderer.	<i>wāhwū</i> , to persuade: to be dragged, but <i>wīwū</i> , to blow.
<i>luhtā-luht</i> , robbery in several places.	<i>vīblā</i> or <i>vīlā</i> , a kind of bird.
<i>luhwār</i> or <i>luhār</i> , a blacksmith.	<i>vīblū</i> or <i>vīlū</i> , abashed, alone.
<i>lūlt</i> , booty.	<i>vīhuā</i> , a marriage.
<i>leh</i> or <i>lhe</i> , inclination, propensity.	<i>veh</i> , <i>veh</i> , or <i>vēdh</i> , a hole.
<i>lēhkāw*wū</i> or <i>lehkāw*wū</i> , to move the limbs.	<i>vēhch*nī</i> , distribution.
<i>lēhkō</i> or <i>lehkō</i> , a gesture.	<i>vēhch*wū</i> , to distribute.
<i>lēhghāwū</i> , to limp.	<i>vēht</i> , the span.
<i>lēhghī</i> , small trouser.	<i>vēhtiyū</i> , dwarfish, span-high.
<i>lēhghō</i> , trousers.	<i>vēhd</i> or <i>vēdh</i> , a finger-ring.
<i>lēhchī</i> , a kind of thin wheaten cake.	<i>vēhd*mī</i> , a kind of sweetmeat.
	<i>vēhdō</i> or <i>vēdhō</i> , a mango-fruit plucker.

APPENDIX III—*concl.*

<i>vēhṇuk-wāwū</i> , to be the time of dawn.	<i>sahṛāt</i> or <i>sahṛās</i> , a pleasant taste or smell.
<i>vēhū</i> or <i>vhetū</i> , flowing (of water).	<i>sahṛū</i> , palatable.
<i>vēhpār</i> , trade.	<i>sahraiyo</i> , a perfume-seller.
<i>vēhpārī</i> , a trader.	<i>sahwāñē āv'wū</i> , to be in heat (of an animal).
<i>vēhm</i> or <i>vhem</i> , suspicion.	<i>sahwār</i> , dawn, but <i>sawār</i> , a rider.
<i>vēhmī</i> or <i>vhemī</i> , suspicious.	<i>sahwārū</i> , early, betimes.
<i>vēhr</i> or <i>vher</i> , sawdust, but <i>ver</i> , enmity.	<i>sahwāwū</i> , to be pregnant (of an animal).
<i>vēhr'wū</i> , or <i>vher'wū</i> , to saw.	<i>sāk̄j</i> , evening.
<i>vēhrō</i> or <i>vherō</i> , difference, but <i>vērō</i> , a tax.	<i>sāk̄jī</i> , a song sung in the evening.
<i>vēhl</i> or <i>vhēl</i> , a bullock-cart, but <i>vēl</i> , a creeper.	<i>sāhd</i> or <i>sādh</i> , a bull.
<i>vēhlā</i> , distress.	<i>sāh</i> or <i>sāhu</i> , upright, honest, cf. <i>sāhu</i> .
<i>vēhlū</i> or <i>vhēlū</i> , quick.	<i>sāhukār</i> , a merchant.
<i>vēhw'dāw'wū</i> , to spoil by over-indulgence.	<i>sāhukārī</i> , mercantile dealing.
<i>vēhwāñ</i> , <i>vēhwāñ</i> , or <i>vhewāñ</i> , a mother-in-law as related to her co-mother-in-law.	<i>sāheli</i> , a female friend.
<i>vēhwāñ</i> , the getting a thing cheap.	<i>sāhjan</i> , a meeting of respectable people.
<i>vēhwāñ</i> , to be cheated.	<i>sāhjanū</i> , a caste meeting.
<i>vēhwāc</i> , marriage.	<i>sāhjōg</i> , see <i>sāhjōg</i> .
<i>vēhwāī</i> , a father-in-law, as related to his co-father-in-law.	<i>sāhāñ</i> , sixty.
<i>vēhwār</i> , intercourse.	<i>shāthī</i> , sixty years of age.
<i>vēhwāriyō</i> , a dealer.	<i>sāhdā</i> , plus one half.
<i>vēhwāñ</i> or <i>vhewāñ</i> , to flow; to bear, carry.	<i>sāhdu</i> , a wife's sister's husband.
<i>vaih</i> , a register, but <i>vai</i> , a trap.	<i>sāhñū</i> , wise, discreet.
<i>vaih'wū</i> , to pass away.	<i>sāhmāwālō</i> , an opponent.
<i>vaih'rū</i> , forced labour.	<i>sāhmāsāhmī</i> , face to face.
<i>vaih'wāt</i> , business.	<i>sāhmū</i> or <i>sāhmē</i> , in front of.
<i>wōh</i> , a flow of water.	<i>sāh'wū</i> , to catch, hold.
<i>wōhn</i> , a ditch full of stagnant water.	<i>sīhri</i> , sweetness.
<i>wōhnū</i> , without, deprived of.	<i>sīhro</i> , a kind of sweetmeat.
<i>wōhrat</i> , buying.	<i>sūhnd</i> or <i>sundh</i> , an elephant's trunk.
<i>wōhratiyō</i> , a purchaser.	<i>sūhwālī</i> , a kind of dry cake.
<i>wōhr'wū</i> or <i>wōhār'wū</i> , to purchase.	<i>sūhwālū</i> , soft, smooth.
<i>wōhrō</i> , a trader, a Bohra.	<i>sēb</i> , a hundred.
<i>sahre</i> , taste, relish.	<i>sēhk'qō</i> , an aggregate of a hundred.
<i>sāhu</i> or <i>sāhu</i> , honest, cf. <i>sāhu</i> .	<i>sēb</i> , power of endurance.
<i>sāhjōg</i> or <i>sāhjōg</i> , (a bill) payable to the holder.	<i>sehj</i> , easily, a little.
<i>sahī</i> or <i>sahiyar</i> , a female friend.	<i>sēhū</i> or <i>sēhēlū</i> , easy, not difficult; but <i>sēlū</i> , a dress of honour.
<i>sahu</i> or <i>sau</i> , all.	<i>sehū</i> , to endure, bear.
<i>sahd</i> or <i>sadh</i> , the sail of a ship.	<i>sēhū</i> , to be agreeable.
<i>sahd</i> or <i>sadh</i> , still, calm.	<i>saihyar</i> , a female companion, cf. <i>sahī</i> .
<i>sahd'wū</i> , to make a lattice frame with bamboo chips; but <i>sad'wū</i> , to rot.	<i>saihyārū</i> , co-operation.
<i>sahdiyō</i> , a kind of large leaf-vein.	<i>sōhj</i> , conduct, character.
<i>sahdō</i> , see <i>sahr'qō</i> .	<i>sōhdiyā</i> , a veil.
<i>sahraq'wū</i> , to fasten bamboos together.	<i>sōhj'qō</i> , easy, not difficult.
<i>samuhrat</i> , an auspicious time.	<i>sōhr</i> or <i>sōr</i> , noise.
<i>sahr'qō</i> or <i>sahdqō</i> , a chameleon.	<i>sōhr'wū</i> , to scape.
<i>sahr'vē khātū</i> , the Survey Department.	<i>sōhwū</i> or <i>sōhavū</i> , to be beautiful; <i>sōhuwū</i> , to sift.
	<i>sōhlū</i> , a garment worn at times of ceremonial cleanliness.
	<i>sōhluiyō</i> , a rafter sixteen feet long.

OLD GUJARĀTÌ GRAMMAR.

APPENDIX IV.

In the year 1889, the late Mr. H. H. Dhruva published an edition of the *Mugdhāvabōdhamauktika*, which he described as "a Grammar for Beginners of the Gujarat Language." He cannot have given much study to the work, for a perusal of it will show that it is not a Gujarātī Grammar at all. It is a very elementary Sanskrit Grammar, with the explanations written in an old form of Gujarātī. The date of the work is A.D. 1394, and all that is known of the author is that he was the pupil of Dēva-sundara. His name is not given. As a Sanskrit Grammar the *Mugdhāvabōdhamauktika* is of very small value. It deals more with what we should call syntax than with the formation of words. But, as the explanations are written in the vernacular, these incidentally afford information as to what was the condition of the language of Gujarat between the time of the Prakrit Grammarian Hēma-chandra (fl. 1150 A.D.) and the time of Narsingh Mētā (fl. 1450 A.D.), with whom Gujarātī literature is commonly said to commence. The close connection of this Old Gujarātī with the Gaurjara Apabhramśa of the Prakrit Grammarians is remarkable; and, though the materials are very incomplete we are entitled to say that for the first time we have before us an unbroken chain of development between a Prakrit dialect and a modern Indian vernacular.

PHONETICS.

The original is carelessly printed. Great laxity is shown in the use of *anuswāra*, which is omitted *ad libitum*. When printed, it usually represents *anunāsika*. Possibly it sometimes represents *anuswāra*. As one cannot distinguish between the two uses of this sign, I have contented myself with uniformly transliterating it by ~. Forms like *tā*, *jā*, should perhaps be written *tām*, *jām*, respectively. I have silently corrected the numerous misprints in the use of *anuswāra*.

The letters *e* and *o* are no doubt often short, as in Apabhramśa. As the original makes no distinction in the quantity of these vowels, I have perforce left them unmarked.

In Marāthī a single Prakrit *n* remains cerebralized in the modern vernacular, but a double cerebral *nn* becomes dentalized to *n*, thus following the example of Jaina Māhārāstrī. The same rule obtains in Old Gujarātī. Thus, Apabhramśa *jānai*, Old Guj. *jāṇai*, he knows; but Ap. *pāṇna*, Old Guj. *pāṇa*, a leaf; Ap. *aṇnai*, Old Guj. *anai*, and.

The rule, of course, does not apply to tatsamas like *dāna*, a gift.

As in Apabhramśa, a conjunct *r* is optionally retained (Hc., iv, 398). Thus, *Chaitra* or *Chaitta*, N.P.; *prāmai*, he obtains.

As in Prakrit, the diphthongs *ai* and *au* occur only as compounds of *a* and *i*, and *a* and *u*, respectively. They are not the Sanskrit diphthongs, and are usually written as separate letters, thus, *aī*, *aū*. I have followed Professor Jacobi's example in omitting the diæresis as a useless complication.

NOUNS.

WEAK NOUN IN *a*.

Base, *dāna* (neut., Sanskrit loan-word), a gift; *Chaitta* (masc.), N.P., Chaitra.

Singular.

	APABHRĀṂŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	<i>dāṇa</i>	<i>dāṇa, Chaitta</i>	<i>dān</i> .
	<i>dāṇu, Chettu</i>	<i>dāṇū, Chaittu.</i>	
Acc.	<i>dāṇa</i>	<i>dāṇa, Chaitta</i>	<i>dān</i> .
	<i>dāṇu, Chettu</i>	<i>dāṇū, Chaittu.</i>	
Instr.	<i>dāṇehē</i> , <i>dāṇē</i>	<i>dāṇī</i> , <i>dāṇī</i>	<i>dānē</i> .
	<i>dāṇa-taṇē</i> , iv, 425, 343 ¹	<i>dāṇa-naī</i>	<i>dān-nē</i> .
Abl.	<i>dāṇa-hu</i> , -himto, -sumto, <i>dāṇatto.</i>	<i>dāṇa-tau</i> , -hūtau, -thau, -thakau.	<i>dān-thō</i> (declined as adjective), -thī-thakī.
	<i>dāṇa-taṇau</i>	<i>dāṇa-taṇau</i>	<i>dān-taṇō</i> .
Gen.		<i>dāṇa-nau</i>	<i>dān-nō</i> .
	<i>dāṇa-kehē</i> (dative), iv, 425, 345	<i>dāṇa-kihī</i>	(cf. Mārwāṛī <i>dān-rō</i>). cf. <i>dān-kērō</i> .
Loc.	<i>dāṇi</i>	<i>dāṇi</i>	<i>dānē</i> .
Obl. base	<i>dāṇaho, dāṇa</i>	<i>dāṇa</i>	<i>dān</i> .

Plural.

I have met only one clear instance of the nominative plural. It is the same as the oblique base—*mora* in *mora nāchāī*, peacocks dance. In Ap. it would be the same. In Mod. Guj., it would be *mōr(-ō)*. Cf., however, *je liṅga vibhakti vachana hui*, *te śatṛ pratyaya paraī aṇīī*, the terminations of gender, case and number, are added to the suffix *śatṛ*.

Examples of the various cases—

Nominative.—(a) *chandra ūgai*, the moon rises; *dāna dijai*, a gift is given; *śishya pūchhai*, the disciple asks; *dharmakaranahāra jīva sukha prāmai*, an individual who acts virtuously obtains bliss; *loka dekhai*, the person sees.

(b) *Chaittu loka-siū rāta karai*, Chaitra converses with a person; *Maittu nāchai*, Maitra dances; *anyādika-nau yogu hui*, the sense of ‘other’ or the like is indicated; *pumliṅga prathamā eka-vachanu hui*, it is the third person masculine singular. Neut. *dharma sukha-nai kāraṇi hui*, virtue is for (*i.e.* leads to) happiness; *chaitta-taṇau dhanū gāmi chhai*, Chaitra’s wealth is in the village.

¹ References here and elsewhere are to Hēma-chandra’s Grammar. In iv. 425 Hēma-chandra gives *taṇēpa*, but we are authorised to substitute *taṇē* for this by 343.

Accusative.—(a) *vitarāga rāñchhita dii*, the ascetic grants a boon ; *vāta karai*, converses (see above) ; *tapa karai*, he performs austerities ; *guru-taṇau vachana haū sābhalaū*, I listen to the word of the preceptor ; *artha pūchhai*, he asks the meaning ; *hala khedatau*, driving the plough (cf. below) ; *bīja rāvai*, he sows seed ; *sukha prāmai*, he obtains happiness ; *śishya haū sābhalaū*, I hear the disciple ; *śāstra paṭhatau*, reading the scriptures.

(b) *Chaittu kaṭu karai*, Chaitra makes a straw mat ; *samsāru tarai*, he passes over existence ; *guri arthu kahatai*, while the preceptor is telling the meaning ; *kisū khedatau, halu*, what is he driving ? the plough (cf. above).

Instrumental.—(a) *jīva dharmii saṁsāru tarai*, by virtue a living being crosses (the ocean of) existence (see below) ; *kīṇai kijatau, sūtradhārii*, by whom is it being made ? by the architect (see below) ; *śishyii paṭhitaū haū sābhalaū*, I listen to what is being read by the disciple ; *e grantha sukhii paṭhayai*, this book can be read with pleasure ; *śrāvakii devu pūjiu*, the god is worshipped by the votary ; *gopālii gāe dohitī*, while the cows are being milked by Gopāla ; *chaitii gāitai maittu nāchai*, while (a song) is being sung by Chaitra, Maitra dances.

(b) *kisii tarai, dharmii*, by what does one cross ? by virtue ; *sūtradhārii kijatau prasāda, loka dekhai*, a person looks on while the palace is being built by the architect.

Dative.—*sukha-nai*, for bliss ; *jeha vastu-nai parityāga sūchii*, for what thing abandonment is indicated. Instead of *nai*, the word *kāraṇi* (the locative of *kāraṇa*), preceded by *nai* (the termination of the genitive put into the locative neuter to agree with *kāraṇi*), is commonly used. Thus, *vivekiu moksha-nui kāraṇi khupai*, the man of discrimination strives after salvation ; *dharmū sukha-nai kāraṇi hui*, virtue is for (leads to) happiness. After a verb of giving the genitive termination *rahai* is used to indicate the dative. Thus, *jeha-rahai dāna dijai*, to whom a gift is given.

In the following instance the dative is used for the accusative :—*i-kāra-nai bolivai*, in saying the letter *i*.

Ablative.—*vriksha-tau pāna padai*, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive.—Examples of *taṇau* and of *nau* will be given under the head of adjectives. The suffixes *rahai* and *rahi* occur frequently in the grammatical rules, as in *eha-rahai*, of this ; *a-varṇa-rahī*, (in the place) of a vowel of the *a*-set. No examples are available of *kihi*.

Locative.—*sampradāni*, in the dative ; *chaitta-taṇau dhanū gāmi chhai*, Chaitra's wealth is in the village ; *chaittu gāmi vasai*, Ch. lives in the village ; *śabda-nai chhehi*, at the end of a word ; *meghi varusatui mora nāchai*, while the cloud rains (loc. absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix *nai* of the dative is really the instrumental masculine or neuter of the genitive termination *nau*, which, as we shall see, is capable of being declined in all its cases.

STRONG NOUN IN *a*.Base, *tārau* (masc.), a star; *sonāū* (neut.), gold.*Singular.*

	APABHRAMŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	<i>tārau, sonnāū</i>	<i>tārau, sonāū</i>	<i>tārē, sōnū.</i>
Acc.	<i>tārau, sonnāū</i>	<i>tārau, sonāū</i>	<i>tārō, sōnū.</i>
		Also same as Dat.	Also same as Dat.
Instr.	<i>tāraekī, tārē</i>	<i>tāraī</i>	<i>tārē.</i>
Dat.	<i>tāraa-taṇē</i>	<i>tārā-naī</i>	<i>tārā-nē.</i>
Abl.	<i>tāraa-hu, -himto, -sumto, tāraatto.</i>	<i>tārā-tau, -hūtau, -thau, -thakau.</i>	<i>tārā-thō, -thī, -thakī.</i>
Gen.	<i>tāraa-taṇau</i>	<i>tārā-taṇau, tārā-nau, tārā- rahī, -rahaī.</i>	<i>tārā-taṇō, tārā-nō (tārā- rō).</i>
	<i>tāraa-kehī</i> (dative)	<i>tārā-kihī</i>	<i>tārā-kērō.</i>
Loc.	<i>tārai</i>	<i>tārai</i>	<i>tārē.</i>
Obl. base	<i>tāraaho, tāraa</i>	<i>tārā</i>	<i>tārā.</i>

Plural.

In Old Gujarātī, the nom. plural masc. appears to end in *ā* and the neuter in *ā̄*. Cf. Apabhrāmśa *tārao* and *sonnāū*. The distinction between masc. and neut. is, however, very doubtful, and possibly both terminations are used indifferently. The plural oblique base is the same as the nominative. In Modern Gujarātī the forms for both the Nom. and the Obl. base are *tārā-(ō)* and *sonā̄-(ō)*, the addition of *ō* being optional in each case. The only examples which I can give of the plural are *mūlagā̄ kartā kriyā suchiyā̄*, the original subject and action are indicated (here apparently *kartā* and *kriyā* agree with an adjective in the neuter plural, unless the termination is also used for the masculine); *ātmanepada-taṇā̄ nava vachanā̄*, the nine persons of the ātmanepada; *ketalā̄*, how many (apparently masc.), and similar forms.

The following are examples of the use of some of the cases of the singular :—

Nominative.—*kriyā karivai ju mūligau hui, su kartā*, the originator in doing an action is the subject; *tārau ūgiu*, the star rose; *ihā sonāū suhūgaū vikāi*, gold is sold cheap here; *ātmanepada-naū pahilaū ekā-ja vachana hui*, the first (*i.e.*, what we should call the third) person of the ātmanepada is only in the singular (*ja*=Saurasēni *jjeva*); *jeha-rahaī kriyā hetupaṇāū na huī*, the actions of which do not become causality.

Accusative.—*sūtradhārī kījataū deharaū loka dekhai*, a person looks at a temple being built by the architect.

Instrumental.—*karī leī deī ityādi bolivai*, by saying ‘having done,’ ‘having taken,’ ‘having given,’ etcetera.

Locative.—*ju karai lii dii paḍhai hui ityādi bolivai*, in saying the person who does, takes, gives, reads, becomes, etcetera; *kriyā karivai ju mūligau hui, su kartā* (see Nom.).

Oblique base.—*varga-taṇā̄ pahilā akshara parai*, after the first letter of a *varga*.

No examples of the employment of the other cases are available.

OTHER NOUNS.

Only sporadic examples of other nouns occur in the grammar. They are the following :—

Nominative singular.—*vivekiu moksha-nai kārani khapai*, a man of discrimination strives for final beatitude ; *karasaṇī hala khedatau bija vāvai*, the cultivator, while driving his plough, sows seed ; *guri arthu kahatai pramādiu ūghai*, while the preceptor is telling the meaning, Pramādi (or the lazy one) is drowsy.

Accusative singular.—*sūtradhārī kijatī vāvī loka dekhai*, a person looks at a well being built by the architect.

Dative singular.—*jeha vastu-naī parityāga sūchii*, for what thing abandonment is indicated.

Genitive singular.—*guru-tanāū vachana*, the word of the preceptor.

Genitive plural.—*e bihui-nai yogi*, in the sense of these two.

Locative singular.—*guri*, loc. of *guru*, see Nom. sing. above.

Locative plural.—*gopālii gāe* (gen. sg. *gāi-nau*) *dohitie chaittu aviu*, Chaitra came while the cows were being milked by Gopāla (loc. plur. absolute).

Oblique singular.—*kartā* (nom. the same) *āgali*, before the subject.

ADJECTIVES.

The feminine of strong nouns or adjectives in *au* (neut. *aū*) ends in *i*. Thus, *puvvilau*, first ; *puvvili kriyā*, the first verb. So *kijatau* (masc.), *kijatī* (fem.), *kijataū* (neut.), being done (pres. part. pass.). Adjectives are declined like substantives. Thus, *sonaū suhūgaū* (nom. neut.), cheap gold ; *varga-tanā trījā* (nom. masc. *trījav*) *akshara-rahī padānti*, (in the place) of the third letter of a set at the end of a word (here the adjective in the oblique form agrees with a genitive) ; *linga chhehilā* (oblique form) *śabda-tanāū hui*, the gender (of a dvandva compound) is that of the last word ; *gāe dohitie*, while the cows are being milked (loc. plur. absolute).

The genitive in *tanau* or *nau* is treated exactly like an adjective, and is declined throughout all cases and numbers in agreement with the noun which it qualifies. When, however, the case of the principal noun is formed by adding a suffix to the oblique form, the suffix is not repeated after the genitive, which thus only appears in the oblique form. When a genitive agrees with a noun in the instrumental or locative, it is itself put into the same case. Examples are—

Nom. sing. masc.—*eha-tanau* or *cha-nau*, of this ; *anyādika-nau yogu*, the sense of 'other,' and the like ; *je kartā-nau athavā karma-nau ādhāra hui*, *te adhikarana*, those things which are the receptacle of the subject or of the object are the *adhikarana* ; *teha trījā akshara parai hakāra-rahī trījā-nau sagau chauthau hui*, after these (above-mentioned) third letters (of the *vargas*) the fourth letter (of the *varga*) is added (*sagata*) to the third one (in the place) of the letter *ha*.

Nom. sing. fem.—*kartā-nī apekshā hui*, there is a reference to subject.

Nom. sing. neut.—*chaitta-tanāū dhanū*, the wealth of Chaitra ; *kauna-tanāū dhanū*, whose wealth ? *guru-tanāū vachana*, the word of the preceptor ; *āpanā karma-nāū viśeshana*, a qualifier of its own object ; *bhāva-nū* (sic.) *viśeshanu* (sic.), a qualifier of impersonality, an impersonal verbal adjective.

Loc. sing.—*teha-nai yogi*, in the sense of that; *jeha-nai kāraṇi*, for whose sake; *vivekiu moksha-nai kāraṇi khapai*, a man of discrimination strives for final beatitude; *dharma sukha-nai kāraṇi hui*, virtue is for happiness; *ktwā-nai karmi dvitīyā*, in the object of (a word ending in) the suffix *ktwā* there is the accusative case; *śabda-nai chhehi*, at the end of a word; *karasaṇi-nai viśeshanī*, in the adjective qualifying the word *karasaṇi*.

Obl. form sing.—*pratyaya-nā kartā āgali*, before the subject of a suffix (here *kartā* is in the oblique form, which is the same as the nominative, being governed by *āgali*); *varga-tanā trijā akshara-rahī*, (in the place) of the third letter of a *varga*; *varga-tanā pahilā akshara parai*, after the first letter of a *varga*.

Nom. plur.—*ātmanepada-tanāñā nava vachana*, the nine persons of the *ātmanepada*.

PRONOUNS.

The information regarding the personal pronouns is not complete. The pronoun of the first person is *haū*, I. So Ap.; Mod. Guj. *hū*. No instance of the pronoun of the second person occurs. It was probably *tuhū*, as in Apabhramśa. In Mod. Guj. it is *tū*. No other cases of either of these pronouns occur.

Instead of the genitive we have possessive pronouns, which are adjectives. These are *māharau* (Ap. *māharau*, Mod. Guj. *māhrō*), my; *amhārau*, (Ap. *amhārau*, Mod. Guj. *aṁmārō*), our; *tāharau* (Ap. *tuhārau*, Mod. Guj. *tāhrō*), thy; *tamhārau* (Ap. *tumhārau*, Mod. Guj. *tāhmārō*), your.

‘He,’ ‘that’ is *su*, neut. *tā*. No instance of the feminine has been noted. The corresponding forms in Ap. are *su* (m.), *sa* (f.), *tañ* (n.). In Mod. Guj. we have *tē* (com. gen.). The nom. plural is *te* (? com. gen.). In Ap. it is *te* (m.), *tāo* (f.), *tāñ* (n.). Mod. Guj. has *tē* (-ō) (com. gen.). Examples of these pronouns are—

Guru-tanāñā vachana haū sābhalaū, I listen to the word of the preceptor.

Ju tarai su kartā, he who crosses (the ocean of existence) is the subject (of the sentence); so *ju dekhai su kartā*; *jā kijai tā karma*, that which is done is the object (of the sentence); *śishya śāstra padhī artha pūchhai*; *ju pūchhai su kartā, tihāñā prathamā*; *kisū pūchhai*, *artha*; *jā pūchhai, tā karma*, *tihāñā dvitīyā*, the disciple having read the holy book asks the meaning; he who asks is the subject and therefore in the nominative case. What is asked? the meaning. That which is asked is the object and therefore in the accusative case; *je linga vibhakti vachana huī, te śatṝ pratyaya paraī aṇīñā*, the signs of gender, case, and number are put after the suffix *śatṝ*.

‘This’ is *e*, which is both masc. and neut. sing. and plur. In Ap. the forms are *eho* (m.), *eha* (f.), *ehu* (n.), sing.; *ei* (com. gen.), plur. In Mod. Guj. it is *ē* for all genders and both numbers. There is a substantival oblique form, *eha*, for both sing. and plur. Examples are—

E grantha sukhiī pathāyai, this book can be read with pleasure; *e bihui-nai yogi*, in the sense of these two; *eha-nau*, of this; *eha-rahāñā*, of this. From this oblique form we may assume that the oblique form of *su* is *teha*.

The relative pronoun is *ju*, neut. *jā*. The feminine has not been noted. The corresponding Ap. forms are *ju*, *ja*, *jam*, Mod. Guj. *jē* (com. gen.). There is also an instrumental *jīnañā* or *jīñāñā* (this latter may possibly be an accusative), both used as

substantives. The nom. plur. is *je*, with a neuter substantive *jihāī*. The substantival oblique form, both singular and plural, is *jeha*. Examples are—

Ju tarai ; jā pūchhai; as given above under *su*; *jīnā kari karai lii dii ityādi yuktii jihāī kahāī, anai jīnā kari kartā kriyā sādhai, tā karana*, the instrument is those things which are said (*i.e.* indicated) by the expression ‘having done (by) what, he does, takes, or gives,’ and ‘having done (by) what, the subject accomplishes an action’; *jīna ī mūlagā kartā kriyā suchiyāī*, by which the original subject and action are indicated. The dative sing. is *jeha-nāī* or *jeha-nai kāraṇi*; the abl. *jeha-tau, -hūtau, -thau, -thakau*; *jeha-siū ityādi bolivai sahādi yogi tritīyā hui*, in saying ‘with whom’ and the like, in the sense of ‘with’ and the like, the third case is used. The genitive is *jeha-nau* or *jeha-rahaī*, with a loc. of gen. *jeha-nai*, and an obl. gen. *jeha-nā*. For the nom. plur. we have *je liṅga vibhakti vachana hūī* as given under *su*.

The interrogative pronoun for masc. and fem. is *kauna* or *kuṇa*. Its instrumental singular is *kīnāī* or *kaṇāī*, its abl. *kauna-tau*, its gen. *kiha-tanau*, and its obl. base *kauna* or *kīnā*. Compare Ap. *kavaṇu*, fem. *kavaṇa*, and Mod. Guj. *kōṇ*, obl. *kōṇā*. Examples are—

Kauna tarai, who passes over? *chandra ūgai*; *kuṇa ūgai*, *chandra*, the moon rises. Who rises? The moon; *kīnāī kijatau*, by whom is (the palace) being made? *gāe kāraṇi dohitīe*, while the cows are being milked by whom? *vriksha-tau pāna paḍai*; *kauna-tan padai*, the leaf falls from the tree. From what does it fall? *kīnā-siū*, with whom?

The neuter interrogative pronoun is *kisaū*, *kisū*, or *kisiu*; instr. *kisiī*; dat. *kisā-nai kāraṇi* or *kauna-nai kā°*; abl. *kauna-tau*; gen. *kauna-tanau*; loc. *kisai*; loc. plur. fem. (see examples below) *kisīe*. The forms with *kauna* refer to nouns having grammatically a masculine gender. Compare Ap. *kim*, instr. *kiṇā*, abl. *kīsa*, gen. *kissā*. Mod. Guj. has *śū*. Examples of this pronoun are—

Kisū pūchhai, what does he ask? *kisū khedatau*, *halu*, what does he drive? the plough; *kisaū dekhai*, *prasāda*, what is he looking at? the palace; *guri arthu kahatai*, *kisiu kahatai*, while the preceptor is telling the meaning. What is he telling? *kisiī tarai*, *dharmaī*, by what does he cross? by virtue; *kauna-nai kāraṇi*, *moksha-nāī*, for the sake of what? for beatitude; *kisā-nai kāraṇi dharmu hui*, *sukha-nāī*, for what (*i.e.* tending to what) is virtue? for happiness; *kauna-tau paḍai*, *vriksha-tau*, from what does it fall? from the tree; *kisai hūtai*, *gātai*, while what is going on? while singing is going on (loc. abs.); *gopālīī gāe dohitīe chaittu aviu*; *kisai hūtai*, *gāe*; *gāe kisīe*, *dohitīe*, while the cows were being milked by Gopāla, Chaitra came; while what were being dealt with? cows; while what was being done to the cows (lit. while the cows were what, loc. plur. fem. abs.)? while they were being milked.

The reflexive pronoun occurs only in the genitive. Thus, *āpanī* (fem. of *-nau*) *kriyā*, its own action; *āpanā karma-nau*, of its own object. Ap. has *appanau*. Mod. Guj. has *āpanō*, but it is used in the meaning of ‘our’ including the person addressed.

The only instance of an indefinite pronoun which I have noted is *amukau*, a certain person.

VERBS.

Conjugation is very superficially dealt with in the *Mugdhāvabōdhamauktika*. No attempt is made to explain the formations of the various tenses. Only the personal terminations are given in Sanskrit, and that without any translation into the writer’s

vernacular. Participles and the like are treated more fully. From what is given we can gather the following concerning Old Gujarātī.

Present tense.—The only instance of the first person singular is *sābhalaū*, I hear. The only other persons which occur are the third persons singular and plural. The termination of the third person singular is *ai*, or, after a vowel, *i*. That of the third person plural is *aī*, or, after a vowel, *ī*. There are several examples of the third singular. Thus—

(a) *Consonantal roots.*

<i>āvai</i> , he comes.	<i>dekhai</i> , he sees.
<i>ūghai</i> , she is drowsy.	<i>nāchhai</i> , he dances.
<i>ūgai</i> , (the moon) rises.	<i>pādai</i> , it falls.
<i>karai</i> , he does.	<i>padhai</i> , he reads.
<i>khpai</i> , he strives.	<i>pūchhai</i> , he asks.
<i>chhai</i> , it is.	<i>prāmai</i> , he obtains.
<i>jānai</i> , he knows.	<i>vasai</i> , he dwells.
<i>tarai</i> , he passes over.	<i>vāvai</i> , he sows.
	<i>sakai</i> , he can.

(b) *Vocalic roots.*

<i>hui</i> , he becomes.	<i>lii</i> , he takes.
	<i>dii</i> , he gives.

The following are examples of the third person plural: *nāchāī*, they dance; *hui*, they become.

The following table compares the forms of Old Guj. with Ap. and Mod. Guj. :—

APABHRĀMŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.	ENGLISH.
<i>nachchaū</i> .	<i>nāchāū</i> .	<i>nāchāū</i> .	I dance.
<i>nachchai</i> .	<i>nāchai</i> .	<i>nāchē</i> .	he dances.
<i>nachchāī</i> .	<i>nāchāī</i> .	<i>nāchē</i> .	they dance.

Future tense.—No example of the future occurs. We should expect a form such as *nāchisaū*, corresponding to the Mod. Guj. *nāchiś* and the Ap. *nachchissaū*. The noun of agency in *-anahāra* can be used as an immediate future, as in *haū kāli amukaū karaṇahāra*, I shall do such and such a thing to-morrow.

Past tense.—This is formed as in all modern Indo-Aryan vernaculars from the past participle passive. All three constructions, the active, the personal passive, and the impersonal passive are used. Thus, *chaittu aviu*, Chaitra is come; *śrāvakiī deva pūjiu*, the god was worshipped by the votary, i.e., the votary worshipped the god; *śrāvakiī deva pūjiū*, by the votary, with reference to the god, worship was done, i.e. the votary worshipped the god. In the impersonal construction the verb is not attracted to the gender of the object as is the case in modern Gujarātī.

Past conditional.—This is formed with the present participle, as in *jai haū padhata tau ubhalaū hūta*, if I had read I should have (?) understood. So also in Jaina Prakrit.

The **passive voice** is formed by adding *iy* to consonantal roots, and *ij* to vocalic ones. With the terminations *ai* and *aī* of the third person, *iyai* can become *ii*, and *iyāī* *īī*.

The Ap. termination of the passive is *ijja*, or in Śaurasēni Ap. *ia*. This form of the passive is not used in modern standard Gujarātī. Examples are—

(a) *Consonantal roots.*

<i>uchchariyai</i> , it is pronounced.	<i>boliyai</i> , it is said.
<i>kahiyai</i> , it is said.	<i>sūchiyai</i> , it is indicated.
<i>kahii</i> , it is said.	<i>sūchii</i> , it is indicated.
<i>tarii</i> , it is passed over.	<i>ānii</i> , they are brought.
<i>paṭhii</i> (not <i>padhii</i>), it is read.	<i>sūchiyai</i> , they are indicated.

(b) *Vocalic roots.*

<i>dījai</i> , it is given.	<i>lijai</i> , it is taken.
<i>kījai</i> , it is done.	

Note that the root *kar*, do, is treated irregularly as if it were vocalic (Pr. *kijjai*), as, indeed, it is in Sanskrit.

A potential passive is formed by adding *ā* or *āy* to the root. So also in Mod. Guj. Examples are—

<i>paṭhāyai</i> (not <i>padhāyai</i>), it can be read.	<i>bolāyai</i> , it can be said, it is called.
	<i>vīkāi</i> , it can be sold.

kahāi, they can be said.

Present Participle.—This is formed by adding *atu* (weak form) or *atau* (strong form). I have only noted the weak form in the neuter (cf. the genitive termination *nū* on p. 351). Thus, masc. *karatau*, fem. *karatī*, neut. *karatū* or *karataū*, doing. So in the passive, *kījatau*, -*tī*, -*taū*, being done. These are declined like adjectives and locatives absolute are common. Examples are—

(a) *Active.*

<i>karatau</i> , doing.	<i>paṭhatau</i> , reading.
<i>kahatau</i> , saying. Loc. abs.	<i>letau</i> , taking.
<i>kahatai</i> .	<i>varasatau</i> , raining. Loc. abs. <i>varasatai</i> .
<i>khedatau</i> , driving (a plough).	<i>hutau</i> or <i>hūtau</i> , becoming. Loc. abs. <i>hutai</i>
<i>ghaṭatau</i> , happening.	or <i>hūtai</i> .

(b) *Passive.*

<i>kījatau</i> , being done.	<i>paṭhītau</i> , being read.
<i>gāītau</i> , being sung. Loc. abs.	<i>lijatau</i> , being taken.
<i>gāītai</i> .	
<i>dohītau</i> , being milked. Loc.	

plur. fem. abs. *dohītie*.

Examples of the use of these participles are—

Meghi varasatai mora nāchai, while the cloud rains the peacocks dance; *guri arthu kahatai pramādīn ūghai*, while the preceptor is telling the meaning, Pramādī is drowsy; *gopālīñ gāe dohītie chaittu aviu*, while the cows were being milked by Gopāla, Chaitra came; *śishya śāstra paṭhatau haū sābhalaū*, I listen to the disciple reading the holy book; *śishyīñ śāstra paṭhītaū haū sābhalaū*, I listen to the holy book being read by the disciple; *chaittiñ gāītai maittu nāchai*, Maitra dances while it is being sung (impersonal) by Chaitra, i.e. while Chaitra sings.

Past Participle passive.—This usually ends in *iu*, as in Ap. The examples found are *aviu*, come; *giu*, went; *pūjiū* (neut.), worshipped; *ūthiu*, risen; *jāgiu*, awakened.

The Sanskrit *supta(ka)* becomes, through the Ap. *suttav*, *sūtan*. No examples occur of those past participles which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in *yō*, as in *uthyō*, risen.

The conjunctive participle ends in *i* as in Mod. Guj., corresponding to the Ap. *-i* or *-iu*. Examples are *kari*, having done; *lei*, having taken; *dei*, having given; *padhī*, having read. The verbs ‘to know’ and ‘to be able’ are construed with this participle, as in *kari jānai*, he knows how to do; *lei sakai*, he can take. So, the Ap. *iu* is by origin an infinitive.

Verbal noun.—This ends in *ivāv* after consonantal and *vāv* after vocalic roots. Thus, *karivāv*, the act of doing; *levāv*, the act of taking. The oblique forms, such as *karivā*, *levā*, are used as infinitives of purpose in sentences such as “the potter brings earth to make a pot” (in the original the example is only given in Sanskrit). The locative and instrumental are also very common.

The noun of agency is formed by adding *aṇahāra* to consonantal and *nahāra* to vocalic roots. Thus, *karaṇahāra*, a doer; *leṇahāra*, a taker. The Mod. Guj. forms would be *karanār*, *lēnār*.

POSTPOSITIONS.

The following postpositions have been noted. They all govern nouns in the oblique form—

<i>siū</i> , with.	<i>āgali</i> , before.
<i>māhi</i> , in.	<i>pāchhali</i> , behind.
<i>parai</i> or <i>pari</i> , after.	

It will be seen that the last four are nouns in the locative.

MISCELLANEOUS PRONOMINAL FORMS.

ihā or *ihā̤*, here; *tihā̤*, there; *jihā̤*, where; *kihā̤*, where?

havaḍā, now; *tarārai*, then; *kavārai*, when? *anerī-vāra*, at another time; *eka-vāra*, once; *sadaivai*, always.

im, in this manner; *tim*, in that manner; *jim*, how; *kim*, how?

isiu or *isau*, like this; *tisiu*, like that; *jisiu*, like what; *kisiu*, like what?

etalau, this much; *tetalau*, *jetalau*, *ketalau*.

etalā (plural), this many; *tetalā*, *jetalā*, *ketalā*.

evadau, this big; *tevadau*, *jevadau*, *kevadau*.

athau, facing in this direction; *tethau*, *jethau*, *kethau*.

The following is a list of words not mentioned in the preceding pages:—

aiya, (?) thus.

ajī, even to-day, still, yet.

anai-kāī, what else?

anareu (? *aneriū*), adj., like another, of another kind.

anerai dīsi, on another day (both words in loc.).

anerā-tanau, belonging to another.

ahuna, during the present year.

ahunqka, belonging to the present year.

āgilu, adj., before, in front.

āju, to-day.

- ājūṇu*, of to-day, modern.
āvatai kāli, to-morrow (both words in loc.).
ihā- taṇau, belonging to here.
upari, above.
urahau, near, on this side.
ūpilu, adj., upper.
ūyatra, ascent (*udyātrā*).
ekū-ja, one only.
oliu (cf. *pailau*), facing towards one.
kanhai, near.
kāī, somewhat (*kimapi*).
kāli, to-morrow, yesterday. Cf. *gii-kāli*, *āvatai-kāli*.
kālūṇa, of yesterday or to-morrow.
kuji-kāī, who knows what, something or other.
kehāgamā- taṇau, adj., belonging to where ?
gamā, in *kehāgamā*, *chihugamā*, *jimanāgamā*, and *dāvāgamā*, qq. v.
gāma- taṇau, of or belonging to a village, rustic.
gii-kāli, yesterday (both words in loc.).
chau, four.
chauthau, fourth.
chihugamā, in all directions, on all sides.
chhehilu (obl. sg. *chhehilā*), final, last.
ja, in *ekū-ja*, only one=Ap. *ji* (Hch. iv, 420).
jā, (1) rel. pron. neut. (*yat*) ; (2) as far as (*yāvat*).
jai, if. The correlative is *tai* or *tau*.
jaīya-lagai (? also *jaī-la^o*), from what time forth.
jimanāgamā, on the right hand.
dāvāgamā, on the left hand.
tā, (1) dem. pron. neut. (*ta!*) ; (2) so far as (*tāvat*).
tai or *tau*, then. Correlative of *jai*.
taī-lagai, from that time forth.
tau, see *tai*.
tau-kisiū, what then ? of what use is it (*tatah kim*) ?
trihu, the three.
trijau, third.
dīsi, on a day, in *anerai dīsi*, q. v.
navāī, the nine.
pailau, facing away from one, cf. *oliu*.
paura, last year.
parāya, belonging to another.
parāru, the year before last.
parāroka, belonging to the year before last.
paroka, belonging to last year.
pahilau, first.
pāchamau, fifth.

- pāchhilu*, adj., behind.
pāshai, postposition, without, except.
pāshali, adv., on all sides.
pūrvilu or *purvilau*, old, antique, former.
bāhiralau, adj., external.
bāhiri, adv., outside.
bihu or *bihui*, both.
bi-rūpa, doubled.
be or *bi*, two.
maudau, slow.
māhilu, adj., in the middle.
vahilau, quick, swift.
vegalu, distant.
sarasiu, like, resembling.
sāte, the seven.
hūñ, yes.
heñhau, adj., facing downwards.
heñhi, below.
heñhilu, adj., beneath.

STANDARD GUJARĀTī.

The first specimen of standard Gujarātī is a version of the Parable of the Prodigal Son, reprinted from the British and Foreign Bible Society's translation of the Gospel of St. Luke.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTī.

SPECIMEN I.

(*British and Foreign Bible Society, 1894.*)

એક ભાષુસને એ દીકરા હતા. અને તેઓભાંના નાનાએ બાપને કહ્યું કે, બાપ, સંપતનો પહોંચતો ભાગ મને આપ, ને તેણે તેઓને પુણું વહેંચી આપી. અને યોગા દહાડા પછી નાનો દીકરો સધણું એકદું કરીતે વેગળા દેશમાં ગયો, ને લાં રંગ ભોગે પોતાની સંપત ડુગાવી નાખી. અને તેણે ખંડું ખરવી નાખ્યું, લાર પછી તે દેશમાં મોટા ફુકળ પડ્યો, ને તેને તંગી પહવા લાગી. અને તે જઈને તે દેશના વતનીઓભાંના એકને લાં રહ્યો, ને તેણે પોતાના ઐતરમાં લુંડોને ચારવા સાર તેને મોકલ્યો. અને જે શિંગો લુંડો આતા હતાં તેમાંથી પોતાનું પેટ ભરવાને તેની ઈંચા હતી, ને કોઈએ તેને આપ્યું નહીં. અને તે સાવનીત થયો. લારે તેણે કહ્યું કે, ભારા બાપના કેટલા મજુરોને પુષ્કળ રોટલા છે, પણ હું તો ભૂખે વિનાશ પામુંછું. હું ઉડીને ભારા બાપની પાસે જર્ઝિશ ને તેને કહીશ કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીદું છે. અને હવે તારો દીકરો કહેવાવા હું યોગ્ય નથી, મને તારા મજુરોભાંના એકના જ્ઞાન ગણું. અને તે ઉડીને પોતાના બાપની પાસે ગયો, ને તે હજ ધણો વેગળો હતો. લારે તેના બાપે તેને દીડો, ને તેને કરણું આવી, ને તે હડીને તેની કોટે વળ્યો, ને તેને શુંભન કીદું. અને દીકરાએ તેને કહ્યું કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીદું છે, ને હવે તારો દીકરો કહેવાવા હું યોગ્ય નથી. પણ બાપે પોતાના દાસને કહ્યું કે, ઉત્તમ વખત લઈ આવો, ને એને પહેરાવો, ને એને હાયે વીઠી ધાસો, ને પગમાં જોડા પહેરાવો. અને પાળેલા વાળરણને લાલિને કાપો, ને આપણું ખાઈને આનંદ કરીએ. કેમકે આ ભારો દીકરો સુઅંગો હતો. ને પાછો જીવો થયો છે, ને ખોલ્યો છે; ને તેઓ આનંદ કરવા લાભા.

અને તેનો વડો દીકરો ઐતરમાં હતો, ને તે આવતાં ધરની પાસે પહોંચ્યો, લારે તેણે રાગ તથા નાય સંભલ્યા. અને તેણે ચાકરોભાંના એકને બોલાવીને પુષ્કળું કે, આ શું છે? ને તેણે તેને કહ્યું કે, તારો ભાઈ આવ્યો છે, ને તારા બાપે પાળેલા વાળરણને કપાવ્યો, કેમકે તે તેને સહીસલાભત પાછો ભય્યો છે. પણ તે ગુસ્સે થયો, ને માંહે આવવાની તેની ઝુશી ન હોતી. મારે તેના બાપે બહાર આવીને તેને સમજાવ્યો. પણ તેણે ઉત્તર આપતાં બાપને કહ્યું કે, જે, આરલાં વરસ હું તારી ચાકરી કરેશું, ને તારી આગ્યા મેં કદી ઉલ્લંઘી નથી, તો પણ ભારા ભિત્રોની સાથે ઝુશી કરવાને, તેં મને બોકિયું પણ કદી ન હોતું આપ્યું. પણ આ તારો દીકરો જેણે કસણેણોની સાથે તારી સંપત ખાઈ નાખી, તેના આવતાંજ તેં તેને સાર પાળેલા વાળરણને કપાવ્યો. અને તેણે કહ્યું કે, દીકરા, તું ભારી સાથે નિય છે, ને મારી સધણું તાંત્ર છે. આપણે તો ઝુશી થતું તથા હર્ખ કર્યો જેંદિતો હતો. કેમકે આ તારો ભાઈ સુઅંગો હતો, ને પાછો જીવો થયો છે, ને ખોલ્યો છે.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

TRANSLITERATION AND TRANSLATION.

Ek maṇās^anē be dīk^arā hatā. Anē tēō-mā-nā nānāē
A to-man two sons were. And them-in-of by-the-younger

bāp^anē kahyū kē, 'bāp, sampat^anō pahōch^atō bhāg
to-the-father it-was-said that, 'father, of-the-property the-arriving share

manē āp,' nē tēṇē tēōnē puñjī wahēchī āpī.
to-me give, and by-him to-them the-stock having-divided was-given.

Anē thōdā dahādā pachhī nānō dīk^arō sagh^alū ēk^athū
And a-few days after the-younger son everything together

karinē vēg^alā dēś-mā gayō, nē tyā mang-bhōgē pōtānī
having-made a-distant country-in went, and there in-pleasure-delight his-own

sampat udāvī-nākhī. Anē tēṇē badhū khar^achi-nākhī,
property was-caused-to-fly-away-entirely. And by-him the-entire was-spent-entirely,

tyār pachhī tē dēś-mā mōtō dukāl padyō, nē tēṇē tangī
then after that country-in a-heavy famine fell, and to-him distress

pad^awā lāgī. Anē tē jaīnē tē dēśnā wat^aniō-mā-nā
to-fall began. And he having-gone that of-country inhabitants-in-of

ēk^anē tyā rahyō, nē tēṇē pōtānā khētar-mā bhuṇḍōnē
in-of-one there he-remained, and by-him his-own fields-in to-sicine

chār^awā sāru tēṇē mōkalyō. Anē jē śīngō bhundō
feeding for (as-) for-him he-was-sent. And what husks the-swine

khātā-hatā tē-mā-thī pōtānū pēt bhar^awānē tēṇī ichchhā hatī, nē
eating-were them-in-by his-own belly for-filling of-him the-wish was, and

kōiē tēṇē āpyū nahī. Anē tē sāw^achīt thayō tyārē
by-anyone to-him it-was-given not. And he conscious became then

tēṇē kahyū kē, 'mārā bāp^anā kētlā majūrōnē pushkal
by-him it-was-said that, 'my of-father how-many to-hired-servants copious

rōtlā chhe, paṇ hū tō bhūkhē vināś pāmū-chīlū.
loaves are, but I on-the-other-hand by-hunger destruction getting-am.

Hū uṭhīnē mārā bāp^anī pāsē jaīś, nē tēṇē kahīś
I having-arisen my of-father in-neighbourhood will-go, and to-him I-will-say

kē, “bāp, mē ākāś sāmā tathā tārī agal pāp kīdhū-chhe.
that, “father, by-me heaven against also of-thee before sin done-is.
 Anē havē tārō dīk^arō kahēwāwā hū yōgya nathī; manē tārā
And now thy son to-be-called I worthy am-not; me thy
 majūrō-mā-nā ēk^anā jēwō gan.”’ Anē tē utlīnē pōtānā
servants-in-of of-one like count.”’ And he having-arisen his-own
 bāp^anī pāsē gayō, nē tē hajī ghanō vēg^alō hatō tyārē
of-father in-neighbourhood went, and he yet great distant was then
 tēnā bāpē tēnē dīthō, nē tēnē karuṇā āvī, nē tē
his by-father (as-) for-him he-was-seen, and to-him pity came, and he
 dōdīnē tēnī kōtē wal^agyō, nē tēnē chumban kīdhū.
having-run his on-neck was-embraced, and to-him kiss was-done.
 Anē dīk^arātē tēnē kahyū kē, ‘bāp, mē ākāś sāmā
And by-the-son to-him it-was-said that, ‘father, by-me heaven against
 tathā tārī āgal pāp kīdhū-chhe, nē havē tārō dīk^arō kahēwāwā
also of-thee before sin done-is, and now thy son to-be-called
 hū yōgya nathī.’ Paṇ bāpē pōtānā dās^anē kahyū
I worthy am-not.’ But by-the-father his-own to-servants it-was-said
 kē, ‘uttam wastra laī-āwō, nē ēnē pahērāwō; nē
that, ‘excellent garment having-taken-come, and to-this-one clothe; and
 ēnē hāthē viṭī ghālō, nē pag-mā jōdā pahērāwō;
on-of-this-one on-the-hand a-ring put, and feet-on shoes cause-to-wear;
 anē pālēlā wāchhar^adānē lāvīnē kāpō, nē āp^aṇē khāinē
and the-fatted to-calf having-brought slaughter, and we-all having-eaten
 ānand kariē. Kem-kē ā mārō dīk^arō muō hatō, nē
rejoicing may-make. Because-that this my son dead was, and
 pāchhō jīw^atō thayō-chhe; nē khōwāēlō hatō, nē jaḍyō-chhe.’ Nē
afterwards living become-is; and lost was, and got-is.’ And
 tēō ānand kar^awā lāgyā.
they rejoicing to-make began.

Anē tēnō wādō dīk^arō khētar-mā hatō. Nē tē āw^atā
And of-him the-great son the-field-in was. And he in-coming
 ghar^anī pāsē pahōchyō. Tyarē tēnē rāg tathā nāch
of-the-house in-neighbourhood arrived. Then by-him music also dancing
 sābhalyā. Anē tēnē chāk^arō-mā-nā ēk^anē bōlāvīnē puchhyū
were-heard. And by-him the-servants-in-of to-one having-called it-was-asked
 kē, ‘ā śū chhe?’ Nē tēnē tēnē kahyū kē, ‘tārō
that, ‘this what is?’ And by-him to-him it-was-said that, ‘thy
 bhāī āvyō-chhe, nē tārā bāpē pālēlā wāchhar^adānē
brother come-is, and thy by-father the-fatted (as-) for-the-calf
 kapāvyō, kem-kē tē tēnē sahi-salāmat pāchhō mālyō-chhe.’
it-has-been-slaughtered, because-that he him safe-sound back-again got-is.’

Paṇ tē gussē thayō, nē māhē āw^awānī tēnī khuśī nahōtī.
But he in-anger became, and inside of-going of-him pleasure not-was.
 Mātē tēnā bāpē bahār āvīnē tēnē
Therefore his by-father outside having-come (as-) for-him
 sam^ajāvyō. Paṇ tēnē uttar āp^atā bāp^anē
he-was-caused-to-understand. But by-him answer in-giving to-the-father
 kahyū kē, 'jō, āt^alā waras hū tārī chāk^arī karū-chhū, nē
it-was-said that, 'see, so-many years I thy service doing-am, and
 tārī ājñā mē kadī ullānghī nathī; tō-pan mārā mitrōnī
thy order by-me ever transgressed is-not; nevertheless my of-friends
 sāthē khuśī kar^awānē, tē manē bōk^adiyū pan kadi
in-company rejoicing for-making, by-thee to-me a-kid even ever
 nahōtū-āpyū. Paṇ ā tārō dīk^arō, jēnē kas^abēnōnī sāthē tārī
not-was-given. But this thy son, by-whom of-harlots in-company thy
 sampat khāi-nākhī, tēnā āw^atā-j tē tēnē sāru
property was-devoured-entirely, of-him on-the-coming-even by-thee of-him for
 pālēlā wāchhar^adānē kapāvyō.' Anē tēnē kahyū kē,
the-fatted (as-)for-the-calf it-was-slaughtered.' And by-him it-was-said that,
 'dīk^arā, tū mārī sāthē nitya chhe, nē mārū sagh^alū tārū
'son, thou of-me in-company always art, and mine everything thine
 chhe. Āp^anē tō khuśī thawū tathā harkh kar^awō
is. By-us-all on-the-other-hand rejoicing to-become also joy to-make
 jōitō-hatō, kem-kē ā tārō bhāi muō hatō, nē pāchhō
being-proper-was, because-that this thy brother dead was, and afterwards
 jīw^atō thayō-chhe; nē khōwāēlō hatō, nē jadyō-chhe.
living become-is; and lost was, and got-is.'

OLD STANDARD DIALECT.

As a specimen of old Gujarātī, I give a short poem by Nar-Singh Mētā, who flourished in the middle of the 15th century. It is taken from the introduction to Shāpurjī Edaljī's Gujarātī dictionary, p. xiv.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

A POEM BY NAR-SINGH MĒTĀ (CIRC. 1450 A.D.)

પઢો રે પોપટ રાજ રામની સતી સીતા પઢવે ॥
 પાસે બધાવી પાંજરે, મુખે રામ જપાવે ॥
 પોપટ તારે કારણે લીલા વાંશ વઢાવું ॥
 તેનું ધગાવું પોપટ પાંજરે, હીરા રતને જગાવું ॥
 પોપટ તારે કારણે શી શી રસોઈ રખાવું ॥
 સાકરના કરી ચૂરમાં ઉપરથી પીરસાવું ॥
 પાંખ પીળી ને પગ પાંકુરા, કોટે કુદલો કાળો ॥
 નરસાઈના સ્વામીને ભજો રાગ તાણી રપાવો ॥

TRANSLATION.

Recite, O Parrot, may Sītā, the chaste (wife) of King Rāma, teach you.
Beside you having built a cage, may she cause you to mutter the name of Rām
with your mouth.

Parrot, for you I cause green bamboos to be cut ;
Of them, O parrot, I am getting a cage made ; I am causing it to be studded with
diamonds and jewels.

Parrot, for you what kinds of food shall I cause to be cooked ?
Having made sugared powder of wheat, I shall pour (*ghī*) over (it) ;
Your wing is yellow ; and your foot is white ; on your neck is a ring of black.
Worship the lord of Nar-Sāi (Nar-Singh), trolling a pleasant song.

As another specimen of standard Gujarātī, I give a folktale which comes from Ahmedabad.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTI.

(DISTRICT AHMEDABAD).

એક હતો રાજ. તેને સાત તો દીકરા. સાતે ડુપર વીરબાઈ બહેન હતી. આસો માસ આવ્યો અજવાળા પખવાડો આવ્યો. વનેદ્શમનો દહાડો આવ્યો. સાતે ભાઈરોની વહુરોએ વરત માંડ્યાં. બહેન કહે, ભાબી, ભાબી, મને કો'તો હું કરે. ભાબી જોલ્યાં, તમથી થશે નહિ. બહેને ક્રાણું, થશે તોએ કરીશ, નહિ થાય તોએ કરીશ. વીરબાઈ તો વરત લઈને સૂતાં. દોહેલી રીતે પૂર્ણ કરીને ઉજવ્યું. વશે દહાડે ગોરમા રીજ્યાં, અને વીરબાઈને તો લીલા-લહેર થઈ ગઈ. ભાબી ભાબી જોઈ રહ્યાં, ગોરમા ડુપર લાંઘણું કરી. ગોરમાએ સપનાં દીથાં, આમ કારણ નહિ સરે. વીરબાઈની વેળા વિચારો. તેની પેરે વરત કરો. તમે મને પુલને સાટે સોનાતું પુલ આપ્યું, પાણી સાટે દૂધ આપ્યું, ખાવા સાટે અમરત આસ્યાં. તમે વીરબાઈને દુખ પમાડ્યાં. વીરબાઈએ તો દુખની મારી પુલને સાટે જળ ચઢાવ્યાં, ખાવા સાટે જળ ચઢાવ્યાં, અને એવી રીતે ને કર્યું તે ખરા ભાવથી કર્યું. વીરબાઈનું પાણી તે તમારા અમરતથી પણ મેં અદ્દકું ગળ્યું. સોનેથી તો અમે દીપીએ ધીએ, ને અમરતથી અમે માંઝાએ ધીએ. અમે તો ભાવના ભૂષ્યાં ધીએ. વીરબાઈ જેવું કરશો, તેને વીરબાઈ જેવું થશો. તમે કરશો, તેવું તમે પામશો.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

(DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ek hatō¹ rājā. Tēnē sāt-tō² dīkṛā. Sātē³ upar
 One was king. To-him seven-verily sons. The-seven above
 Vir-bāī bahan hatī. Āsō mās āvyō. Ajwālō pakhwādō⁴ āvyō.
 Vir-bāī sister was. Āśvin month came. Bright fortnight came.
 Wajē-daśam^{nō}⁵ dahādō āvyō. Sātē bhāirōnī⁶ wahurōē
 Of-the-Vijaya-daśamī day came. The-seven of-brothers by-sisters-in-law
 warat mādyā. Bahen kahē, 'bhābhī, bhābhī, manē
 vows were-begun. The-sister says, 'sisters-in-law, sisters-in-law, to-me
 kō'tō⁷ hū karū.' Bābhī bōlyā,⁸ 'tam-thī thaśē
 (if)-you-say,-then I may-do.' The-sisters-in-law said, 'you-by it-will-become
 nahi.' Bahenē kīdhū,⁹ 'thaśē, tōē kariś; nahi
 not.' By-the-sister it-was-said, 'it-will-become, even-then I-will-do; not
 thāy, tōē kariś.' Vir-bāī tō warat laīnē
 (if)-it-become, even-then I-will-do.' Vir-bāī then the-vow having-taken
 sūtā.¹⁰ Dōhēlī ritē pūrū karinē ujavyū. Ghaṇē
 slept. Painful in-manner the-whole having-done was-finished. In-many
 dahādē Gōr-mā rījhya,¹¹ anē Vir-bāinē tō lilā-lahēr
 in-days Gaurī-mother was-pleased, and to-Vir-bāī on-the-one-hand happiness
 thai-gai. Bhābhī-bābhī jōi rahyā. Gōr-mā
 having-become-went. The-sisters-in-law-etc. having-seen remained. Gaurī-mother
 upar lāghān kari. Gōr-māē sap^{nā}¹² dīdhā, 'ām
 upon fasting was-done. By-Gaurī-mother dreams were-given, 'in-this-manner
 karaj nahi sarē. Vir-bāinē vēlā vichārō. Tēnī pērē
 object not may-be-accomplished. Vir-bāī's time consider. Her in-manner

NOTES.—This story is in the colloquial Gujarātī of educated women. It is recorded in the language of an elderly lady of the Nāgar Brāhmaṇ caste.

¹ The verb *hatō* is put out of its usual place at the end of the sentence for the sake of rhythm.

² The word *tō* is a common expletive used after numerals.

³ The *ē* at the end of *sātē* gives definiteness. The seven.

⁴ *Pakhwādō* is here colloquially used in the masculine. The usual form is *pakhwādīyū*, neuter.

⁵ *Wajē* is a colloquial form of *vijaya*.

⁶ *Rō*, *dō*, and *lō* are diminutive suffixes frequently used to express affection,—the dear brothers, the dear sisters-in-law, and so elsewhere.

⁷ *Kō'tō* is a colloquial contraction of *kahō*, *tō*.

⁸ *Kīdhū*, done, is quite commonly employed in the sense of *kahyū*, said.

⁹ The neuter plural is used to agree with even a feminine singular noun to indicate respect. There are several other instances in the story.

¹⁰ *Sap^{nā}*. Here the plural is used instead of the singular to indicate respect.

warat karō. Tamē manē phul'nē sātē sōnānū phul āpyū; pānī
 vows make. By-you to-me of-flower for of-gold flower was-given; water
 sātē dūdh ālyū; khāwā sātē am'rāt ālyū. Tamē
 for milk was-presented; eating for nectar was-presented. By-you
 Vir-bānē dukh pamādyā. Vir-bāi tō dukh'ni
 to-Vir-bāi pain was-caused-to-reach. By-Vir-bāi on-the-other-hand of-pain
 māri phul'nē sātē jał chadhāvyā; khāwā sātē jał
 the-struck-one of-flower for water was-offered; food for water
 chadhāvyā; anē evi rītē jē karyū, tē kharā bhāw-thī
 was-offered; and such by-manner what was-done, that true feeling-from
 karyū. Vir-bānū pānī tē tamārā am'rāt-thī pañ mē ad'kū
 was-done. Vir-bāi's water that your nectar-than even by-me more
 gaṇyū. Sōnē-thī tō amē līpiē-chhiē, nē am'rāt-thī amē
 was-reckoned. In-gold-by indeed we smearing-are, and nectar-by we
 mājīē-chhiē. Amē tō bhāw'nā bhūkhyā chhiē. Vir-bāi
 scouring-are. We on-the-other-hand of-affection hungry are Vir-bāi
 jēwū kar'sē, tēnē Vir-bāi jēwū thaśē. Tamē kar'sō, tēwū
 as he-will-do, to-him Vir-bāi as it-will-become. You will-do, so
 pām'sō.
 will-you-get.'

FREE TRANSLATION OF THE FOREGOING.

There was a king. He had as many as seven sons. These seven brothers had but one younger sister named Virbāi. It was the month of Āśvin, the bright fortnight, and the day of the *Vijaya-daśamī*. The young wives of the seven brothers went through the initiatory ceremonies of the vow of the day. The sister says, 'dear Sisters, I would also do it, if you let me.' The sisters-in-law replied, 'you are not able to go through it.' The sister said, 'I will go through it, whether I have the ability or not.' As for Virbāi, she went through the initiatory ceremonies, and laid herself down. In spite of insurmountable difficulties she finished it up to its closing ceremonies. As days went by, the goddess, Mother Gaurī, was pleased with her, and Virbāi was blessed with great happiness. Her sisters-in-law and others looked on in disappointment and resolved to starve themselves to death before the mother goddess. The mother goddess appeared before them in a dream, and said, 'you cannot secure your object in this way. Think of the circumstances under which Virbāi performed her vow. Do as she did. In place of a flower, you gave me a gold flower; in place of water you gave me milk. You gave me the most delicious dishes in place of ordinary dishes. You put Virbāi to immense trouble. As for Virbāi, oppressed with difficulties, she gave me water in place of flowers, she gave me water in place of food—and thus whatever she did, she did with all her heart. I considered the water given by Virbāi as of greater value than even the nectar given by you. As for gold, we smear our ground with it, and we scrub our pots with nectar. It is devotion that we hunger for. Those who do as Virbāi did will get what Virbāi has got. You will get as you will do.'

The next specimen is a folksong from the district of Broach. It deals with the arrest and trial of the Gaikawār of Baroda, Malhār-rāo, for the attempted poisoning of Colonel Phayre.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

મલારરાવનો ગરદ્યો.

કેદી બન્યોરે ભુપાળ, મલારરાવ કેદી બન્યોરે ;
લાગી પડતાં ન વાર, મલારરાવ કેદી બન્યોરે. ૧૫.
સંવત એગણ્યિસે એકત્રીસ, પોસ માસ શુદ્વાર ;
સુકલ પક્ષની સાતમે, જોને ઝાસ્યો ઝટ અસવાર.

મલારરાવ૦ ૧

મલાર આવ્યા મહીપતી, ખેણી શુદ્ર વેહેલ ;
પડ્યો તેને એક પલકમાં, લારે પાંચ્યો જવા નવ ધેર.

મલારરાવ૦ ૨

કુધો કાંપમાં કેદ ને, જ્યત કર્યુ ધરખાર ;
પાપ સુકે નહી કોઈની, એ તો કોણુ કરે વેહેવાર.

મલારરાવ૦ ૩

હુવાઈ કુરી અંગેજની, થરથર હુંને લોક ;
થશે હવે શું રાયનું, સઉ પાભ્યા અતીરે શોક.

મલારરાવ૦ ૪

રાણી એ રદ્દન કરે, સુના કમાખાઈ સોત ;
કરે પ્રાર્થના ઈશની, હવે આપો હમારું મોત.

મલારરાવ૦ ૫

આવ્યા વિપ્ર દેશ પરદેશના, એડા કરે ખડુ જ્ય ;
ધ્યાન ધરે જુગદીશનું, જણે કાલે છુતી જશે નૃપ.

મલારરાવ૦ ૬

કહે મલારરાવ વાંક રોા, કીધો સુજને કેદ ;
કર જોડી કહે કરગરી, ભને ખોલી ખતાવોની ભેદ.

મલારરાવ૦ ૭

સર લુઈસ પેલી કહે, કીધો રાય તમે કેર ;
સરખતમાં ઘોલી કરી, તમે પાણું કરનકને જેહેર.

મલારરાવ૦ ૮

કરનલ ફેર રાણી તણો, રેસીડેન્ટ સરદાર ;
તને હથુવા કારણો, તમે લેશ કરી નહી વાર.

મલારરાવો ૮

મલારરાવ વિસમય થઈ, ખોલીઓ દીન વચન ;
નથી ખબર એ સુજને, મારું બહુરે બળે છે મન.

મલારરાવો ૯૦

સર લુધીસ પેલી કહે, ન્યાય થરો પવિત્ર ;
નહી કરશો ચિંતા કદી, તમે ધીરજ રાખો ભિત્ર.

મલારરાવો ૧૧

ભરચમાં અન્યો સહી, આ ગરખો રસાલ ;
ઓચીતો તે લઈ ગયા, જેને મદ્રાસમાં ભુપાળ.

મલારરાવો ૧૨

[No. 4.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

GUJARĀTĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

TRANSLITERATION AND TRANSLATION.

MALĀR-RĀW^ANŌ GAR^ABŌ.
OF-MALĀR-RĀW *SONG.*

Kēdī banyō-rē bhupāl, Malār-Rāw kēdī banyō-rē.
A-captive became-O *the-protector-of-the-earth,* *Malār-Rāw a-captive became-O.*
 Lāgī pakad^atā na wār, Malār-Rāw kēdī banyō-rē.
There-was-undergone in-capturing no delay, *Malār-Rāw a-captive became-O.*

॥ Tēk ॥
 ॥ *Refrain* ॥

Samvat ūgaṇīsē-ēkatrīs, Pōs mās gurū-wār;
Samvat nineteen-hundred-thirty-one, *Pōs month Thursday;*
 Sukal paksh^anī sāt^amē jōnē jhālyō jhat as^awār.
Bright the-half-of on-the-seventh see arrested-(him) suddenly by-the-troops.

Malār-Rāw, etc. ॥ 1 ॥
 Malār-Rāw, etc. ॥ 1 ॥

Mal^awā' *for mal^awā)* āvyā mahīpatī, besī śundar (*for sundar*) vēhēl;
To-visit came the-lord-of-the-earth, sitting a-beautiful chariot;
 Pak^adyō tēnē ēk palak-mā, tyārē pāmyō jawā naw gher.
He-was-captured (as-for) him one moment-in, then he-obtained to-go not in-house.

Malār-Rāw ॥ 2 ॥
 Malār-Rāw ॥ 2 ॥

Kidhō kāmp-mā ēd nē japat karyū ghar-bār;
He-was-made the-camp-in a-captive and attached was-made (his) house-(and-)property;
 Pāp mukē nahī kōinē, ē tō kōn karē vēhēwār?
Sin leaves not anybody (unpunished) this then who would-do a-sinful-act?

Malār-Rāw ॥ 3 ॥
 Malār-Rāw ॥ 3 ॥

Duwāī pharī Aṅgrēj^anī, thar-thar dhrūjē lōk;
A-proclamation went-round of-the-English, shiveringly trembled the-people;
 Thāsē havē śū rāy^anū, saū pāmyā¹ atisē śōk.
Will-become now what of-the-king, all got excessive grief.

Malār-Rāw ॥ 4 ॥
 Malār-Rāw ॥ 4 ॥

¹ *Pām^awū*, although a transitive verb, is construed as though it were intransitive.

Rāṇī be rūdan karē, Sunā Kamā-bāī sōt ;
Queens *two* *weeping* *make,* *Sunā-(bāī)* *Kamā-bāī* *with ;*
 Karē prārthanā Īśānī, ‘ havē āpō hamārū mōt.’
They-make *a-prayer* *of-God,* ‘ *now* *give* *our* *death.*’

Malār-Rāw || 5 ||
Malār-Rāw || 5 ||

Āvyā vipra dēś par-dēśnā, bethā karē bahu .
There-came Brāhmans *(of-)the-country* *of-other-countries,* *seated* *make* *much*
 jāp ;
incantation ;

Dhyān dharē Jugadiśnū, jānē kālē chhutī (*for chhutī*) jaśē
Meditation *they-hold of-the-God-of-the-universe, as-if tomorrow will-be-set-free*
 nṛip.
the-king.

Malār-Rāw || 6 ||
Malār-Rāw || 6 ||

Kahē Malār-Rāw ‘ wāk sō kīdhō mujnē kēd ; ’
Says *Malār-Rāw* ‘ *fault* *what* *was-made* *to-me* *a-captive ;* ’
 Kar jōdī kahē karagarī, ‘ manē khōlī
The-hands *having-folded* *he-says* *having-implored,* ‘ *to-me* *having-disclosed*
 batāwōnī bhēd,’
do-show *the-mystery.*’

Malār-Rāw || 7 ||
Malār-Rāw || 7 ||

Sar Luis Pēli kahē, ‘ kīdhō rāy tamē kēr ;
Sir Lewis Pelly says, ‘ committed O-king by-you a-bad-act ;
 Sarbat-mā ghōlī-karī, tamē pāyū karānalnē jeher.
Sharbat-in mixed-having, *by-you* *was-given-to-drink* *to-the-Colonel* *poison.*

Malār-Rāw || 8 ||
Malār-Rāw || 8 ||

Karānal Phēr rāṇī-taṇō Rēsident Sarādār ;
Colonel Phayre the-Queen-of *the-Resident* *General ;*
 Tēnē haṇwā kārñē, tamē lēś kari nahī wār.’
Him to-kill for, *ty-you a-little was-made* *not delay.*’

Malār-Rāw || 9 ||
Malār-Rāw || 9 ||

Malār-Rāw vismay-thāi bōliō (*for bōlyō*) dīn vachan ;
Malār-Rāw *being-astonished* *spoke* *humble* *words ;*
 ‘ Nathī khabar ē mujnē, mārū bahu-rē balē-chhe man.’
There-is-not knowledge (of)-this to-me, my excessive-O burns mind.’

Malār-Rāw || 10 ||
Malār-Rāw || 10 ||

Sar Luis Pēli kahē, 'nyāy thaśē pavitra ;
 Sir Lewis Pelly says, 'justice there-will-be pure ;
 Nahī karśō chintā kadī, tamē dhīraj rākhō mitra.
 Do-not make anxiety ever, you patience keep O-friend.

Malār-Rāw || 11 ||
 Malār-Rāw || 11 ||

Bharuch-mā banyō sahī, ā gar*bō rasāl ;
 Broach-in was-composed indeed, this song interesting ;
 Ō-chītō tē laī-gayā ; jōnē Madrās-mā bhupāl.
 Unexpectedly they carried-off; see Madras-in the-protector-of-the-earth.

Malār-Rāw || 12 ||
 Malār-Rāw || 12 ||

FREE TRANSLATION OF THE FOREGOING.

THE SONG¹ OF MALHĀR-RĀO.

Refrain.—Malhār-rāo, the protector of the earth, became a captive. Suddenly did he become a captive.

- (1) On Thursday, the seventh of the bright half of Pōs in the Samvat year 1931, behold the troops suddenly arrested him.
- (2) Sitting in a beautiful chariot he came to visit the Resident, and they captured him in a single moment, nor could he obtain leave to go home.
- (3) In the camp he was made a captive, and his house and property were attached. Sin leaves no one unpunished. Who therefore would do a sinful act?
- (4) The English made proclamation, and the people trembled and shivered. They all felt excessive grief in their doubt as to what would now become of the king.
- (5) His two queens, Sunā-bāī and Kamā-bāī, weep and pray to God to end their lives.
- (6) Brāhmaṇs came from near and far, and sat and made incantations. They meditate on the God of the universe, as if the king would be set free to-morrow.
- (7) Says Malhār-rāo, 'for what fault have I been made captive?' with hands folded in supplication he implores them to unfold the mystery.
- (8) Says Sir Lewis Pelly, 'O king, you have committed a bad act. You mixed poison in sharbat and gave it to the Colonel to drink.'
- (9) 'Colonel Phayre was the Resident on behalf of Her Majesty, and you had no hesitation in killing him.'
- (10) Malhār-rāo was astonished, and spoke humble words, 'Nothing know I of this. My mind is on fire.'
- (11) Says Sir Lewis Pelly, 'pure justice will be done. Be not anxious. Keep patient, my friend.'
- (12) This interesting song was composed in Broach. Unexpectedly they carried Malhār-rāo off, and now, behold, the protector of the earth is in Madras.

¹ A *gar*bō* is a kind of song sung by women, while dancing in a circle.

NĀGARĪ GUJARĀTĪ.

The Nāgarī Brāhmaṇs have always formed an important part of the Gujarat community. The literary form of the Apabhramśa from which Gujarātī is descended, was in olden times known as the Nāgara Apabhramśa, and some scholars maintain that the Dēva-nāgarī character owes its name to its being the form of writing used by this caste. At the present day they employ the Dēva-nāgarī and not the Gujarātī character, as will be seen from the specimen annexed.

They are said to have a dialect of their own, called Nāgarī Gujarātī, but their language is ordinary Gujarātī, with a slightly greater use of Sanskrit words than is met with in the Gujarātī of other castes.

As a specimen I give a short extract from a version of the Parable of the Prodigal Son received from the Collector of Customs, Bombay.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने बे क्षोकरा हृता । अने ते-माँ-ना न्हानाए पोताना बापने कह्युँ के बापा तमारी माल मिलकत-माँ-थी जे हिस्सो मारो आवतो होय ते मने आपो । ते-थी तेणे पोतानी मिलकत ते-ओ-माँ वेहेंची आपी । वह दिवस थयाँ नही एटला-माँ तो न्हाना क्षोकराए सघळी पँजी एकठी करीने दूर देश तरफ प्रयाण कर्युँ ने पोतानुँ सर्वस्त्र उन्मत्तायी-थी उडावी नारव्युँ । तेनी पासे काँइं शेष रह्युँ नही अने ते वखते ते देश-माँ मोटो दुष्काळ पद्धो ने ते मोटी आपत्ती-माँ आव्यो । एथी ते ते देश-ना एक नागरिकनी पासे गयो अने तेना आश्रय-माँ रह्यो । तेणे तेने पोताना खेतर-माँ डुकर चराववा मोकल्यो । अने डुकर जे क्लालाँ खाताँ हृताँ तेज खार्डने पेट भरवाने पण ते मग्न थात । पण ते पण कोइए तेने आप्याँ नही ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

TRANSLITERATION AND TRANSLATION.

Ek māṇas'nē be chhōk'rā hatā. Anē tē-mā-nā nhānāē
A-certain to-man two sons were. And them-in-of by-the-younger
 pōtānā bāp'nē kahyū kē, 'bāpā, tamārī māl-mil'kat.mā-thī
his-own to-father it-was-said that, 'father, your goods-and-property-in-from
 jē hissō mārō āwātō-hōy tē manē āpō.' Tē-thī tēnē
what share my coming-may-be that to-me give.' Therefore by-him
 pōtānī mil'kat tēō-mā vēhēchī āpi. Bahu diwas thayā nahi
his-own property them-in having-divided was-given. Many days passed not
 ēt'lā-mā tō nhānā chhōk'rāē sagh'li pūji ēk'thī karinē
meanwhile-in that younger by-son all substance together having-made
 dūr dēs-taraph prayān karyū, nē pōtānū sarwaswa
distant country-towards departure was-made, and his-own substance
 unmattāyi-thī udāvī-nākhyū. Tēnī-pāsē kāī sēsh rahyū nahi,
riotous-living-by was-squandered. Of-him-near any remainder remained not,
 anē tē-wakh'tē tē dēs-mā mōtō dushkāl padyō nē tē mōtī
and at-that-time that country-in mighty famine fell and he great
 āpatti-mā āvyō. E-thī tē tē dēs'nā ēk nāg'rīk'nī pāsē gayō,
want-in came. Therefore he that of-country one of-citizen near went,
 anē tēnā āśray-mā rahyō. Tēnē tēnē pōtānā khētar-mā dukkar
and his shelter-in lived. By-him to-him his-own field-in swine
 charāw'wā mōk'lyō. Anē dukkar jē chhālā khātā hataā tē-j
to-graze he-was-sent. And the-swine what husks eating were that-even
 khāinē pēt bhar'wānē paṇ tē magna thāt, paṇ tē
having-eaten belly to-fill even he happy would-have-become, but that
 paṇ kōiē tēnē āpyā nahi.
even anyone-by him-to was-given not.

BOMBAY GUJARĀTĪ.

Bombay is a very polyglot city, but its main language is Marāthī. It contains a large number of Gujarātī settlers, whose language has adopted several Marāthī expressions. I give a short extract from a version of the Parable of the Prodigal Son, written (as received) in the Dēva-nāgarī character, which will show that Bombay Gujarātī differs very slightly from the standard form of the language. To the Musalmān influence we owe the use of words like *rahīs* for the Arabic-Hindostānī *raīs*, a headman, a respectable person, a citizen.

As expressions which are due to the influence of Marāthī, we may quote the use of *sōpawū*, instead of *āpawū*, to give; *bār gām* (cf. Marāthī *bāhēr gāvī*), to a distant village; *wāparawū*, to squander; and *garaj lāgī*, want began to be felt. Some of these are, it is true, also used in standard Gujarātī or in Hindostānī, but their selection *here* is no doubt due to the influence of Marāthī.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

BOMBAY DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने बे छोकरा हता। ते-माँ-ना नाना छोकराए तेना बापने कह्यूँ के बापा मारो भाग मने शोंपो। बापे तेनी दोलतना बे भाग कखा। थोडा दिवस पछी नानो छोकरो पोतानी दोलत लई बार गाम गयो अने त्याँ बोहके हाथी पोतानी दोलत वापरी-नाँखी। अने भारे तेणे बधी दोलत उडावी-नाँखी त्यारे ते देश-माँ मोट्यो दुकाक पड्यो अने पैसानी एने गरज लागी। त्यारे ते देशना एक रहीश पाँसे गयो जेणे एने खेतर-माँ डुकरो चारवा मोकल्यो। डुकरो खाता तेषात खाई एणे पोतानुँ पेट भख्युँ-झोत पण ते कोइए एने आप्या नहीं॥

TRANSLITERATION AND TRANSLATION.

Ek māṇas"nē	be	chhok"rā	hatā.	Tē-mā̃-nā	nānā	chhōk"rāē
One to-man	two	sons	were.	Them-in-of	the-younger	by-son
tēnā bāp"nē	kahyū	kē,	'bāpā,	mārō	bhāg	manē sōpō.'
his to-father	it-was-said	that,	'father,	my	share	to-me give.'
Bāpē tēnī dōlat"nā	be	bhāg	karyā.	Thōḍā diwas	pachhī	
By-the-father his of-wealth	two	shares	were-made.	A-few days	after	
nānō chhōk"rō	pōtānī	dōlat	lai	bār	gām	gayō,
the-younger son	his-own	wealth	having-taken a-distant	village	went,	
anē tyā bōh"lē-hāthē	pōtānī	dōlat	wāp"rī-nākhī.	Anē jhārē		
and there with-excessive-hand	his-own	wealth	squandered-entirely.	And when		
tēṇē badhī dōlat	udāvī-nākhī,	tyārē tē	dēś-mā mōṭṭō dukāl			
by-him all wealth	was-wasted-entirely,	then that	country-in a-mighty famine			

padyō, anē paisānī ēne garaj lāgī. Tyārē tē dēśnā ēk rahīś
fell, and of-money to-him want began. Then that of-country a citizen
 pāsē gayō, jēnē ēnē khētar-mā ḍukk^arō chārwā mōkalyō.
near he-went, by-whom as-for-him field-in swine to-feed he-was-sent.
 ḍukk^arō khātā, tē chhāl khāi ēnē pōtānū pēṭ
The-swine used-to-eat, those husks having-eaten by-him his-own belly
 bhāryū-hōt, paṇ tē kōiē ēnē āpyā nahī.
filled-would-have-been, but they by-anyone to-him were-given not.

GĀMADIĀ.

The Gāmadiā, or Grāmya, Gujarātī is a general name for the dialect spoken by the uneducated village people of Gujarat generally. It varies little from place to place, and reappears under various names. As a standard form of it, I take Sur^atī, the dialect spoken by the village people of Surat and Broach.

The most noted characteristics of Gāmadiā Gujarātī, are the tendency to drop the letter *h*, and on the other hand to pronounce *s* as *h*, and *chh* as *s*; the tendency to pronounce a *y* when it follows another consonant in standard Gujarātī, before the consonant; and a weak sense of the distinction between dental and cerebral letters. These will all be noted in the examples given in the following pages.

SURATI GUJARATI.

The educated classes of the districts of Surat and Broach speak ordinary Gujarati, but in the rural parts of these districts a curious patois is spoken, which the Bombay people call *Surati*, or the language of Surat.

In pronunciation, *Surati* continually pronounces the letter *s* as *h*, as we find in the Bhil languages and in Southern Rājasthāni. *S* is often written, but even then it is pronounced *h*. Examples are *dah*, for *das*, ten ; *mānah*, for *mānas*, a man ; *hārō* for *sārō*, good ; *hū*, for *sū*, what ? *hōdē*, for *sōdē*, near.

On the other hand a true original initial or medial *h* is often elided, or, when written, is not pronounced. Thus, *hū* or *ū*, pronounced *ū*, I ; *utō* for *hutō*, a dialectic form of *hatō*, was ; *kaū* for *kahū*, I say.

The letter *chh* is pronounced *s*. Thus, *chha*, six, is pronounced *sa*, and *chhū*, I am, is pronounced *sū*.

Cerebral and dental letters are absolutely interchangeable. There are numerous examples in the specimen. Thus, *thōdā* or *thōdā*, few ; *ēk' thū* or *ēk' thū*, in one place ; *dīdhū*, *dīdhū*, or *dīdhū*, given ; *taṅgī* or *taṅgī*, want ; *tem* or *tem*, that much ; *dītīhō* or *dītīhō*, seen ; *tamārō* or *tamārō*, your ; *tū* or *tū*, thou ; *tēdīnē* or *tēdīnē*, having called ; *dāhādō* for *dahādō*, a day. Cerebral *n* and *l* are rare. Thus we have *kāran*, not *kāraṇ*, a cause ; *galē*, not *galē*, on the neck.

The letter *n* is often changed to *l*. Thus, *nāllō* for *nānō*, younger ; *lākhawū*, for *nākhawū*, to throw.

Medial consonants, and sometimes even initial ones, are often doubled. Thus, *nāllō*, younger ; *dītīhō*, seen ; *nōkkar* or *nōkar*, a servant ; *ammē*, we ; *mmārō*, my.

The letter *jh* is pronounced as *z*. Thus, *jhād*, pronounced *zād*, a tree.

When the letter *y* follows a consonant, it is pronounced before it, and is then sometimes written *y* and sometimes *i*. As most past participles end in *y* preceded by a consonant, this forms a very striking characteristic of the dialect. Numerous examples will be found in the specimens. The following are only a few,—*māy'rō* or *māirō*, for *māryō*, struck ; *pāy'dō* or *pāiḍō* for *pādyō*, caused to fall, made ; *chāy'lō* or *chāilō*, for *chālyō*, went ; *may'lō* or *ma'ilō*, for *malyō*, met ; *pōy'rō*, for *pōriyō* or *pōryō*, a son.

It may be noted that exactly the same peculiarity is noticeable in the Nāgpurī sub-dialect of the Bhojpuri dialect of Bihāri.

Nouns ending in a consonant optionally add *ā* in the oblique form. Thus, *bāp'anē* or *bāpānē*, to a father ; *bāpō* or *bāpāō*, fathers.

The following are the first two personal pronouns :—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nom. . . .	ū	<i>hamē, ammē, ammō</i>	tū	<i>tamē, tammiē, tammō</i> .
Agent	m̄ē	<i>hamē, ammē, ammō</i>	t̄ē	<i>tamē, tammē, tammō</i> .
Gen. . . .	<i>mārō, mmārō</i>	<i>hamīrō, ammārō</i>	<i>tārō</i>	<i>tamārō, tammārō</i> .

Other forms are as in the standard dialect. As explained above, the *t* of the second person can optionally be cerebralised.

Besides the usual standard forms, *hē* is also used to mean 'that.'

The following are the forms of the verb substantive :—

Present.

	Sing.	Plur.
1	<i>chhawū, chhū, chhe, chha</i>	<i>chhaiyē, chhiē.</i>
2	<i>chhe, chha</i>	<i>chhō, chhe, chha.</i>
3	<i>chhe, chha</i>	<i>chhe, chha.</i>

It will be noticed that *chhe* or *chha* can be used for any form except the first person plural.

It should be remembered that the *chh* is pronounced like *s*, so that the words are really *sawū, sū, se*, etc. In all the specimens the *chh* is written throughout, and I have not altered the spelling.

The past is *hutō* or *utō*, both being pronounced *utō*. When employed as an auxiliary verb *tō* is often used instead of *utō*.

As regards finite verbs, the present definite is either conjugated as in the standard, or *chh* is added to all persons of the simple present. Thus, I strike.

	Sing.	Plur.
1	<i>mārū-chh</i>	<i>māriē-chh.</i>
2	<i>mārē-chh</i>	<i>mārō-chh.</i>
3	<i>mārē-chh</i>	<i>mārē-chh.</i>

As explained above, the auxiliary employed for the imperfect is usually *tō*. Thus, *ū mārātō-tō*, I was beating.

The formation of the past participle has been explained under the head of pronunciation.

The future is sometimes written as in the standard dialect,—thus, *māris*, I will strike ; but the *s* is pronounced as *h*, so that the true form of the future is—

	Sing.	Plur.
1	<i>mārīh</i>	<i>mārāhū.</i>
2	<i>mārāhē</i>	<i>mārāhō.</i>
3	<i>mārāhē</i>	<i>mārāhē.</i>

Sometimes the future ends in *ā* or *wānō*. Thus, *ū uṭhā*, I will arise ; *ū jawā*, I will go ; *ū kēwānō*, I will say.

The following specimen of Surātī is provided by the Collector of Customs, Bombay. It is printed, as received, in the Dēva-nāgarī character.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SURĀTī DIALECT.

(VILLAGES OF SURAT AND BROACH).

एक जणने बे पोयरा उता। ते-माँ-ना नाल्हाए बापने कयुँ के बापा जे मिलकत मारे भागे आवं ते मने आपी-लाखो। बापे मिलकतना बे भाग पाइडा। थोडा (ठोडा) डाह्दा-माँ नाल्हो पोयरी मगलुँ एकथुँ (एकठुँ) करीने दूर मुलख चाइलो ने ताँ पोतानी दोलतना वटाणा ववडाइवा। भारे तेण सगलुँ उदाकी-दीढुँ (डीढुँ) ते वखते ते मुलख-माँ मोटी दुकाल पइडा अने तेने तंगी (टंगी) पडवा लागी। एटले ते ते मुलखना रेनारने मइलो जेणे तेनी जमीन-माँ डुक्रर चारवा मोकडलो। तेल पोतानुँ पेट डुक्रर खाता ते कुसका-धी भइरुँ-होत पण ते कोइए तेने आइया नइ। अने ते वारे तेनी सुष ठेकाण आवी ते बोइलो के मारा बापने ताँ राखिला केटला बढा मानहोने जोय्ये टेम (तेम) खावानुँ मले-क्षे ने वली ऊँचुँ मुके-क्षे अने उँ तो भुखे भरूँ-क्षुँ। उँ उठा ने मारा बाप होड जवा ने केवानो के बापा मेँ टमारी (तमारी) आगळ ईहरनो वाँक कइरो-क्षे अने तमारो छोकरो केवडावा मने लाजम नथी। मने तमारा नोकर पेठे राखो। ते उइठो ने तेना बाप होड आइवो। पण हजु घणे आधो उतो ते वारे तेना बापे तेने दीठो (डिडो)। तेने दया आवी ने ते दोइडो ने गले वलगी-पइडो अने बच्ची कीधी। पोयराए कयुँ बापा मेँ टमारी रुबडु (रजु) ईहरनो बुनो कइरो-क्षे अने टमारो पोयरो केवडावा मने लाजम नथी। पण बापे नोकरोने तेडीने (टेडीने) केयुँ के सकय-माँ सकद भब्बो लावो ने एने पेरावो। एना हाथ-माँ वीटी घालो ने पर्गी जोदा (जोडा) पेरावो अने कउँ के चालो आपणे खाय्ये पीय्ये ने गम्मट कर्ये कोम-के आमारो पोयरो मरी-गइलो-तो ते फरी-ठी (थी) जीवटो थइलो-क्षे ने खोवई-गइलो-तो ते पाछो जइडो क्षे। ने तेचो गम्मट करवा लाइगा॥

तेनो वडो पोयरो खेतर-माँ उतो। ते जेम जेम घेर तरफ आइवो तोम गान-तान-ना अवाज मँभक्काया। तेणे एक चाकरने बोलाइवा अने पुइक्कुँ के आ हुँ क्षे। तेणे केयुँ के तारो नाल्हो भई आइवो-क्षे अने तारा बापे एक जाफट आली-क्षे। कारन के ते हारी पठेम ह्वाजो-ह्वमो आइवो-क्षे। ते-ठी ते गुस्से थयो अने घर-माँ पेठो नइ। तेठी तेनो बाप बार आइवो अने तेना काला-वाला कदरा। तेणे तेना बापने कयुँ के मेँ टमारी (टमारी) केटला बधा (बड्डा) बरही थया बरदास्त कइरो-क्षे अने कोई वखत मजात तमारा (टमारा) हुकम तोइडा नथी। ती-पण तमे मारा दोस्डारी भेगी गम्मट उडाववा एक वोकडुँ पण आइलुँ-नथी। पण आपोयरो जेणे तमारी माल-मता राँडो-माँ फने-फात-करी मुकी-क्षे ते आइवो ते-ह्वार तमे एक जाफट (भाफट) आइपी। तेणे जबाप आइलो बेद्दा तुँ (टुँ) तो ह्वर-ह्वमेस मारी साठे रहे-क्षे अने ते-डी जे सगलुँ मारी कने क्षे ते ताहुँ क्षे। अने आ तारो भई मरी-गइलो-तो ते जीवटो पाछो आइवो-क्षे अने गुमइ गइलो ते पाछो जइडो-क्षे। माटे गम्मट करी राजी थवं ए बडो-बड क्षे॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SURĀTī DIALECT.

VILLAGES OF SURAT AND BROACH.

TRANSLITERATION AND TRANSLATION.

Ek jan̄nē be pōȳrā utā. Tē-mā-nā nāllāē bāp̄nē
One to-man two sons were. Them-in-of by-the-younger to-the-father
 kayū kē, 'bāpā, jē mil̄kat mārē bhāgē āvē, tē
it-was-said that, 'father, what property in-my in-share may-come, that
 manē āpī-lākhō (*for nākhō*). Bāpē mil̄katnā be bhāg
manē āpī-lākhō (for nākhō). By-the-father of-the-property two shares
 to-me give-away.' pāidā Thōdā (*or thōdā*) dāh̄dā-mā (*for dahādā-mā*) nāllō pōȳrō
to-me give-away. A-few days-in the-younger son
 saḡlū ēk̄thū (*or ēk̄thū*) karinē dūr mulakh chāilō, nē tā
everything in-one-place haring-made a-far country went, and there
 pōtāni dōlat̄nā watānā waw̄dāiwā. Jhārē tēnē saḡlū
his-own of-wealth peas threw-away.¹ When by-him everything
 udāvī (*for udāvī*)-dīdhū (*or dīdhū, for dīdhū*), tē wakh̄tē tē mulakh-mā
udāvī (for udāvī)-dīdhū (or dīdhū, for dīdhū), that at-time that country-in
 mōtō dukāl paidō, anē tēnē taṅgī (*or taṅgī*) pad̄wā lāgī.
a-mighty famine fell, and to-him want to-fall began.
 Et̄lē tē tē mulakhnā rēnārnē maīlō jēnē tēnī
In-the-meantime he that of-country to-a-dweller met by-whom his
 jamīn-mā dukkar chārwā mōkaīlō. Tēnē pōtānū pēt̄ dukkar
land-in swine to-feed he-was-sent. By-him his-own belly swine
 khātā, tē kus̄kā-thī bhaīrū-hōt̄, paṇ tē kōiē
used-to-eat, those husks-by filled-would-have-been, but those by-anyone
 tēnē āipā naī. Anē tē wārē tēnī sudh (*for sudh*) thēkānē
to-him were-given not. And that at-time of-him sense in-place
 āvī, tē bōilō kē, 'mārā bāp̄nē tā rākhēlā kēt̄lā
came, he said that, 'my in-of-father near hired how-many
 badhā (*for badhā*) mānahōnē jōȳyē tem (*or tem*) khāwānū malē-chhe,
all to-men is-sufficient so-much of-eating they-getting-are,
 nē wali ūchū mukē-chhe, anē ū tō bhukhē
and also above leave, and I on-the-other-hand by-hunger
 marū-chhū. U uṭhā nē mārā bāp̄ hôde jawā nē kēwān
dying-am. I will-arise and my father near will-go and will-say

¹ Threw away like peas, squandered.

kē, “bāpā, mē tamārī (or tamārī) āgal īhar^{nō} wāk kāirō-chhe, anē that, “father, by-me of-you before of-God sin done-is, and tamārō chhōk^{rō} kēw^{dāwā} manē lājam nathī. Manē tamārā nokar your son to-be-called to-me fitness is-not. Me your servant pethē rākhō.”’ Tē uīthō nē tēnā bāp hōdē āiwō. Paṇ haju ghaṇō like keep.”’ He arose and his father near came. But yet much āghō utō, tē wārē tēnā bāpē tēnē dīthō (or dītthō). distant he-was, that at-time his by-father as-for-him he-was-seen. Tēnē dayā āvī nē tē dōidō nē galē wal^{gī}-païdō, anē To-him compassion came and he ran and on-neck embracing-fell, and bachchī kīdhī. Poy^{rāē} kayū, ‘bāpā, mē tamārī kiss was-made. By-the-son it-was-said, ‘father, by-me of-you rubadū (or raju) īhar^{nō} ghunō kāirō-chhe, anē tamārō poy^{rō} kēw^{dāwā} before of-God sin done-is, and your son to-be-called manē lājam nathī.’ Paṇ bāpē nōkkarōnē tēdīnē (or tēdīnē) to-me fitness is-not.’ But by-the-father to-the-servants having-called keyū kē, ‘sakay-mā sakai jhabbō lāwō nē ēnē pērāwō. it-was-said that, ‘good-in good a-robe bring and to-this-one put-on. Enā hāth-mā vītī ghālō, nē pagē jōdā (for jōdā) pērāwō; Of-this-one hand-on a-ring put, and on-feet shoes put-on; anē kaū kē, “chālō, āp^{nē} khāyyē piyyē nē gammat (for gamat) and I-say that, “come, let-us-all eat drink and merriment karyē; kem-kē ā mārō poy^{rō} marī-gailō-tō, tē phari-thī (or thī) make; because-that this my son dead-gone-was, he again jīw^{tō} (for jīw^{tō}) thaīlō-chhe; nē khōwai-gailō-tō, tē pāchhō jaīdō living become-is; and lost-gone-was, he again recovered chhe.”’ Nē tēo gammat kar^{wā} lāigā. is.”’ And they merriment to-make began.

Tēnō waḍō poy^{rō} khētar-mā utō. Tē jem-jem gher taraph His elder son the-field-in was. He as-as in-the-house towards āiwō, tem gān-tān^{nā} awāj sābh^{lāyā}. Tēnē ēk chākar^{nē} came, so of-singing-music the-sounds were-heard. By-him a as-for-servant bōlāiwō, anē puichhū kē, ‘ā hū chhe?’ Tēnē keyū he-was-called, and it-was-asked that, ‘this what is?’ By-him it-was-said kē, ‘tārō nāllō bhai āiwō-chhe, anē tārā bāpē ēk jāphat that, ‘thy younger brother come-is, and thy by-father a feast āli-chhe; kāran kē tē hārī paṭhem hājō-hamō āiwō-chhe. given-is; because that he well like safe-sound come-is. Tē-thī (for -thī) tē gussē thayō, anē ghar-mā pethō naī. That-from he in-anger became, and the-house-in entered not.

Tē-thī tēnō bāp bār āiwō anē tēnā kālā-wālā kaīrā.
That-from his father outside came and of-him entreaties were-made.

Tēnē tēnā bāp^{nē} kayū kē, 'mē tamārī (or ṭamārī) kēṭ^{lā}
By-him his to-father it-was-said that, 'by-me your how-many

badhā (or badḍhā) bar^{hō} thayā bardāst kaīrī-chhe, anē kōi wakhat majāt
all years were service made-is, and any time single

tamārā (or ṭamārā) hukam tōidā nathī. Tō-paṇ tamē mārā
your orders broken were-not. Nevertheless by-you my

dōsdārō bhēgī gammat udāw^{wā} ēk wōk^{ḍū} paṇ āilū-nathī.
friends with merriment to-cause-to-fly a kid even given-is-not.

Paṇ ā pōy^{rō} jēnē tamārī māl-matā rāḍō-mā phanē-phāt-karī
But this son by-whom your property harlots-in having-wasted

mukī-chhe, tē āiwō tē-hāru tamē ēk jāphat (or jhāphat) āipi.'
thrown-is, he came him-for by-you a feast was-given.'

Tēnē jabāp āilō, 'bettā, tū (or ṭū) tō har-hammēs
By-him answer was-given, 'son, thou on-the-one-hand always

mārī sāthē rahē-chhe, anē tē-tthī (for -thī) jē sag^{lū} mārī kanē
of-me with remaining-art, and that-from what all of-me near

chhe. tē tārū chhe. Anē ā tārō bhai marī-gaīlō-tō,
is, that thine is. And this thy brother dead-gone-was,

tē jīw^{ṭō} pāchhō āiwō-chhe; anē gumāi gailō, tē pāchhō jaīdō-chhe;
he living again come-is; and lost went, he again recovered-is;

māṭē gammat kari rājī thawū ē baḍobad chhe.'
therefore merriment having-made happy to-be this proper is.'

ANĀWĀLĀ OR BHĀTHĒLĀ.

This is the dialect spoken by Bhāthēlā or Anāwālā Brāhmaṇs of Surat, Jalalpur, Chikhli, Balsar, and the Navsari division of the Baroda State. Natives recognize it as a distinct dialect, but it does not differ from the Surātī just described, except that its speakers, being cultivators, have borrowed a few words from their neighbours, the Bhil Dhōdiās and Naikās. It is quite unnecessary to give any specimen of it. I may mention that in some of the specimens of this dialect which have reached me from Surat, words containing the letter *chh* are phonetically spelt with *s*, thus illustrating the pronunciation of *chh*, to which attention was drawn when dealing with Surātī. Thus, the word for 'six' is written 'sa,' not 'chha,' and the present tense of the verb substantive is written

	Sing.	Plur.
1	<i>se</i>	<i>siē</i>
2	<i>se</i>	<i>se</i>
3	<i>se</i>	<i>se</i>

This, of course, is only a more phonetic way of writing, and does not constitute a new dialect.

GUJARĀTĪ OF EASTERN BROACH.

In the east of Broach, the language of the semi-civilized Bhil tribes is Gujarātī, much mixed with the Bhil dialects of the adjoining state of Rajpipla.

I give a short specimen of this mixed dialect.

We may note the occasional change of *s* to *h* as in *Har^abhāñ* for *Sarbhāñ*, and of *chh* to *s* as in *pāsā* for *pāchhā*, afterwards. *L* sometimes becomes *n* as in *nōk* for *lōk*, people.

In the declension of nouns there are some irregularities.

The case of the agent ends in *hāñ*, as in *nōk^ahāñ* for *lōkē*, by the people. The dative plural ends in *hāñ*, as in *Talāvyāhāñ*, to Talāvyas.

The Genitive masculine ends in *nā*, and sometimes even in *ā*. Thus, *Har^abhāñ^anā* or *Har^abhāñā*, of Sarbhāñ.

The sign of the locative is *mī*, as in *Angrējī-mī*, in English territory.

The following pronominal forms may be noted, *amī*, we; *am^ahāñ* or *ām^ahāñ*, by us; *amāhāñ*, to us; *amā*, our (oblique); *tamī*, you; *tīyē*, by him; *tīyā*, his (oblique).

In Verbs, note *way-nī*, it does not become; *vīyō*, it became; *atā*, they were; *kayō*, it was done.

The suffix *n* is commonly added to past tenses. Thus, *rahyān*, we lived; *am^ahāñ rūpiā māgyān*, we asked for money; *amāhāñ rūpiā nī āpyān*, money was not given to us.

The Future is as in Bhil dialects, e.g. *āpūhū*, we shall give.

The Present Participle is used as an imperfect, with or without an auxiliary verb, and in conditional sentences. Thus, *kat^anā*, we were doing; *majūrī jatī rī*, wages were going away; *rāt*, (if) you remain. Note the additional suffix in *kat^anā* (for *kar^atō*), as in Rānī Bhil. *Rī*, of course, is for *rahī*, and *rāt* for *rahāt*.

Examples of the Conjunctive Participle are *kaī*, having done; *chhōdī-n*, having left. Such forms are common in most Bhil dialects. In *jāit'ne*, going, and *nēt^anē-n*, taking off, there is a very old suffix *tanē*, instead of the modern form *nē*, added to the participle in *ī*: *nē* is itself derived from the ancient *tanē*.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

રેવાશી અમી હરભાણુના. અમી હરભાણુ રખો કલના. તી આસર ૧૫-૨૦ વરસ રખો કયો. તૈઠ રખા ઇપિચા અમાહાન પ વરસ કંગી ની આપ્યાન. તાહાં અમહું ઇપિચા માઝાન. તાહાં નોકહું કહો કે આવત વરસ અમી ઇપિચા આપુંડુ. તાહાં અમહું પાસો રખો રાખ્યો. પણ આવત વરસ પણ ઇપિચા ની આપ્યાન. તાહાં પાસા અમહું ઇપિચા માઝાન. તેથી ગામનોકહું રખો નેતનેન તખાંબાહાન આપ્યો. તેથી મેહનત મજૂરી જતી રી. તેથી ગામ છોડીન અમી ગાયકવાડીભી ડલોઈ તલુકા ગામ ગોપારપરાભી જઈતને ખેતી કનાહાર રખાન. પણ એક વરસ પાંચો તથા થીજ વરસ થોડા ધંઢો કીયો. તીજ વરસ વરસાદ આલાની. તાહાં આમા ગામા તહીં અતા. તીથા કની ગયાન. તાહાં તીથે યોકયોક એટલો અનાજ આવત વરસ કંગી માથી પુરો વયની. વાસત અણેજીભી જાત મેહનત મજૂરી કરી જીવતા રાત. આવત વરસ પાસા તમી આવન.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

TRANSLITERATION AND TRANSLATION.

Rēwāśī amī Har^abhān^anā. Amī Har^abhānā rakhō kat^anā,
Inhabitants we Sarbhān-of. We of-Sarbhān watch were-doing,
 ti āsar 15-20 waras rakhō kayō. Tēi rakhā rūpiā amāhān
that about 15-20 years watch was-done. But of-watch money to-us
 5 waras-lagī nī āpyān. Tāhā am^ahā rūpiā māgyān. Tāhā
 5 years-for not was-given. Then by-us money was-asked. Then
 nōk^ahā kahyō kē, 'āwat waras amī rūpiā āpūhū.' Tāhā
by-people it-was-said that, 'coming year we money shall-give.' Then
 am^ahā pāsō rakhō rākhyō, paṇ āwat waras paṇ rūpiā nī
by-us again watch was-kept, but coming year again money not
 āpyān. Tāhā pāsā am^ahā rūpiā māgyān, tēthī gām-nōk^ahā
was-given. Then again by-us money was-asked, thereupon by-village-people
 rakhō nēt^anēn talāvyāhān āpyō. Tēthī mēh^anat-majūrī
watch taking-off to-Talāvyas was-given. Thence labour-working-for-hire
 jatī rī. Tēthī gām chhōdīn amī Gāy^ak^awādī-mī Dabhoī
going-away was. Thence village having-left we Gaikwādī-in Dabhoi
 tālukā gām Gōpār-parā-mī jāit^anē khētī kanā-hārū rahyān; paṇ
Tālukā village Gōpālpur-in going cultivation making-for remained; but
 ēk waras pākyō, tathā bij waras thōdō-ghanō viyō. Tīj
one year (the-crop-)ripened, and second year scanty-very(-crop) became. Third
 waras war^asād ālā-nī. Tāhā āmā gāmā tahī atā tīyā kānī
year rain was-given-not. Then our of-village owner were his near
 gayān; tāhā tīyē yōkyō-k, 'ēt^alō anāj āwat waras-lagī
went; then by-him it-was-said-that, 'so-much grain coming year-to
 mā-thī purō way-nī; wāsat Angrējī-mī jāt mēh^anat-
me-from sufficient becomes-not; therefore English-among going labour-
 majūrī kāi jiwtā rāt, āwat waras pāsā tamī āw^ajā.
working-for-hire having-done living (if-) you-remain, coming year again you come.'

FREE TRANSLATION OF THE FOREGOING.

We are inhabitants of Sarbhan. We served as watchmen of Sarbhan for about 15 or 20 years, but we were not paid for 5 years. When we asked for the rupees the people

told us that they would pay us the next year. Thereupon we continued to serve as watchmen. But the next year, too, we were not paid. We again asked for the rupees, whereupon the village people dismissed us and engaged Talāvyas as watchmen. Then, as we could get no labour or work, we went to Gopalpur, a village in the Dabhoi Taluka, in the Gaikwar territory, to cultivate the land. We got crops for one year and scanty crops the next year. The third year, as no rain fell, we went to the zamindar of the village who told us that he could not provide us with grain till the following year, and that therefore if we went to the British territory and (there managed to maintain ourselves) and remained alive we might return the following year.

PĀRSĪ GUJARĀTĪ.

The Gujarātī spoken by Pārsis varies from the standard form of the language in some respects like the Gāmaḍiā dialects, and has also some peculiarities of its own.

In its vocabulary it borrows much more freely from Arabic and Persian than does standard Gujarātī.

In pronunciation it as a rule prefers *r* to *d*, the dental *l* to the cerebral *l̄*, and the dental *n* to the cerebral *ṇ*. Thus, *pariyō*, not *padyō*, he fell; *āgal*, not *āgal̄*, before; *tēnē*, for *teṇē*, by him; *pan*, for *pan̄*, even. As in the Gāmaḍiā dialects, it shows a tendency to drop the letter *h*. Thus, *ū*, I. The *h* is, however, often written, although not pronounced. On the other hand, none of the specimens received show any trace of the change of *s* to *h* or of *chh* to *s*. The distinction between cerebral and dental letters is preserved, but *n* is liable to be changed to *l* or *ll*. Sometimes we find dentals preferred to cerebrals, as in *dukkar* for *ḍukkar*, swine. Initial *ē* is pronounced *yē*, as in *yēk* for *ēk*, one.

The declension of nouns is as in standard Gujarātī, except that we often hear *mē* instead of *mā* in the locative case. In the Pronouns, we have *ū*, I, plural *hamē*. *Amē* and *amō* are also used. For the third personal pronoun we often meet *tēwan*, he, feminine *tēnī*, she. The word for 'what?' is *sū*, not *sū* or *hū*.

The Definite Present of finite verbs is often formed by adding *ch*. Thus :—

I am striking.

	Sing.	Plur.	
1	<i>mārū-ch</i>	<i>māriē-ch</i>	
2	<i>mārē-ch</i>	<i>mārō-ch</i>	
3	<i>mārē-ch</i>	<i>mārē-ch</i>	

The *s* of the Future becomes *s* and is not changed to *h*. Thus, *mār'sē*, he will beat. The first person singular is *māras*, not *māris*. Similarly, the first person plural is *mār'sū*, not *mārisū*.

The past participle sometimes inserts *i* before the *y*, and sometimes drops the *y* altogether. Thus, *māryō*, *māriyō*, or *mārō*, struck. So in the tenses derived from this participle.

The masculine plural of the participles takes a nasal, as if it were neuter. Thus, *omō jatā hatā*, for *amē jatā hatā*, we were going. The past subjunctive takes the suffix *ē*. Thus (a woman is speaking), *agar-jō manē khabar hatē*, *tō kadī-bī hū tyā sutē nahī* for *jō manē khabar hot*, *tō kadī paṇ hū tyā sutī nahot*; if I had known, I should never have slept there.

The past participle of *javū*, to go, is *gīyō*.

As a specimen of Pārsī Gujarātī, a short extract from a version of the Parable of the Prodigal Son will be sufficient.

Note that, as also occurs in the various dialects of Hindostānī, the Agent case is sometimes used for the subject of an *intransitive* verb in the past tense. Thus, *nhallā chhōk'rāē gīyō*, the younger son went.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀRSI-GUJARĀTĪ.

(BOMBAY TOWN AND ISLAND).

યેક સખસને બે છોકરા ઉતા. તેમાના ન્હાક્ષા છોકરાએ પોતાના ભાવાને ક્રેચું ભાવા તમારી હોલતમાથી ને હિસ્સો ભારો થાય તે મને આપો. તેથી તેને પોતાની હોલત તેવનમા વેચી આપો. ધના દાઢા થયા નથી એટલામા ન્હાક્ષા છોકરાએ પોતાની પુણ એકદી કરીને દૂર દેસાવર ગીયો ને તાં ખરાખ હોલતની અંદર બદદી શુમારી દીધી. તેની પાસે એક પૈ પન રહી નથી ને ચે વખતે તે દેસમા મેછે દુકાલ પરિયો. તેથી તે મેછી આદૃતમા આવી પરિયો ને તે દેસના મેછે ધેરના માનસ પસે ગીયો ને તેના આસ્તામા રયો. તેને પોતાના જેતરમા દુક્કર ચરાવા સાર તેને મોકલ્યો. દુક્કર ને છાલાં આતા ઉતા તે ખાઈને પેઠ ભરવાને પન તે રાજુ ઉતો. પન તે પન કોધાએ તેને આપિયાં નથી.

TRANSLITERATION AND TRANSLATION.

Yēk sakhas^anē be chhōk^arā utā. Tē-mā-nā nhāllā chhōk^arāē
One to-person two sons were. Them-in-of the-younger by-the-son
 pōtānā bāwānē keyū, ‘bāwā, tamārī dōlat-mā-thī jē hissō
his-own to-father it-was-said, ‘father, your wealth-in-from what share
 mārō thāy, tē manē āpō.’ Tē-thī tēnē pōtānī dōlat
mine may-become, that to-me give.’ Thereupon by-him his-own wealth
 tēwan-mā vēchī āpī. Ghanā dādhā thayā naī ét^alā-mā
them-among having-divided was-given. Many days became not the-meantime-in
 nhāllā chhōk^arāē pōtānī puñjī ēk^atī karīnē dūr dēsāwar
the-younger by-son his-own property together having-made a-far country
 gīyō, nē tā kharāb hālat^anī andar baddhī gumāvī-didhī. Tēnī
he-went, and there bad of-ways in all was-squandered. Of-him
 pāsē ēk pai pan rahī naī, nē yē wakh^atē tē dēs-mā
near one pie even remained not, and this at-time that country-in
 mōttō dukāl pariyo. Tē-thī tē mōttī āphat-mā āvī
a-mighty famine fell. There-upon he mighty calamity-in having-come
 pariyo, nē tē dēs^anā mōttē gher^anā mānas pāsē gīyō,
fell, and he of-the-country in-a-great of-in-house man near went,
 nē tēnā āsrā-mā rayō. Tēnē pōtānā khētar-mā dukkar
and his refuge-in he-remained. By-him his-own field-in swine
 charāwā-sārū tēnē mōkalyō. Dukkar jē chhālā khātā-utā,
feeding-for as-for-him he-was-sent. The-swine what husks eating-were,
 tē khāinē pēt bhar^awānē pan tē rājī utō. Pan tē
those having-eaten belly for-filling even he willing was. But those
 pan kōiē tēnē āpiyā naī.
even by-anyone to-him were-given not.

CHARĀTARĪ.

The *Charōtar*, or goodly land, is a fertile tract in the centre of the district of Kaira. The Charōtarī dialect of Gujarātī takes its name from this tract, but is spoken over a somewhat wider area, *i.e.*, over the whole of the Charōtar tract of Kaira District, the Petlad Mahal of Baroda, and a portion of the same state near the river Mahī.

The educated people of this tract speak standard Gujarātī, but the cultivators speak Charōtarī.

Charōtarī closely resembles the other Gāmaḍiā dialect, but has also some peculiarities of its own. This will be evident from the following sketch of its grammar. I give two specimens of this dialect.

Pronunciation.—The vowel ā often has the sound of a broad *o* something between that of the *o* in *not*, and that of the *aw* in *haul*. This sound I represent in transliteration by ḍ. It also occurs, but to a less extent, in the standard dialect. Thus, *mā*, in, is pronounced in Charōtar like the French *mon*. Similarly, we have *kān* or *kōn*, an ear; *tsōdō*, for *chādō*, the moon; *pōṇī*, water; *hōḍh*, a bull. It is shortened in *bhai* for *bhāī*, a brother, *khaīnē* for *khaīnē*, having eaten, and similar words.

The vowel *a* preceding a *y* is often optionally omitted. Thus, *dzyō* for *dzayō* (*i.e.* *gayō*), he went; *thyō* or *thayō*, he became.

The letter ī is often changed to ē. Thus, *sēgō* for *sīgō*, husks; *hēdyō* for *hīdyō*, he started; *vēti* for *rīti*, a ring.

A nasal at the end of a word is very frequently omitted. Thus, *mō* or *mō*, in; *thyū* or *thyu*, it became; *dzaū*, for *dzaū*, I go; *kahu* for *kahū*, I say. When two terminations with nasals come close together, it seems to be most usual to omit one of the nasals; thus, *mārū-tshu*, for *mārū-chhū*, I am striking.

The letter *h* is often dropped, but there are not so many examples as in Surātī. I have noted *dādā*, for *dahādā*, days; *hū* or *ū*, I; *pērāō*, for *pahērāō*, clothe; *kēwārāwā* for *kahēwārāwā*, to be called.

The letter *ch* is frequently pronounced as *ts*; *chh* as *tsh*; *j* as *dz*; and *jh* as *dzh*. The pronunciation is so common that I have transliterated these letters *ts*, *tsh*, *dz* and *dzh* in the specimens and list of words. Examples are *vētsī*, having divided; *tshōkārō*, a son; *dzadyō*, found; *dzhārē*, when. Sometimes *chh* is pronounced (and written) *s*. Thus (ঃ) or (ং) *tshē* or *se*, he is; *tshō* or *sō*, six; *tshētyū* or *sētyū*, far.

The letter *k* often becomes *ch* (*ts*) especially under the influence of a neighbouring *e* or *i*, and *kh* often becomes *chh* (*tsh*). Thus, *tsētlā* for *kētlā*, how many; *ditsārō*, for *dikārō*, a son; *nātshāwū* for *nākhāwū*, to throw; *tshētar* for *khētar*, a field; *bhutshē* for *bhukhē*, by hunger.

The letter *s* regularly becomes *h*. Numerous examples will be found in the specimens. The following are a few, *hāru* for *sāru*, for; *hārō* for *sārō*, good; *hāwātshēt* for *sāwāchēt*, conscious; *hāmō* for *sāmō*, against; *hāhā* for *sāsā*, want; *hadzīwan* for *sajīwan*, alive.

In the word *hāmārinē* for *sābhaīnē*, having heard, *l* has become *r*.

In words like *tā* for *tyā*, there; *tānē* for *tyārē*, then, a *y* has been dropped.

Nouns.—As in Surātī, nouns ending in a consonant have an oblique form in ā. Thus, *bāpā-pāhē-thī*, from a father; *bāpā*, fathers. This ā is often nasalized so that

(especially in the case of neuter nouns), we have words like *gharā*, houses; *tshētārā*, fields. *śi* is a postposition of the instrumental, as in *khuśī-śi*, joyfully.

Pronouns.—The following are the first two personal pronouns:—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nominative	<i>hū, ī</i>	<i>amē, amhē</i>	<i>tu, tū</i>	<i>tamē, tamō</i>
Agent	<i>mē, mē</i>	<i>amē, amhē</i>	<i>tē, tē</i>	<i>tamē</i>
Genitive	<i>mārō</i>	<i>amārō, ahmārō</i>	<i>tāro, tāhārō</i>	<i>tamārō</i>

Other forms are as in the standard dialect. The list of words also gives *āmānō*, of us; but other authorities doubt the existence of this form.

The demonstrative pronouns, and the pronoun of the third person are as in the standard dialect, but we have also a form with an initial *h*. Thus, *hē*, he; *hēnō* or *hanō*, his; *hēnē*, by him; *hanā-kanē-thī*, from near him; *hēnē* or *hanē*, to him; *hē-mō-nō*, of in them.

Kuśū is ‘anything.’

Conjugation.—In the conjugation of the verb, the principal irregularity to be noted is that the second person singular ends (like the first person) in *ū* as well as in *ē*.

The verb substantive is thus conjugated. It will be seen that it closely follows the Surātī forms.

	Sing.	Plur.
1	<i>tshū</i>	<i>tshē</i>
2	<i>tshū, tshe</i>	<i>tshō, sō</i>
3	<i>tshe, tsha, se</i>	<i>tshe, tsha, se</i>

The past tense is either *hātō*, as in the standard, or *utō*, as in Surātī. When used as an auxiliary we also find *tō*. Thus, *khōwāyō-tō*, he was lost.

The verb *thawū*, to become, makes its past tense *thayō* or *thyō*.

As regards the finite verb, attention must be called to the frequent optional dropping of a final nasal.

The following is the definite present of *mārwū* or *mārwu*, to strike:—

	Sing.	Plur.
1	<i>mārū-tshu, -tshū</i>	<i>māriē-tshē</i>
2	<i>mārū-tshu, -tshū, -tshe</i>	<i>mārō-tshō, mārō-sō</i>
3	<i>mārē-tshe, mārē-tsh, mārē-se</i>	<i>mārē-tshe, -tsh, -se</i>

The imperfect is *mārātō-utō* or *mārātō-tō*.

In none of the specimens have I met any instance of the *s* of the future becoming *h*. The following is the conjugation of this tense.

	Sing.	Plur.
1	<i>mārēś, māris</i>	<i>māriśū</i>
2	<i>mārēś, māris</i>	<i>mār^aśō</i>
3	<i>mār^aśē</i>	<i>mār^aśē</i>

Note how the *i* of the first and second persons singular is changed to *e*, and how it is also optionally shortened to *i*. So we have *jaś*, I will go.

The past participle is much as in the standard dialect. Note, however, *āyō* for *āvyō*, he came; and *dzyō*, *gyō*, or *gayō*, he went.

The conjunctive participle is irregular in verbs whose roots end in long *ā*. Thus, *khaīnē*, having eaten, for *khāīnē*.

At the end of a question, we find the word *kanē*, 'is it not?' Thus, *ē badhu tāru-dz* *tshe-kanē*, that all is thine or is it not thine, i.e. it is certainly thine. The word is almost certainly a worn-down form of *kēnahi*, or not.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTī.

CHAROTARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

એક માણુહને એ છોકરા હતા. અને હે-મા-ના નાનાએ હેના બાપને કહ્યું કે, બાપા, તમારી પુલ્-મા-થી જે મારે ભાગે આવે તે મને આપો. અને હેણે પોતાની મલકત હેમને વેણી આપો. અને યોડા દાઢા થા નહી એહલા-મા પેલા નાના છોકરાએ પોતાની બધી પુલ્ શમેટી કરીને દેશાવર જ્યો, અને તાં ઉગજેપણું-માં બધું ખોધ નાછ્યું. અને આરે હુના-કને-થી બધું ખલાસ થયુ તારે એ મુલક-માં ભારે દકાળ પડ્યો, અને હુને ખાધા-પિધાના હાંહાં પડવા માંયા. અને હેણે જતે-કને એ દેશના એક રહેવાશીનો આશરો લિધો. એણે હેને લુંડ ચારવા છેતર-માં મોકલ્યો. કુઝર જે છોડાં ખાતાં તે ભલ્યાં હોત તો ખુશી-થી ખાત, પણ એય અને કોઈએ આપ્યા નહી. આરે અને ભાન આયુ તારે એ ખોલ્યો કે, મારા બાપના ચેઠલા બધા નોકર-ચાકરોને ખાતાં પિતાં વધે એટલું છે; ને મારે અહી લુછે મરખુ પડે-છે. હવે તો હેડ મારા બાપ-કને જહુ ને કહુ કે, બાપા, મે પરમેશરનો ને તમારો ધનો કર્યો છે, ને તમારો છૈયો. કહેવરાવાને લાયક નથી; મને પગાર આપી ચાકર રાખો. આમ કહીને એ હેના બાપ-કને જ્યો. પણ એના બાપાએ એને આધી-થી જોયો, એરલે દ્યા આઈ, તે-થી હૃદિકાદિને એની કોટે ખાજી-પડ્યો, અને બચી કરી. છોકરાએ બાપને કહ્યું, બાપા, મે તમારો ને પરમેશરનો ધનો કરયો-છે, ને તમારો દ્વિયરો કેવરાવાને લાયક રહ્યો નથી. બાપે એના નોકરોને કહ્યું કે, હારા-માં હારા વસ્તર લાધને હુને પેરાઓ, એને હાથે વેણી ધાલો ને પણ જોડા પેરાઓ; અને બધ-ભિને ખુશી થઈએ; શા-થી કે આ મારો દ્વિયરો જાણે મુશ્કેલો જિવતો થયો-છે; એ જાવાયો, તે જર્યો-છે. એમ કરીને બધા રાજ થયા.

આ વખતે એનો મોદો છોકરો છેતર-માં હતો, તે આરે ધરભણી આયો તારે ગાણુ ને નાચ હામરયા. એક ચાકરને જોલાધને પુછ્યું કે, આ બધી ધામધુમ રોની છે? ચાકરે કહ્યું કે, તમારો બધ આયો-છે. એ હેમ-એમ પાછો આયો તે-થી તમારા બાપાએ ઉંણણી કરી-છે. આ હામરને એ તપી-જ્યો ને ધર-માં પોડો નહી. હેનો બાપ ધર-ખાર આયો ને માંય આવવાને હુમજુના માંય્યો. પણ હેણે જવાબ આપ્યો કે, આર્થાં વરહથી હું તમારી શેવા કરે-છું; તમાર કહ્યું કોઈ દાડો ઉધાઘ્યું નથી, તોય તમે મને એક બડરીના વર્ષયાં હરખું-ય મારા બધબંદ જોડે ગંમત કરવા નથી આદ્યું. પણ આ તમારો છોકરો જેણે બધી પુલ્ રડો-માં ધુળ મેળવી-નાંધી તે આયો કે તરતા-જ તમે એના-હાર ઉંણણી કરી. બાપે કહ્યું, દ્વિયરા, તુંતો નીત મારી પંહે હતો, ને જે મારી કને છે એ બધું તાર-જ છે કને? આપણે ખુશી થઈને ગંમત કરી એ લાજમ છે; શા-થી કે આ તારો બધ જાણે મુશ્કેલો જિવતો છે; તે જોવાયો-તો, તે જર્યો-છે.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHAROTARI DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek māṇah^{nē} be tshōk^arā hatā. Anē hē-mô-nā nānāē hēnā
A-certain to-man two sons were. And them-in-of by-younger his
 bāp^{nē} kahyū kē, 'bāppā, tamārī puñjī-mô-thī jē mārē bhāgē
to-father it-was-said that, 'father, your property-in-from what my in-share
 āvē tē manē āpō.' Anē hēnē pōtānī mal^akat hem^{nē}
may-come that to-me give.' And by-him his-own property to-them
 v̄̄tsī āpī. Anē thōdā dādā thyā nahī ētlā-mô pēlā nānā
having-divided was-given. And a-few days became not meanwhile that younger
 tshōk^arāē pōtānī badhī puñjī sāmētī karīnē dēśawar dzyō,
by-son his-own whole wealth together having-made to-a-far-country he-went,
 anē tā uḍāūpañā-mō badhū khōi-nātshyū. Anē dzhārē hanā-kanē-thī
and there riotous-living-in all was-squandered-away. And when him-near-from
 badhu khalās thayu tārē ē mulak-mō bhārē dakāl padyō,
all expended became then that country-in a-mighty famine fell,
 anē hanē khādhā-pidhānā hāhā pad^awā mādyā. Anē hēnē
and to-him eating-and-drinking-of difficulties to-fall began. And by-him
 dzatē-kanē ē dēśnā ēk rēh^awāśinō āśrō lidhō. Ēnē hēnē
going that of-country one of-resident shelter was-taken. By-him to-him
 bhunḍ tsār^awā tshētar-mō mōk^alyō. Dukkar dzē tshōdā khātā tē
swine to-feed field-in he-was-sent. Swine which husks (are-)eating that
 malyā hōt tō khuśī-śi khāt; panē ēya ēnē
if-available had-been then pleasure-with he-would-have-eaten; but those-too to-him
 kōiē āpyā nahī. Dzhārē ēnē bbān āyu tārē ē bōlyō kē,
by-anyone were-given not. When to-him sense came then he said that,
 'mārā bāp^{nā} tsētlā badhā nōkar-tsāk^arōnē khātā-pitā wadhē
'my of-father how many to-servants in-eating-(and-)drinking is-over-and-above
 ētlū tshe; nē mārē ahī bhutshē mar^awu padē-tshe. Havē
so-much there-is; and to-me here hunger-with to-die fallen-is. Now
 tō hēd mārā bāp-kanē dzaū nē kahu kē, "bāpā, mē
indeed walk my father-near I-go and I-say that, "father, by-me

Par^amēśar^{nō} nē tamārō ghanō karyō-tshe; nē tamārō tshaiyō
of-God and your sin done-is; and your son
 kahēw^arāwānē lāyak nathī; manē pagār āpī tsākar rākhō.”’ Ām
to-be-called worthy am-not; to-me pay giving servant keep.”’ So
 kahinē ē hēnā bāp-kanē dzyō. Paṇ ēnā bāpāē ēnē āghē-thī
having-said he his to-father went. But his by-father to-him distance-from
dzōyō ēt^{lē} dayā āī, tē-thī haḍī-kādīnē ēnī kōtē bādzhī-padyō,
he-was-seen so-much compassion came, that-from running his on-neck embracing-fell,
 anē batsī karī. Tshōk^arāē bāp^{nē} kahyū, ‘bāpā, mē tamārō nē
and kissing was-done. By-the-son to-father it-was-said, ‘father, by-me your and
 Par^amēśar^{nō} ghanō karyō-tshe; nē tamārō dits^arō kēw^arāwānē lāyak
of-God sin done-is; and your son to-be-called worthy
 rahyō nathī.’ Bāpē ēnā nōk^arōnē kahyū kē, ‘hārā-mō hārā
remained not.’ By-the-father his to-servants it-was-said that, ‘good-among good
 was^atar lāinē hanē pērāo; anē hāthē vēti ghālō nē
clothes having-brought to-him put-on; his on-hand a-ring put-on and
 padzē dzōdā pērāo; anē khai^a-pīnē khuśī thaīē;
on-feet shoes put-on; and having-eaten-and-drunk merry let-us-become;
 sā-thī kē ā mārō dits^arō dzānē muēlō džiw^atō thayō-tshe; ē
what-for that this my son as-if dead alive become-is; he
 khōwāyō, tē dzadyō tshe.” Em karinē badhā rādžī thayā.
was-lost, he found is.” Thus making all merry became.

Ā-wakh^atē ēnō mōtō tshōk^arō tshētar-mō hatō; tē dzhārē ghar-bhaṇī
At-this-time his elder son field-in was; he when house-near
 āyō tārē gāṇu nē nāts hām^aryā. Ēk tsākar^anē bōlāinē
came then singing and dancing were-heard. One to-servant having-called
 putshyū kē, ‘ā badhī dhām-dhum sēnī tshe?’ Tsāk^arē
it-was-asked that, ‘this all noise-and-bustle of-what is?’ By-the-servant
 kahyū kē, ‘tamārō bhai āyō tshe. Ē hēm-khēm pātshō āyō^a
it-was-said that, ‘your brother come is. He safe-and-sound back came
 tē-thī tamārā bāpāē udzānī kari-tshe.’ Ā hām^arīnē ē
therefore your by-father a-feast made-is.’ This having-heard he
 tapī-dzyō, nē ghar-mō pēthō nahī. Hēnō bāp ghar bār āyō^a
incensed-went, and house-in entered not. His father house out came
 nē mōy āw^awānē ham^adzāwā māṇdyō. Paṇ hēnē dzawāb āpyō kē,
and in to-come to-entreat began. But by-him answer was-given that,
 ‘āṭlā warah-thī hū tamārī sēwā karū-tsbu; tamāru kahyū kōi
so-many years-from I your service doing-am; your word any
 dādō uthāmyū nathī; tōya tamē manē ēk bak^arīnā batstsā
day was-transgressed not; still by-you to-me one of-she-goat young-one
 har^akhu-ya mārā bhai-band-dzōdē gammat kar^awā nathī ālyū. Paṇ ā
like-even my friends-with merriment to-do not was-given. But this

tamārō tshōk^arō dzēnē badhī puñjī rādō-mō dhuł-mēļ^avī-nātshī,
 your son by-whom all property harlots-in to-dust-reducing-was-thrown,
 tē āyō kē tar^atā-dz tamē ēnā-hāru udzāñī kari.' Bāpē
 he came that immediately by-you him-for a-feast was-made.' By-the-further
 kahyū, 'dits^arā, tu-tō nīt mārī pāhē hatō, nē dzē mārī-kanē
 it-was-said, 'son, thou-indeed always my near art, and what my-near
tshe ē badhu tāru-dz tshe-kanē? Āp^anē khuśī thaīnē gammat
 is that all thine-alone is,-is-it-not? By-us glad becoming merriment
 kar^avī ē lādzam tshe; sā-thī kē ā tārō bhai dzāñē
 should-be-made this proper is; what-for that this thy brother as-if
 muēlō dzīw^atō-tshe; tē khōwāyō-tō, tē dzadyō tshe.'
 dead alive-is; he lost-was, he found is.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHAROTARI DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

ચોરો અને મરધડો.

ચેટલાક ચોરો પેહીને ધરમાં વિયારથી ચોરી કરવાના તેમાં; એટલે તે મેંહે પેડા મરધડા વના જેવું લેવા કશું નહિ જડ્યું,
 તેથી તે તેને ઉચ્છતાને લઈજ્યા. પણ તે તેને મારી નાંધવા જતા હતા, તાણે તેણે જીવને હાર બહુ કાલાવાલાં કર્યા તેમને
 હંભારીને ચેટલો કામનો તે હતો માણુહને કુકડેકડ કરીને અને તેમના કામ હાર વહેલા જગાડીને તેમણે કીદ્યું, લુચ્યા એન
 કારણું હાર તાર માયું અમે ભચેડી નાંધીશું. કેમજે તું લોકોને ભડકવોાળ અને જગાડી રાખોાળ, તેથી તારે લીધે નિરાંતે અમે
 ચોરી કરી શકતા નથી.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHAROTARI DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TSÓRÓ ANÉ MARAGHÁDÓ.
THE-THIEVES AND THE-COCK.

Tsēt'lāk tsōrō pehīnē ghar-mō vitsār-thī tsōrī karawānā
Some thieves having-entered a-house-in design-with theft to-commit
 tē-mā ; ēt'lē tē mōhē pethā, maraghādā wanā dzēwū
it-in; in-the-meantime they inside entered, a-cock except worth
 lēwā kaśū nahi dzadyū, tē-thī tē tēnē uñtsakīnē
to-take anything not was-found, therefore they him having-raised
 lai-dzyā. Pañ tē tēnē mārī-nātshāwā dzatā-hatā. Tānē tēnē
took-away. But they him to-kill going-were. Then by-him
 dzīwanē hāru bahū kālāwālā karyā, temnē hambhārīnē tsētlō
life for much beggings were-done, them having-put-in-mind how-much
 kām'nō tē hatō māṇahānē kuk'dékuk karīnē, anē temnā kām
useful he was to-mankind crowing having-made, and their work
 hāru wahēlā dzagādīnē. Tem'ñē kīdhū, 'lutstsā,
for betimes having-wakened. By-them it-was-done (i.e. said), 'villain,
 ē-dz kāraṇ hāru tāru māthū amē matsēdī-nātshīsū. Kem-dzē
this-very reason for thy head we will-wring-off. For
 tū lōkōnē bhad'kāwō-tsha, anē dzagādī rākhō-tsha,
thou to-the-people alarming-art, and having-wakened keeping-art,
 tē-thī tārē lidhē nirāntē amē tsōrī kari śakātā-nathī.
therefore thee for in-quiet we theft haring-done able-are-not.'

FREE TRANSLATION OF THE FOREGOING.

THE THIEVES AND THE COCK.

Some thieves entering a house with a design to rob it, when they had entered, found nothing worth taking but a cock, so they took and carried him off. But as they were about to kill him, he begged hard for his life, putting them in mind how useful he was to mankind by crowing and calling them up betimes to their work.

'You villain,' replied they, 'it is for that very reason we will wring your head off; for you alarm and keep people waking, so that owing to you we cannot rob in peace.'

PĀTĪDĀRĪ.

The language of the rest of the Kaira District closely resembles that of the Charōtar tract. The Kunbis form the most important cultivating class of the district, and its principal members, the hereditary village shareholders, are known as *pātīdārs*. Hence the language of the cultivators of Kaira, excluding that of the Charōtar tract, is locally known as Pātīdārī. As Charōtarī has been very fully discussed, I shall here content myself with noting only the main peculiarities of Pātīdārī, more especially referring to those points in which it differs from Charōtarī.

Pronunciation.—We have noted how in Charōtarī the letter *ā* is sometimes pronounced with a broad tone, something like that of the *o* in the French word ‘mon.’ This is carried further in Pātīdārī, in which words that in the standard dialect are written with a long *ā*, are here written with a long *ō*. Examples are *mō*, for *mā*, in ; *wōniyō*, for *wāniyō*, a merchant; *mōdō*, for *mādō*, sick; *nōnō*, for *nānō*, younger; *pōhē*, for *pāsē*, near; *gōmōdū*, for *gāmōdū*, a village; *hōmō*, for *sāmō*, opposite.

The letter *k* is liable to be changed to *ch*, especially under the influence of a neighbouring *e*, *i*, or *y*, as in *dīchōrō*, for *dīkōrō*, a son; *chīdhū*, for *kīdhū*, it was done. Before a *y*, the letter *g* becomes *j*, as in *mājya* for *māgya*, ask.

So far as I can judge from the specimens *ch*, *chh*, *j*, and *jh* are not pronounced *ts*, *tsh*, *dz*, or *dzh*, as is the case in Charōtarī. *Ch* appears generally to preserve its proper sound, but sometimes it is represented by *s*, as in *wasan*, for *wachan*, a promise; *wāsā*, for *wāchā*, speech. *Chh* is regularly changed to *s*, as in *sōkōrō*, for *chhōkōrō*, a son; *pasē*, for *pachhē*, afterwards. So entirely convertible are these two letters, *chh* and *s*, that *chh* is once actually written for *s*, when that is the proper letter. The instance is *chhū*, written instead of *sū*, for *sū*, what?

As in Charōtarī, the letter *kh* follows the analogy of *k*. While *k* becomes *ch* as shown above, *kh* becomes *chh*. Thus, *rāchhōwū*, for *rākhōwū*, to keep; *dēchhīnē*, for *dēkhīnē*, having seen. In the word *sētar*, for *khētar*, a field, *kh* has first become *chh* and that, in its turn, has become *s*.

The letter *s* regularly becomes *h*. Thus, *hāt*, for *sāt*, seven; *hō*, for *sō*, a hundred; *vīh*, for *vīs*, twenty; *hāp*, for *sāp*, a snake.

An *h* is itself often elided, as in *āthī*, for *hāthī*, an elephant.

In dealing with the village dialect of Surat, we noticed that the distinction between dental and cerebral letters was hardly observed. The same is the case, but not to the same extent, in Pātīdārī. Here the pronoun of the second person is written with a cerebral *t*. Thus, *tū*, thou. Similarly, we have *tō*, then, for the standard *tō*.

The letters *d*, *r*, *l*, and *l̄*, are interchangeable. Thus, we have *āgar*, for *āgal*, before; *kalyō*, for *karyō*, done; *ghaḍ*, for *ghar*, a house; and *mārō*, *mālō*, or *māḍō*, my.

The vowel scale is not very definitely fixed. We have *i* changed to *a* in *wachār*, for *vichār*, consideration; and *u* changed to *a*, in *kal* for *kul*, a family, and *hakhī*, for *sukhī*, happy.

Nouns.—The declension of nouns does not call for any remark. In one instance if the translation is correct, the postposition *nē* seems to form the agent case. The

sentence is *Bhag^awān-nē kar^awū*, which is translated, 'by God it was done,' but the translation seems to me to be very doubtful.

Pronouns.—*Mē* or *mē* is 'by me.' As already said, 'my' is *mārō*, *mālō*, or *mādō*. *Mārē* seems to be used as the agent case in the phrase *mārē dēwō nathī*, by me he is not to be given, i.e., I cannot give him.

The following forms of the pronoun of the second person occur in the specimen,—
tū, thou; *tē*, by thee; *tādē*, to thee. Note the cerebralisation of the *t*.

Sū, written *chhū*, is 'what?' *Chiyā gōm^anō* is 'of what village?' With *chiyā* we may compare the Sindhi *chhā*, what? We may also remember that, as shown above *ch* sometimes may represent a *k*, so that the original form was *kiyā*. Compare Hindostānī, *kyā*, what.

Verbs.—The conjugation of verbs closely follows that of Charotarī, and calls for no remarks. The verb substantive is *se*, he is, the *chh* being regularly changed to *s*. The past tense is *tō*, was. An irregular past participle of a finite verb is *kalyō*, done. If correctly translated, *kar^awū*, in *Bhag^awān-nē kar^awū*, also means 'done.'

As a specimen of Pātidārī, I give a folktale received from Kaira.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTī.

PĀTIDĀRĪ.

(DISTRICT KAIRA).

એક ધારાળાની વાત.

એક વોણુયો તો; તેના ચાર સોડરા તા, ને એનો બાપ મેંહે પડ્યો. એણે વચાર કર્યો કે, તું ભરેશ લારે સોડરા વઢી ભરશે. તેથી તે પસે જીવતા જ્વે મોદા તૈણુને બહેં બહેં રૂપીઆ આલ્યા, અને હૌથી નોંનાને પાંછે રૂપીઆ આલ્યા. ભગવાનને કરવું કે એમનો બાપ હાજે થયો. દુકાને બેહેં એવો થ્યો. નોંના સોડરાએ વચાર કર્યો કે તું હો હો ગાડુ ફરવા જઈ લારે છેતે વણજનરાનો ઝૂતરો દેખ્યો. પેલા સોડરાએ કહ્યું કે એનું ને માગું તે આપું. તું માઝ્ય માઝ્ય. વણજારે હો રૂપીઆ માઝ્યા. તે વરતી એણે તો ઝૂતરો રાજ્યો. તે પસે ગોંમડાભાં ધારાળાને ધેર પોપટ તો, તે પણુ રાજ્યો. પસે પસે મલાડી રાણી. પસે આગર જતો તો. લારે તેને એક વાધરી તેની સોડીને હાહરે વરાવતો તો, તે મળ્યો. તે કહેતો તો કે રાતી સેંચનો ભરગડો આલ્યો. કાળીએ ઝૂતરો આલ્યો, તોયે સોડી ઉહુહતી ને ઉહુહતી રહી. પસે એ સોડરો તો આગર હોડ્યો. હેડતાં હેડતાં મદારી હોમે મળ્યો. એનો બધો વેહ તુમડી મહોર, બધુય હો રૂપીએ રાજ્યુ. મહોર વજની જોઈ તો ચીંધુ ભરોભર વાળ. પસે આગર હોડ્યો. હેડતાં હેડતાં વચાર્યુ કે મારા મોદા બધ પોંહે જગી, તાં જ્યો અને તૈણે બધ પોંકે હાપ કાડ્યો. તેથી તૈણે બધ દેખી વેણીને નાદા. મોદા ભાધાએ ચીંધું ટે આ છું કલબું. ટે બાપનું કથ એજબું, જતો રેહે માલા હાહદા ધેદ. પસે બાપ પેંહુ જ્યો. બાપને બાપા કયા. તારે બાપે ઓલાંઘ્યો, પસે બાપે ચીંધું માડો ડીયડો શાંતો, તું દાડે ફાવે તાં જા. તું મારા ધડ માં નાઈ. બાપે કચું કે તું મારા ધડ માં આયો ટો ટાકું લોયું વાડી નાંછેશ. તેથી શેમાડે તલાવડી ઉપર જઈ એડો. તાં એક હાપ ડોકું કાઢીને જોઈ રયો-તો. તારે કંડીઆના હાપે બાર કાઢવાનું કચું ને ચીંધું કે પેલો હાપ ડોકું કાઢી રયો સે; તે મારા મેંમો સે. હાપ પસે પાસુ આવવાનું વસન આપી જ્યો. વરતી એના મેંમા મેંમીયેઅને ના જવા કચું. પસે કચું કે મેંમા મને એક વાર જઈ આવવા હો, નાગ દેવતાને વાસા થઈ. પસે પોતાના ધણી પોંહે આવીને કહે કે, મારો મેંમો આવે તે

એમ કહેજે કે ભારે જવા હેવો નથી. પસે ભણી ભાગજે. ને વરતી મોંમો આયો ને ચીંદું માન્ય માન્ય જે મોંગું તે આપું. પસે પેલે સોકરે કંચું કે ભણી આપું તો બોંધુિયાને સુટો કરી આવવા હેજા. ભણી મોંમે કાડી આપી. પસે એવો એ ટેકરે જઠી એડો. પસે તો હોનાનો મહેલ, ધોણાની પાયગા થૈ જાઓા, એમ કંચું. તેથી મહેલ ને પાયગાને ચોકેર કોટ બંધયો. હવાર થયું. હો લોક કહે કે વગડો તો, ને આ શું થયું. હોનાનો મહેલ રોં આ. વરતી કહે ચીયા ગાંભનો રાજ આઈને વસ્યો સે. વોણીયા દીયરાંયા પર્છણુાવવા તૈયાર થયા. પસે વોણીયા ચ્યાંય રયા ને રાને સોડી પર્છણુાઈ દીધી ને નગારાં આથી ને ઉણુકા આલ્યા ને ઘૈપીને ફળી થયા.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀTIDĀRĪ.

(DISTRICT KAIRA).

TRANSLITERATION AND TRANSLATION.

ĒK DHĀRĀLĀNī WĀT.
A OF-DHĀRĀLō STOR Y.

Ek wōnīyō tō; tēnā chār sōk'rā tā, nē ēnō bāp mōdō
A merchant was; of-him four sons were, and their father sick
 padyō. Ēnē wachār karyō kē, 'hū marēś, tyārē sōk'rā
fell. By-him thought w's-made that, 'I shall-die, then sons
wadhi-mar'se.' Tē-thī tē pasē jīwātā-jīvē mōtā
having-quarrelled-will-die.' Therefore that after while-yet-alive elder
 tain'nē bahē bahē rupiā ālyā, anē hau-thī
to-three two-hundred two-hundred rupees were-given, and all-than
 nōnānē pāchchhē rupiā ālyā. Bhagāwān'nē karāwū kē
to-younger five-hundred rupees were-given. By-God it-was-done that
 em'nō bāp hājō thayō. Dukānē behē ēwō thyō.
their father well became. In-the-shop he-sits such he-became.
 Nōnā sōk'rāē wachār karyō kē, 'hū hō-hō gaū
The-youngest by-son consideration was-made that, 'I hundreds miles
 pharāwā jau.' Tyārē chhētē wañjārānō kūt'rō dēchhyō. Pēlā
to-travel may-go.' Then on-a-field of-a-Wanjārō a-dog was-seen. That
 sōk'rāē kahyū kē, 'ēnū jē māgū, tē āpū. Tū mājya
by-boy it-was-said that, 'of-this what you-ask, that I-give. Thou ask
 mājya.' Wañjārē hō rupiā mājya. Tē warātī
ask.' By-the-Wanjārō hundred rupees were-asked. That after
 ēnē tō kūt'rō rāchhyō. Tē pasē gōmādā-mā
by-him on-the-other-hand the-dog was-kept. That after a-village-in
 dhārālāne gher pōpat tō, tē pañ rāchhyō. Pasē
in-of-a-Dhārālō in-the-house a-parrot was, that also was-kept. Afterwards
 pasē malādī rāchhī. Pasē āgar jatō-tō. Tyārē tēnē,
afterwards a-cat was-kept. Afterwards further going-he-was. Then to-him,
 ēk wāgh'rī tēnī sōdīnē hāh'rē warāwātō-tō, tē mālyō. Tē
a fowler his daughter in-husband's-house sending-was, he was-met. He
 kahētō-tō kē, 'rātī sōch'nō marāgadō ālyō, kālīō kūt'rō ālyō.
telling-was that, 'red of-beak cock was-given. black dog was-given.

Tô-yê sôđi dah^adah^atî nê dah^adah^atî rahî.' Pasê ē
Nevertheless the-girl sobbing and sobbing remained.' *Afterwards this*
 sôk^arô tô ägar hëdyô. Hëd^atâ hëd^atâ
boy on-the-other-hand further walked. *In-walking in-walking*
 madârî hômô malyô. Ènô badhô vêh, tum^ađi, mhôr,
a-snake-charmer opposite was-met. *His all costume, gourd, pipe,*
 badhû-y hô rupiê râchhyu. Mhôr wajâđi
all-even hundred on-rupee was-kept. *The-pipe having-caused t-sound*
 jôi tô chidhû, 'barobar wâjî.' Pasê
having-seen then it-was-made (i.e. said), 'correctly it-sounded.' *Afterwards*
 ägar hëdyô. Hëd^atâ hëd^atâ wachâryû kê, 'mârâ
further he-walked. *In-walking in-walking it-was-thought that, 'my*
 môtâ bhaï pôhê jaû.' Tâ jyô anê taiñê bhaï
elder brothers near I-may-go.' *There he-went and the-three brothers*
 pôhê hâp kâdyô. Tê-thî taiñê bhaï dêchhî-
near a-snake was-produced. *Thereon the-three brothers having-seen-*
 dêchhînê nâthâ. Môtâ bhaiê chidhû, 'tê â
having-seen ran-away. *The-elder by-brothers it-was-said, 'by-thee this*
 chhû kalyû? Tê bâp^anû kal bôlyû, jatô
what was-done? *By-thee of-the-father the-family was-disgraced, going*
 röhê mälâ hâh^adâ dhêd.' Pasê bâp pôhê jyô.
remain my father-in-law Dhêd.' *Afterwards the-father near he-went.*
 Bâp^anê, 'bâpâ,' kayâ. Târê bâpê ôlachhyô.
To-the-father, 'O-father,' was-said. *Then by-the-father he-was-recognized.*
 Pasê bâpê chidhû, 'mâdô dîch^adô sâñô?' Tû tâdê
Afterwards by-the-father it-was-said, 'my son how? Thou to-thee
 phâvê, tâ ja. Tû mâtâ ghad-mâ naï.' Bâpê kayû
it-pleases, there go. Thou my house-in not.' *By-the-father it-was-said*
 kê, 'tû mâtâ ghad-mâ âyô, tô tâdû bhôthû wâdî-nâchhêś.' Tê-thî
that, 'thou my house-in came, then thy head I-will-cut-off.' *Therefore*
 sêmâdê talaw^adî upar jaï bethô. Tâ êk hâp dökû
in-the-field a-tank on having-gone he-sat. *There a snake head*
 kâdhinê jôi ryô-tô. Târê kañdiânâ hâpê
putting-forth having-looked remaining-was. *Then of-the-basket by-a-snake*
 bâr kâd^awânû kayû, nê chidhû kê, 'pêlô hâp dökû
out of-taking-out it-was-said, and it-was-said that, 'that snake head
 kâdhî r^ayô-se, tê mâtô mômô se.' Hâp
having-put-forth remaining-is, he my maternal-uncle is.' *The-snake*
 pasê pâsu âw^awânû wasan âpî jyô. War^atî ênâ
afterwards back of-coming promise having-given went. *Thereupon his*
 mômâ mômîyôë, 'nâ jawâ,' kayû. Pasê
(by) maternal-uncle by-maternal-aunts, 'not go,' it-was-said. *Afterwards*

kayū kē, 'mōmā, manē ēk wār jaī āwāwā
it-was-said that, 'O-maternal-uncle, me one time having-gone to-come
 dō.' Nāg Dēwātānē wāsā thai. Pasē pōtānā dhañī pōhē
allow.' Snake to-God speech became. Afterwards his-own master near
 āvīnē kahē kē, 'mārō mōmō āvē, tō em
having-come he-says that, 'my maternal-uncle (if)-comes, then thus
 kahējō kē, "mārē jawā dēwō nathī." Pasē
please-say that, "by-me to-go to-be-allowed he-is-not." Afterwards
 manī māgjō.' Nē war̄tī mōmō āyō, nē
a-snake-stone demand.' And afterwards the-maternal-uncle came, and
 chīdhū, 'mājya mājya, jē mōgū, tē āpū.' Pasē pēlē sōk'rē
it-was-said, 'ask ask, what you-ask, that I-give.' Then by-that by-boy
 kayū kē, 'manī āpū, tō bhōnīyānē suṭō karī
it-was-said that, 'a-snake-stone give, then nephew free having-made
 āwāwā dēū.' Maṇī mōmē kādī āpi.
to-come I-allow.' Snake-stone by-the-maternal-uncle having-produced was-given.
 Pasē ēwō ē tēk'rē ūthī bēthō. Pasē tō,
Afterwards such he on-a-hill having-gone-up sat. Afterwards verily,
 'hōnānō mhēl, ghōdānī pāy'gā thai-jāō,' em kayū; tē-thī mhēl
'of-gold palace, of-horses troops let-become,' thus it-was-said; thereon palace
 nē pāy'gānē chōphēr kōt bādhayō (*for bādhayō*). Hawār thayū.
and troops on-four-sides battlements was-made. Morning became.
 Hau lōk kahē kē, 'wag'dō tō, nē ā sū thayū? Hōnānō
All people say that, 'open-land it-was, and this what became? Of-gold
 mhēl sō ā?' War̄tī kahē, 'chīyā gōm'nō rājā āinē
a-palace what this?' Then they-say, 'what of-village king having-come
 wāsyō-se?' Wōnīyā dich'rīo paīnāwāwā taiyyār thyā.
settled-is?' The-merchants (their-)daughters to-marry ready became.
 Pasē wōnīyā chyāy rayā? nē rājē sōdī paīnāi-
Afterwards merchants where were? and by-a-king a-daughter in-marriage-
 dīdhī, nē nagārā āthī nē daṇ'kā ālyā, nē
was-given, and royal-drums elephants and tom-toms were-given, and
 khai-pīnē hakhi thayā.
having-eaten-and-drunk happy they-became.

FREE TRANSLATION OF THE FOREGOING.

A STORY TOLD BY A DHĀRĀLĀ.¹

Once upon a time there was a merchant who had four sons. It chanced that he fell ill, and he thought to himself, 'I am going to die, and my sons will quarrel among

¹ Dhārālās are a tribe of farmers and wandering labourers. They are quite uneducated; and are a sept of the Kōli caste.

themselves and come to grief.' So while he had yet strength, he sent for them, and gave two hundred rupees to each of the three elder ones, and five hundred rupees to the youngest one. By the mercy of God he recovered, and became well enough to sit in his shop and do his business. Then the youngest son made up his mind to go on a journey of a hundred miles. So he started off, and on a field met a Banjārā, or travelling grain merchant, with a dog. The boy asked him what he would take for the dog, and offered to give him whatever he should ask. The Banjārā asked for a hundred rupees, to which the boy agreed, and took the dog. Then he went on to a village, and saw a parrot in the house of a Dharālā, which he also bought. Then he went on and bought a cat. Then he met a fowler who was sending off his daughter to her husband's house. The fowler was saying, 'I gave her a cock with a red beak, and a black dog, and yet there she is, sobbing and crying.' Then the boy went on and met a snake-charmer. From him he bought all his paraphernalia,—his costume, his gourd, his music-pipe, and all,—for a hundred rupees. He tried the pipe, and found that he could play it all night. Then he went on again, and, as he walked, it struck him that he might go and visit his elder brothers. So he went to his elder brothers and pulled out a snake. When they saw it they ran away, and said to him,—'what is this that you have done? You have disgraced your family. Go away, you father-in-law Dhēd.'¹ So then he went to his father, and said 'hullo, dad,' and then his father recognized him. Said his father, 'you're not my son. Be off with you, wherever you like. But don't come into my house. If ever you do that, I'll cut your head off.' So he went off and sat down by a tank in the fields. As he sat there, a snake put its head out of a hole in the ground and looked at him. One of the snakes in his basket asked him to take it out, 'for,' said it, 'that snake that has put its head out of the hole is my uncle.' So he let it out, after it had promised to come back again. Then its uncles and aunts all asked it to stay with them. Said it, 'nunkey dear, let me go this once, and I'll come back again.' (For it was a snake-god, and could speak.) Then it returned to its master and said, 'when my uncle comes to you, you must say that you can't let me go, and then you must ask him for a snake-stone.'² So the uncle came, and offered to give him anything he asked for if he would only let his nephew go. So the boy said, 'give me a snake-stone, and I'll let your nephew go home with you.' So the uncle gave him a snake-stone. Then the boy went up on a hill and sat there. He wished for a golden palace, and troops of horses. Straightway there appeared on the spot a palace, and troops of horses, surrounded on all sides by forts and battlements. Next morning when people got up they rubbed their eyes and looked at the hill. 'Why,' said they, 'this was open land, and what's this? How did this golden palace get there? What king is it that has come and settled there?' Then all the merchants of the place got their daughters ready to marry them to this wonderful stranger, but what chance had merchants? A real king came and married his daughter to him, and gave him royal drums, and elephants, and tom-toms. So they ate and drank, and lived happy ever afterwards.

¹ A Dhēd is a low-caste scavenger. The expression is a term of abuse.

² In Indian folklore, snakes have magic powers, and, like the English toad, each bears a precious jewel, the snake-stone, in its head. The snake-stone grants its possessor his every wish.

VADODARI.

From Bombay City a dialect of Gujarātī has been returned under the above name, as the dialect spoken in the Baroda division of the Baroda State. This state consists of four divisions, *viz.*, Amreli, in Kathiawar; Kadi, north of Ahmedabad, in which Paṭṭanī Gujarātī is spoken; Baroda proper, on the east bank of the Mahī; and Navsari, to the east of Surat. Most of the people in Navsari speak Bhil languages which are described elsewhere.¹ The 79,544 persons returned as speaking Gujarātī in this division, speak either standard Gujarātī, if they are educated, or Anāw'lā similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarātī. As usual those who are educated speak the standard dialect. The rest speak Vaḍodarī. Vaḍodarī does not differ from the other dialects of north Gujarat, of which we may take the village dialect (the so-called Pāṭidārī) of Kaira as a standard. It is unnecessary to publish any specimen of it. It will be sufficient to quote the following words from a version of the Parable received from this locality.

The vowel ā often becomes o, as in *mo*, in; *kōn*, the ear; for *mā* and *kān*, respectively.

Ā is shortened before ī, as in *bhaī*, a brother; *khaīnē*, having eaten. K often becomes ch under the influence of a neighbouring e or i (*chēt'lā*, for *kēt'lā*, how many; *chēwaḍāv'wū*, for *kēwaḍāw'wū*, to be called); and kh similarly becomes chh (*chhetar* for *khētar*, a field; *bhuchhē* for *bhukhē*, by hunger).

Medial consonants are doubled as in Surātī; thus, *pōttānō*, own; *badhdhū* for *bādhū*, all.

S often becomes h, as in *hābh'li*, for *sābh'li*, having heard; *ham'jāwū*, for *sam'jāwū*, to conciliate. Š, however, seems to be preserved, and is sounded as an English sh, as in *dēś*, a country; *hōiś*, I shall be.

Chh is always pronounced as s.

In the pronouns, the locative of the genitive is used for a dative. Thus, *mārē*, to me.

The second person singular of verbs is the same in form as the first person. Thus, *mārū-chhū*, I am or thou art striking.

The above remarks may also be taken as applying to the Gujarātī spoken by cultivators of the Panch Mahals district who do not speak Bhili.

¹ See Vol. IX, Part III., pp. 198 and ff.

GĀMADIĀ OF AHMEDABAD.

The ordinary village dialect, or Gāmadiā of the centre and north-west Ahmedabad district does not differ materially from the Pāṭidārī of Kaira. A short extract from the Parable of the Prodigal Son will be a sufficient example. The only points worth noting in the specimen are that *kh* is sometimes retained and not changed to *chh*, although *k* becomes *ch*, and that *hat* is used for *hot* in *bharyū-hat*, would have been filled.

These remarks do not apply to the dialect of the north-east of the district round Parantij, or to that of the detached Taluka of Gogo on the Gulf of Cambay. These will all be considered separately. The educated people of Ahmedabad speak standard Gujarātī.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

GĀMADIĀ OF AHMEDABAD.

(DISTRICT AHMEDABAD).

એક માણુસને બે દિવયરા હતા. ને તેમેંના નોનાએ ભાપને ચીછુ કે ભાપા ભાલભતાનો ભારો ભાગ મને આલો. અને ભાપે ભાલભતાની વેહચણી કરી. ને યોધા દી કરે નોનો છૈયો સખળું બેણું કરી પરદેશ ગયો, ને ત્યાં મોજ-મનમોં પૈસો ઘરચી નોંધ્યો. ને તે પછી તે દેશમોં મોટો કાળ પડ્યો, ને તેને તોણું પડવા લાગી. તે દેશના એક રોડને ત્યાં જથી રહ્યો; નેણું પોતીકા છેતરમોં ભુંડા ચારવા મોકલ્યો, ને ને શેંગો ભુંડા અછ રહેતા, તેમેંથી પોતાનું પેટ ઝુશીથી ભરયું હત, તે પણ કોઈએ તેને આલી નથી.

TRANSLITERATION AND TRANSLATION.

Ek	māṇas ^a nē	be	dich ^a rā	hatā.	Nē	tē-mō-nā	nōnāē
One	to-man	two	sons	were.	And	them-in-of	by-the-younger
bāp ^a nē		chīdhū		kē,	'bāpā,	māl-matānō	mārō bhāg
to-the-father	it-was-made	(i.e. said)		that,	'father,	of-the-property	my share
manē	ālō.'	Anē	bāpē	māl-matānī	vēh ^a chanī	kari.	Nē
to-me	give.'	And	by-the-father	of-the-property	division	was-made.	And
thōdā	dī	kadē	nōnō	chhaiyō	sagh ^a lū	bhēlū	kari
a-few	days	after	the-younger	son	everything	together	having-made
par-dēs	gayō,	nē	tyā ^a	mōj-majā-mō	paisō	khar ^a chī-nōkhyo.	
a-far-country	went,	and	there	debauchery-in	money	entirely-expended.	
Nē	tē	pachhī	tē	dēs-mō	mōtō	kāl	padyō, nē tēnē
And	that	after	that	country-in	a-mighty	famine	fell, and to-him
tōn	pad ^a wā	lāgī.	Tē	dēs ^a -nā	ēk	śēth ^a nē	tyā ^a jayī
want	to-fall	began.	That	of-country	a to-rich-man	there	having-gone

rāhyō, jēnē pōtīkā chhētar-mō bhuṇḍā chār^awā mōkalyō. Nē
he-remained, by-whom his-own field-in swine to-feed he-was-sent. And
 jē śēgō bhuṇḍā khaī-rahētā tē-mō-thī pōtānū pēṭ
what husks the-wine eating-were them-in-from his-own belly
 khuśī-thī bharyū-hat, tē paṇ kōiē tēnē ālī
happiness-with would-have-been-filled, that even by-anyone to-him was-given
 nāī.
not.

PATTĀNĪ GUJARĀTĪ.

The city of Paṭṭan or Pātaṇ, the capital of the ancient state of Anahilawāda, is situated in the Kadi division of the Baroda State, which lies north of the Ahmedabad district. The form of Gujarātī spoken by the villagers of this tract and of the neighbourhood is called Paṭṭānī. This Paṭṭānī dialect is spoken in the Kadi division of Baroda, in Mahikantha including the outlying Parantij-cum-Modasa sub-division of the Ahmedabad district and in the greater part of the state of Palanpur. In the north of Palanpur it merges into Mārwārī through an intermediate dialect which has been dealt with under the head of Rājasthānī.¹ On the east it has the various Bhil dialects of Mahikantha,² and on the south it has the village dialect of Ahmedabad, with which it is closely connected. On its west it is bounded by the Great and Little Ranns of Cutch. Over the whole of this area the educated people speak ordinary standard Gujarātī.

Paṭṭānī possesses all the peculiarities of the village dialect of Ahmedabad, its only real difference being that it possesses these peculiarities in a higher degree, and exhibits them more regularly.

Pronunciation.—As usual in northern Gujarātī, the *ā* in the word *bhāī*, a brother, is shortened, and we have *bhai*. The vowel *a* is changed to *i* in *dīyā* for *dayā*, compassion.

As usual, *ā* is often pronounced as a broad *ō*, and is written, in the Gujarātī character ા. Thus, ચોડો *chodō*, for *chādō*, the moon. This broad *o*-sound I represent in transliteration by *ō*. Other examples are *nōnō* for *nānō*, small; *mōḍōwū* for *māḍōwū*, to place. So firmly established is this custom that we sometimes even find words which have an *ō* in them by right of origin, written with an *ā*, i.e., the writer has attempted to spell according to the rules of standard Gujarātī, and has blundered in doing so. Thus, in the first specimen *mōj*, joy, is written *māj*. Following the principle of the change of *ā* to *ō*, in the word *paṭyōl*, a *paṭēl* or village headman, *ē* has been changed to *yō*.

A long *ī* is regularly changed to *ē* as is also common in northern Gujarātī. Thus, *nēchē*, for *nichē*, below; *kēmat*, for *kīmāt*, price; *vētī*, for *vītī*, a ring; *wāt-chēt*, for *wāt-chit*, conversation; *māris* or *māreh*, I shall strike.

In *dakh*, for *dukh*, grief, *u* has been changed to *a*.

A final unaccented *ē* often becomes *a* or *ā*. Thus, *ana*, for *anē*, and; *ka* for *kē*, that (conjunction); *hama* or *hamā*, for *hamē*, now; *tamā*, for *tamē*, you.

Nasalization at the end of a word is omitted or introduced *ad libitum*. Numerous examples will be found in the specimens. Such are *hama* or *hamā*, now; *karyu* for *kāryū*, it was done; *nē* or *nē*, the sign of the dative; *khātā-tā*, they (masculine) were eating. The oblique plural is often nasalized as in *gharā*, houses; *nōkārā*, servants, instead of the standard *gharō*, *nōkārō*.

The letters *ch* and *chh* are regularly pronounced as *s*, and are usually written so. Even when *ch* and *chh* are written, they are pronounced as *s*. Indeed so entirely identical are the sounds represented by the Gujarātī letters ચ, છ, and ત્ત that they are

¹ See *ante*, p. 106.

² See Vol. IX, Part III., pp. 11 and ff.

written for each other *ad libitum* and are all pronounced *s*. Thus the standard word સાવચેત *sāw^achēt*, conscious, is actually written છાવચેત *chhāw^asēt* in the first specimen, and similarly સાંભળ્યો *sābhalyō*, he heard, is written અંભળ્યો. Other examples of the pronunciation of these letters are *sāk^arī*, for *chāk^arī*, service; *chyār* or *sār*, four; *pās*, for *pāch*, five; *usō*, for *ūchō*, high; *vēsāwū*, for *vēchāwū*, to be sold; *vēsī*, for *vēchī*, having distributed; *khar^asī*, for *khār^achī*, having spent; *sār^awū*, for *chār^awū*, to feed cattle; *sālē*, for *chālē*, he goes; *chhōrū* or *sōrū*, a child; *pasī*, for *pachhē*, after; *pusyu*, for *puchhyū*, it was asked; *nāsyā*, for *nāchhyā*, i.e. *nākhyā*, on being thrown. On the other hand, *s* and *ś* are usually pronounced *h*, and are then, as explained below, written *h*.

As elsewhere in north Gujarat, *kh* is pronounced (and written) as *chh*, i.e. is pronounced as *s* (and sometimes written so). Thus, *khēdū*, or *chhēdū*, a cultivator, *chhētar*, for *khētar*, a field; *nāsyā*, for *nāchhyā*, i.e. *nākhyā*, on being thrown.

Very similarly, when the letter *g* is followed by *i*, *e*, or *y*, it is pronounced (and written) *j*. Thus, *lāg^awū*, to begin; but *lājī*, she began; *lājyā*, they began; *war^ajyō*, for *wal^agyō*, he embraced; *pajē*, for *pagē*, on foot.

There is the usual confusion of cerebral and dental letters. Thus, *mātē*, for *mātē*, for; *kōtī*, for *kōtē*, on the neck; *āt̄h* or *āth*, eight; *ēk^atu*, for *ēk^aṭhū*, in one place; *dīthō*, for *dīthō*, seen; *tēnē*, for *tēnē*, by him, as well as 'to him'; *dakār*, for *dukāl*, a famine. *D* and *dh*, however, usually become *r*. Thus, *ghōlō* or *ghōrō*, a horse; *thōrā* *dārā* for *thōdā* *dahādā*, a few days; *urārī*, for *udādī*, having squandered; *par^awū*, for *pad^awū*, to fall; *warō*, for *wadō*, great; *jarō*, for *jaḍyō*, found; *lōḍhū* or *lōrū*, iron.

The letters *s* and *ś* regularly become *h*. Thus, *hō*, for *śō*, a hundred; *māṇah*, for *māṇas*, a man; *hūraj*, for *sūraj*, the sun; *hū* for *śū*, what; *hīd*, for *śīd*, why? *dēh*, for *dēś*, a country; *khuhī*, for *khūśi*, happiness; *kah^amīr*, for *kāśmīr*, Kashmir; *ham^ajāyō*, for *sam^ajāyō*, conciliated.

I have not noted any instances in which *h* is dropped, but aspiration is lost in words like *ēk^atu*, for *ēk^aṭhū*, in one place; *hātī*, for *hāthē*, on the hand.

The cerebral *l*, like *d*, regularly becomes *r*. Thus, *mar^awū*, for *mal^awū*, to mingle; *sagh^aru*, for *sagh^alū*, entire; *āgar* or *āgal*, before; *dhōrō*, for *dhōlō*, white; *hāt-wārō*, for *hāt-wālō*, a shop-keeper; *war^ajyō*, for *wal^agyō*, embraced.

Amongst other miscellaneous irregularities of pronunciation, we may note *nhāl*, for *nyāl*, satisfied (cf. Hindi *nihāl*).

Nouns.—The declension of nouns closely follows standard Gujarātī.

The neuter as often as not ends in *u*, instead of *ū*, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is *nē* or *nē*.

Nouns ending in a consonant, even when masculine, have a plural in *ā*. Thus, *gharā*, houses; *nōk^arā*, servants.

The agent-locative ends in *ī*, instead of *ē*. Thus, *hātī* for *hāthē*, on the hand; *kōtī*, for *kōtē*, on the neck; *hāthī* or *hāthē*, for *sāthē*, with; *bhā*, a father; *mōtā-bhā*, by the grandfather.

Pronouns.—The agent case of the first person singular is *mī* or *mī*. Similarly, we have *tī*, *tī*, or *tīē*, by thee.

Other pronominal forms are *amī* or *amē*, we; *āp^adē*, we (including the person addressed); *amārō*, *āp^adō*, our; *tamā*, for *tamē*, you; *tēnō*, of him; *tēnē* (not *tēnē*),

by him, to him ; *i* or *ī*, he (declined regularly, thus, *inō* or *īnō*, of him) ; *kun*, who ? *hū*, what ?

Verbs.—The verb substantive is thus conjugated in the present,—

	Sing.	Plur.
1	<i>sū</i> .	<i>sāiyē, sīyē, sa.</i>
2	<i>sē, sā</i> .	<i>sō.</i>
3	<i>sē</i> .	<i>sī, sē.</i>

The negative verb substantive is *nathī*, is not.

The past is *hatō* (as in standard Gujarāti), often contracted to *tō*. The negative past is *natō*, was not, as in *natū āpyu*, was not given. ‘I shall be’ is *hōīś* or *hēh*.

The Definite Present of the finite verb is thus conjugated. The varieties of form are mainly due to the lax use of the final nasal.

I am striking.

	Sing.	Plur.
1	<i>mārū-sū, mārusu.</i>	<i>māriyē-sāiyē, etc.</i>
2	<i>mārē-sā, mārēsē.</i>	<i>mārō-sō.</i>
3	<i>mārē-sē.</i>	<i>mārē-sē, etc.</i>

The future, I shall strike, is thus conjugated,—

	Sing.	Plur.
1	<i>mārīś, mārēh.</i>	<i>mār^asū, mār^ahū.</i>
2	<i>mārīś, mār^asē, mārēh.</i>	<i>mār^asō, mār^ahō.</i>
3	<i>mār^asē, mār^ahē.</i>	<i>mār^asī, mār^ahē.</i>

The Present and Past Participles are as in standard Gujarāti, with a few irregularities. The past participle of *jawū*, to go, is *jyō*, *gyō*, or *jēlō*. That of *āv^awū*, to come, is *āyō*. Instead of *jad^ayō*, got, we have *jarō*.

Lēwū, to take, has its conjunctive participle *lī*, for *lai*.

I give two specimens of Pat̄anī Gujarātī, both of which come from the Parantij-Modasa sub-division of Ahmedabad. The first is a version of the Parable of the Prodigal Son, received from the Collector of the district. For the second, an admirable conversation between two villagers, I am indebted to the Rev. G. P. Taylor, the author of the well-known Gujarātī Grammar.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PAT̄ANĪ.

(MODASA, DISTRICT AHMEDABAD).

એક ભનેખને બે સોરા હતા. તેઓમેંના નોંનાએ બાપને ક્યું બાપ માલમતાનો જે ભાગ ભને ભરવાનો હોય તે ભને આપ. તેને તેઓને પુણી વેસી આપી. યોરા દારા પસી નોંને સોરે સધર એકતુ કર્યું અન વેગરા ફેહમેં જ્યો. અન તાં માંજભજામોં પોતાની પુણી ડરારી દીધી. સધર ખરસી નાસ્યા પસી એ ફેહમેં મોટો ઉકાર પર્યો ને તેને ખોટ પરવા લાછ. તે જઈને તે ફેહના એક રેવાહીને તાં રથ્યો. તેને પોતાના છેતરમોં લુડો સારવાને તેને મોકલ્યો. ને કુદાં લુડો આતાં તાં તેવતી પોતાનું પેટ ભરવાની તેને ભરજ થઈ, પન ડેઈએ તેને આપ્યાં નહીં. અન જને તે છાવસેત થયો તાને તેને ક્યું, મારા બાપને ચેટલા ભજુરોને પુહકર રોટલા સેં, પન હુંતો ભૂખે મરસું. હુ ડીને મારા બાપ કને જેહ ને તેને કેહ કે બાપ મી પરમેહર હામા ને તારી આગર પાપ કીદું સેં ને હમ હુ તારો સોરો કહેવાવા જોગ નથી. ભને તારા નોકરોમેંના એક જ્વો ગન. તે ડુધ્યો અન બાપ કને નથ્યો, ને તે હજ ઘનો વેગરા હતો તાને તેને બાપે દીધો ને તેને દીધા આઈ ને તે હોંરિને તેને ડેતી વરન્યો ને તેને બસી કીધી. સોરે તેને ક્યું બાપ મી પરમેહર હામા ને તારી આગર પાપ કીદું સેં હમ તારો સોરો કહેવાવા જોગ નથી. પન બાપે પોતાના સાકરાને ક્યું કે હૈથી હારાં લુગરાં લીઆઓ ને તે એને પેરાઓ ; ને એને હાતી વેરી વાલો ; ને પજે જોરા પેરાઓ ને આપડે આઈને આનંદ કરીએ, કેમકે આ મારો સોરો સુઓ તો ને પાસો જીવતો થયો સેં ; ને ખોનાયલો તો ને જરો સેં. ને તેઓ આનંદ કરવા લાન્યા.

હમ તેનો વરો સોરો છેતરમોં હતો. ને તે આવતોં ધર કને આયો ; તાને તેને રણ અન નાસ છાંબર્યો. તેને સાકરાંમેંના એકને મોખાવીને પુસ્યુ, આ હુ સેં. તેને તેને ક્યું તારો ભર્ય આયો સેં, ને તારા બાપે એક વરી ડુજાની આપી સેં, કેમકે તે હેમખેમ પાસો, ભર્યો સેં. પન તેને કરોધ કર્યો ને માંઈ આયાને રણ નતો. માતે તેના બાપે બાર આઈને તેને હમજ્યો. પન તેને જબાપ હેતાં બાપને ક્યું ન્યે આટલાં વરહથી તારી સાકરી કર્દ સું, ને મી કથી તારો હુકમ એતર્યો નથી, તોપન મારા મીત્રા હાથે ખુલી કરવાને તી ભને બાકર પન કથી નતું આપ્યુ. આ તારો સોરો જેને તાર ધરથ સેંતારો હાયે ડરારી દીધુ તે જેઓ આયો કે તીએ તેને માતે વરી ડુજાની આપી. તેને તેને ક્યું, સોરો રોજ હુ મારા હાથી સેં અન માર સધર તાર સેં. આપડે ખુલી થવું જેઈતુ હતુ તથા હરખાવું જેઈતુ હતુ; કેમકે આ તારો ભર્ય સુઓ તો તે પાસો જીવતો થયો સેં ; ને ખોનાયલો તો જર્યો સેં.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀTTĀNĪ.

(MODASA, DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ek mānekh^{nē} be sōrā hatā. Tēō-mō-nā nōnāē bāp^{nē}
A to-man two sons were. Them-in-of by-the-younger to-the-father
 kayū, ‘bāp, māl-matānō jē bhāg manē mar^awānō hōy, tē manē
it-was-said, ‘father, of-the-property what share to-me to-be-got is, that to-me
 āp.’ Tēnē tēōnē puñjī vēsī āpī. Thōrā dārā pasī
āp.’ By-him to-them the-property having-divided was-given. A-few days after
 nōnē sōrē sagh^aru ēk^atu karyu, ana vēg^arā dēh-mō jyō.
by-the-younger by-son everything together was-made, and a-distant country-in he-went,
 ana tā māj-majhā-mō pōtānī puñjī urārī-didhī. Sagh^aru
and there debauchery-in his-own property was-squandered-away. Everything
 khar^asī-nāsyā-pasī ē dēh-mō mōtō dākār paryō, nē tēnē
having-spent-completely-after that country-in a-mighty famine fell, and to-him
 khōt par^awā lājī. Tē jāinē tē dēh^anā ēk rēwāhīnē tā rayō.
want to-fall began. He having-gone that of-country an of-inhabitant there remained.
 Tēnē pōtānā chhētar-mō bhuṇḍō sār^awānē tēnē mōkalyō. Jē
By-him his-own field-in swine for-feeding as-for-him he-was-sent. What
 dhuṇḍhā bhuṇḍō khātā-tā, tē-watī pōtānū pēt bhar^awānī tēnē mar^ajī
husks the-swine eating-were, those-with his-own belly of-filling to-him desire
 thaī, pan kōiē tēnē āpyā nahī. Ana jānē tē chhāw^asēt thayō,
was, but by-anyone to-him they-were-given not. And when he conscious became,
 tānē tēnē kayu, ‘mārā bāp^{nē} chētlā majurōnē puh^akar rōtlā sē,
then by-him it-was-said, ‘my to-father how-many to-servants sufficient loaves are,
 pan hu-tō bhūkhē maru-sū. Hu uṭhīnē mārā bāp kanē
but I-on-the-other-hand by-hunger dying-am. I having-arisen my father near
 jēh, nē tēnē kēh kē, “bāp, mī Par^amēhar hāmā ‘ē tārī
will-go, and to-him I-will-say that, “father, by-me God against and of-thee
 āgar pāp kīdhū-sē, nē hama hu tārō sōrō kahēwāwā jōg nathi. Manē
before sin done-is, and now I thy son to-be-called worthy am-not. Me
 tārā nōkarō-mō-nā ēk jēwō gan.”’ Tē uṭhyō ana bāp kanē jyō. Nē tē
thy servants-in-of one like count.”’ He arose and the-father near went. And he
 hajī ghanō vēg^arō hatō, tānē tēnē bāpē dīthō, nē tēnē
still great distant was, then as-for-him by-the-father he-was-seen, and to-him

dīyā āī, nē tē dōrīnē tēnē kōtī war^ajyō, nē tēnē basī
compassion came, and he having-run on-his on-neck hung, and to-him kiss
 kīdhī. Sōrē tēnē kayu, 'bāp, mī Par^amēhar hāmā
was-made. By-the-son to-him it-was-said, 'father, by-me God against
 nē tārī āgar pāp kīdhū-sē; hama tārō sōrō kahēwāwā jōg
and of-thee before sin done-is; now thy son to-be-called worthy
 nathī.' Pan bāpē pōtānā sāk^arānē kayu kē, 'hau-thī
I-am-not.' But by-the-father his-own to-servants it-was-said that, 'all-than
 hārā lug^arā lī-āō, nē tē ēnē pērāō; nē ēnē hātī
good robes bring. and those to-him put-on; and to-this-one on-hand
 vētī ghālō, nē pajē jōrā pērāō; nē āp^adē khāinē ānand
a-ring put, and on-feet shoes put-on; and we-all having-eaten rejoicing
 kāriē, kēm-kē ā mārō sōrō muō-tō, nē pāsō jīw^atō thayō-sē;
may-do, because-that this my son dead-was, and again living become-is;
 nē khōwāy^alō-tō, nē jarō-sē.' Nē tēō ānand kar^awā lājyā.
and lost-was, and found-is.' And they rejoicing to-make began.

Hama tēnō warō sōrō chhētar-mō hatō. Nē tē āw^atō ghar
Now his great son the-field-in was. And he in-coming the-house
 kanē āyō, tānē tēnē rāg ana nās chhābharyō. Tēnē
near came, then by-him music and dancing was-heard. By-him
 sāk^arā-mō-nā ēk^anē bōlāvīnē pusyu, 'ā hū sē?' Tēnē
the-servants-in-of to-one having-called it-was-asked, 'this what is?' By-him
 tēnē kayu, 'tārō bhai āyō-sē, nē tārā bāpē ēk warī
to-him it-was-said, 'thy brother come-is, and thy by-father a great
 ujānī āpi-sē kēm-kē tē hēm-khēm pāsō maryō-sē.' Pan
feast given-is because-that he safe-sound back-again got-is.' But
 tēnē karōdh karyō, nē māi āyānē rājī natō.
by-him anger was-made, and within for-going willing he-was-not.

Mātē tēnā bāpē bār āinē tēnē ham^ajāyō.
Therefore his by-father outside having-come as-for-him he-was-persuaded.
 Pan tēnē jabāp dētō bāp^anē kayu, 'jō, āt^alā
But by-him reply in-giving to-the-father it-was-said, 'see, so-many
 warah-thī tārī sāk^arī karū-sū, nē mī kadhī tārō hukam
year-from thy service doing-I-am, and by-me ever thy order
 ḍātāyō-nathī, tō-pan mārā mitrō-hāthē khuhī kar^awānē
disobeyed-is-not, nevertheless in-my friends-in-company rejoicing for-making
 tī manē bōk^aru pan kadhi natū-āpyu. Ā tārō sōrō jēnē
by-thee to-me a-goat even ever not-was-given. This thy son by-whom
 tāru gharab sēnārō-hāthē urārī-didhu, tē jēō āyō kē tī
thy living harlots-in-company was-wasted-away, he as came that by-thee
 tēnē mātē warī ujānī āpi.' Tēnē tēnē kayu, 'sōrō,
of-him for a-great feast was-given.' By-him to-him it-was-said, 'son,

rōj tu mārā hāthī sē, ana māru sagh^aru tāru sē.
daily thou of-me in-company art, and mine everything thine is.

Āp^adē khuhī thawū jōitu hatu, tathā har'khāwū
To-us-all rejoicing to-become being-proper it-was, also to-rejoice

jōitu hatu ; kem-kē ā tārō bhai muō-tō, tē pāsō
being-proper it-was ; because-that this thy brother dead-was, he again

jīw^atō thayō-sē ; nē khōwāy^alō-tō, jaryō-sē.
living become-is ; and lost-was, found-is.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

PATTANI.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

A VILLAGE DIALOGUE.

DRAMATIS PERSONÆ.

ટેવકણુ પરયોલ અને માટ્યમ બારોટ

Scene: પલાચરની ભાગોળ.

માટ્યમ—(ધાંટા પાડીને) એ ટેવકણુદા આવો તો ખરા.

ટેવકણુ—(પાસું જોઈને) ઓહોહો, બારોટ, તમે આંહી ચ્યાંથી?

માટ્યમ—આંહી આયે એ દાઢા ચ્યા, જાળોજ સો તો ક રામો ઝરી જ્યો સે, નકર બાટ ભરાંભણુને ફેહાવર તે હીં જવું પડે? તમં હરખા બાપા પાહે આઈને શકન નાંખતા ક ન્હાલ થઈ જતા. હમં તો મજુરી કરી કરીને તુંમલીચ તુંઠી જય સેં. ઈનું હત્યાનાહ જય, મેમઈમાં માતા કાળકાનું ઘરપર સાલે સેં. ઈનું હાં થને ક મારગમાં પહેરના જેવું દખ નથી.

ટેવકણુ—દ્યો ટીક ચ્યું તમે આયા તો. ગામમાં સો તે એ ધરી વાતચેત પુસ્તા થહે, ભઈ, જરા મારે ઉતાવળ સેં. ગામમાં ચેટલાં ધમહાણુ પડ્યાં સે. ભઈ શા, જરા મંદરમાં જાઓ ને બાવાળને કહો ક, ડાકોરળનો થાળ કરવા અને કાસે આઈ સેં એ બધી સુરયોને જમાડવા કાળી રોઈનો વેત ચાય ઈંચિ નથી. ગામમાં ઝરી ને હરધા પરમાણે લોક આલે એ લે જો.

માટ્યમ—હાં, હું જઈ સું, પણ જરા ધરની કહોળશમની તો વાત કહો.

ટેવકણુ—હૌ કહોળશમ સેં. ભઈ શા, વિધોયીનું ધમહાણું સાલે સેં. ઈંમાં વળી પેલા ભવૈયા આયા સેં, ગામમાં ટહેલીચા તો એટલા, ઝચીર તો એટલા, ચેટલાનું પુરું કરિએ?

માટ્યમ—બા, કણુંખી તો રાના સેં. ભવૈયાનો વેત તો પહેલો કરવો પડહે, ચ્યાંક એ વરહાં ઉપર ઈંચાનો રાજ્યો નતો એટલાં ગામમાં ઢોરાં માણુહાનો ડુલાટો વળી જ્યો તો.

ટેવકણુ—ખરું કહો સો, એ તો ખરે લેખે સેં, ખીનનું તો થતું અહે ઈંચ થહે, પણ આંખાંનું તો કરવું પડહે.

માટ્યમ—બા, બાટ ભરાંભણુ ગદુ પરતીપાળ સો; કહે સેં ક નહિ ક કણુંખી આંહે કરોડ; મોર સેં, ચોર સેં, અતિતસેં, ઝચીર સેં, મહેતો સેં, મશંદી સેં, કુણું નહે? હૌ તમારે વાહે.

ટેવકણુ—હાચી કહો સો, બારોટ; પણ આગળ્યા દાડા જ્યા, પહેલાં તો ગામના ધણીરણી હમે હતા.

માટ્યમ—હેવે, બાપા, મારો ઈંનિ મારો, ને જીવાડો ઈની જીવાડો તમારા મેટાભાઈ અમોને પહેલાં ભાટાંવળાં આદ્યાં તાં તે અજુંએ અમારા સૈયા આશી બોલે સેં.

ટેવકણુ—દ્યો પરયોલ, રામ રામ, પાસા બેગા જનો.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTANI.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

TRANSLITERATION AND TRANSLATION.

A VILLAGE DIALOGUE.

Dramatis Personæ—

Dēw^akan̄ Patyōl anē Mātyam Bārōt.
Dēw-krishṇa *Patēl* and *Mātyam* *Bard.*

Scene—

Palāchar ^a nī	bhāgōl.			
Of-the-Palāchar	the-precincts.			
Mātyam.—(Ghāṭō	pāḍinē)	E	Dēw ^a kan̄-dā,	āwō
Mātyam.—(Voice	having-caused-to-fall)	Here	Dēw-kṛishṇa-dās	come
tō,	kharā.			
indeed,	in-truth.			
Dēw ^a kan̄.—(Pāsū	jōinē)	Ōhōhō, bārōt, tamē	āhī	chyā-thī ?
Dēw-kan̄.—(Back	having-looked)	Ho ! Bard,	you here	where-from ?
Mātyam.—Āhī	āyē	be dādā	thyā.	Jānō-j-sō
Mātyam.—Here	on-the-having-come	two days	became.	Knowing-verily-you-are
tō	ka	śamō	pharī	jyō-sē,
indeed	that	the-time	having-turned	gone-is,
‘bhāṭ	bhāṭānē	dēhāwar	tē	hid
(to)-the-Bard	to-the-Brāhmaṇ	(into-)a-foreign-country	that	why
jawū	padē ?	Tamā har ^a khā	bāpā	pāhē
to-go	falls ?	You like	gentleman	near having-come
śakan	nākh ^a tā,	ka	nhāl	thāi
a-request	(we-)used-to-throw,	that	satisfied	having-become
jatā.	Hamā	tō	majurī	kārī
(we-)used-to-go.	Now	on-the-other-hand	labour	having-done
karinē	tūm ^a li-a	tuṭī	jāy-sē.	īnū
having-done	the-head-even	being-broken	going-is.	Of-this
hatyānāh	jāy.	Mēmai-mā	Mātā	Kāl ^a kānū
destruction	may-go.	Bombay-iu	(of-)mother	of-Kālikā

khappar sālē-sē. Īnū hārū tha{jō} ka
the-sacrificial-dish *going-is.* *Of-it* *good* *be* *that*
 mār^ag-mā p^ahōr^anā jēwū dakh nathī.
the-way-in *of-last-year* *the-like* *pain* *is-not.*

Dēw^akaṇ.— Lyō, ṭhīk thyū tamē āyā tē. Gām-mā
Dēw-kan.—Take (i.e., well), nice it-was you came that. *The-village-in*
 sō tē be ghaḍī wāt-chēt puswā thahē.
you-are (for-)that two *ghaṛīs* conversation *the-asking* will-đe.
 Bhaī, jarā mārē utāwal sē. Gām-mā
Brother, *a-little* *to-me* *hurry* *is.* *The-village-in*
 chēt-lā gham^ahāṇ padyā-sē. Bhaī Šā,
how-many *crowds* *fallen-are.* *Brother* *Sir,*
 jarā mandar-mā jāō, nē bāwā-jinē k^ahō
for-a-little *the-temple-in* *go,* *and* *to-the-holy-person* *say*
 ka, 'thākōr-jinō thāl kar^awā anē kālē
that, 'of-the-idol the-dish to-make and yesterday
 āi sē ē badhī mur^atyōnē jamād^awā
having-come *are* *those* *all* *to-holy-men* *to-cause-to-eat*
 kālī rōtīnō vēt thāy ūm nathī.
black *of-bread* *the-opportunity* *may-be* *so* *not.*'
 Gām-mā phari-pharīnē har^adhā par^amānē
The-village-in *having-gone-round* *(their-)faith* *according-to*
 lōk ālē, ē lē-jō.
people give, that having-taken-go.

Mātyam.—Hārū, hū jāū-sū, paṇ jarā ghar^anī
Mātyam.—Good, I going-am, but for-a-little of-the-house

k^ahōl-śam^anī tō wāt k^ahō.
of-the-peace-welfare on-the-other-hand the-story tell.

Dēw^akaṇ.— Hau k^ahōl-śam sē. Bhaī Šā, vīghōtīnū
Dēw-kan.—(We-)all peaceful-well are. Brother Sir, of-the-land-assessment
 dhām^ahāṇū sālē-sē. Ī-mā walī
the-disturbance going-on-is. This-in-(i.e., in-addition-to) also
 pēlā bhawaiyā āyā-sē. Gām-mā t^ahēlīā
those players come-are. *The-village-in* beggars
 tō ēt^alā, phachīr tō ēt^alā,
on-the-one-hand so-many, mendicants *on-the-other-hand* so-many,
 chēt^alānū purū karia ?
of-how-much full may-we-make ?

Mātyam.— Bhā, kaṇ^abī tō rājā sē. Bhawaiyānō
Mātyam.—Father, the-cultivator on-the-other-hand king is. Of-the-players
 vēt tō p^ahēlō kar^awō pad^ahē, chyam-ka
opportunity indeed first to-make will-fall, because-that

be warahā upar īānō rājipō natō.
 two years above (i.e., past) of-them satisfaction was-not.
 Et'lā gām-mā dhōrā māñ'hānō
In-so-much(-time) the-village-in the-cattle of-the-men
 hubātō walī jyō tō.
a-heavy-blown having-turned went indeed.

Dēw'kan.—Kharū k'ho-sō. Ē tō kharē lēkhē
 Dēw-kan.—True saying-you-are. That indeed in-truth in-writing
 sē, bijānū tō thatū ahē, īm
 is, (that-)of-others on-the-one-hand being may-be, so
 thahē; paṇ āyānū tō kar'wū
 it-will-be; but (that-)of-these on-the-other-hand to-make
 pad'hē.
it-will-fall.

Mātyam.—Bhā, bhāt bh'rāmaṇ gaū par'tipāl sō, k'he-sē
 Mātyaṇ.—Father, Bard Brāhmaṇ cow protector you-are, saying-they-are
 ka nahi ka, 'kaṇ'bī āhē karōd'?
 or not that, 'the-cultivator at-the-back ten-millions'?
 Mōr sē, chōr sē, atit sē, phachir
 Peacock there-is, thief there-is, devotee there-is, mendicant
 sē, m'hetō sē, maśandī sē. Kuṇ nhē?
 there-is, accountant there-is, clerk there-is. Who is-not?
 Hau tamārē wāhē.
All at-your at-the-back.

Dēw'kan.—Hāchī k'ho-sō, bārōt; paṇ āgalāya dādā
 Dēw-kan.—A-true(-story) saying-you-are, Bard; but former days
 jyā, p'hēlā tō gām'nā dhaṇi-raṇī
 are-gone, at-first on-the-other-hand of-the-village masters
 hamē hatā.
 we were.

Mātyam.—Hōwē, bāpā, mārō īē mārō, nē
 Mātyam.—Yes, Sir, you-may-kill him you-may-kill, and
 jiwādō īē jiwādō Tamārā
 you-may-cause-to-live him you-may-cause-to-live. Your
 mōṭā-bhāī amōnē p'hēlā bhātā-wālā ālyā-tā,
 by-grandfather to-us formerly the-bards'(-fields) given-were,
 tē aji-ē amārā saiyā āśi bōlē-sē.
 (for-)that still-even our sons blessing saying-are.

Dēw'kan.—Lyō, patyol, Rām Rām, pāsā bhēgā
 Dēw-kan.—Take (i.e., well), Patēl, Rām Rām, again met(-with-me)
 thajō.
become-please.

FREE TRANSLATION OF THE FOREGOING.

Speakers :—Dēw-kṛishṇa-dās, the village headman.

Mātyam, a bard.

Scene :—A gate of the village Palāchar.

Mātyam (in a loud voice)—This is Dēw-kṛishṇa-dās I see, isn't it ?

Dēw-kṛishṇa-dās (looking round)—O ! ho ! ho ! where have you come from, bard ? (or when did you come, bard ?)

Māt.—I came here two days ago : but it is plain that times are changed indeed, else why must bards and Brāhmaṇs travel so far from home ? Time was when we used to come to good folk like you and after making our requests would leave with our wants all supplied : but now we're just killed with constant hard work. Bad luck to it all ! In Bombay Mātā Kālīka's bowl is going round (*i.e.*, death, or the plague, is now raging in Bombay) : but, thank goodness, there isn't as much annoyance in travelling now as there was last year.

Dēw.—I'm glad you're come, and as you're in the village we can have a bit of a chat together, though I am in a little hurry. What a crowd of pests are in the village ! But, friend, step into the temple and tell the priest that it is not convenient for you just now to make your offering to the idol or feed all the holy persons who came here yesterday. Go you your round of the village and collect what the people give as alms.

Māt.—All right. I'll go ; but first let me hear that at home you're flourishing.

Dēw.—All are flourishing. But, my good fellow, there's this confounded land-assessment going on. Then too those tumbler-folk have come, and the village shows crowds of street beggars and mendicants galore. Whence are the demands of all these to be met ?

Māt.—Friend, the farmer is a king. You'll have to satisfy first of all those tumblers, for, a couple of years ago, when they left discontented, immediately blow upon blow came upon the cattle and the men in the village.

Dēw.—It's true what you say. This is indeed a necessary bill. Let the others be given what may be, but these we are bound to square.

Māt.—Friend, you're the protector of bards and Brāhmaṇs and cows. Doesn't the saying run, ' Millions follow the farmer ' (*i.e.*, the farmer can support millions of folk). The peacock, the thief, the devotee, the mendicant, the village accountant, the clerk, and who not ? All follow you (for support).

Dēw.—You speak truly, bard ; but the former days are gone. Once we were lords of the village.

Māt.—Yes, friend, life and death were in your hand. Of old your grandfather gave us 'the bards' fields' and to the present day our sons bless him.

Dēw.—So, Patēl, Good day and may we meet again.

GUJARĀTĪ OF THAR AND PARKAR.

It is reported that 30,000 people speak Gujarātī in the extreme south of the Sind district of Thar and Parkar, which is separated from Northern Gujarat by the Great Rann of Cutch. They are evidently immigrants from Gujarat, but I have not ascertained what dialect of Gujarātī they speak. Specimens of Gujarātī received from Thar and Parkar are in the ordinary literary form of standard Gujarātī employed by educated people. The language of the uneducated is probably a form of Pañātī Gujarātī, mixed with Mārwārī.

GUJARĀTĪ OF CUTCH.

In the Peninsula of Cutch the following languages are reported to be vernaculars:—

Kachchhi	spoken by		311,000	people.
Kāyasthī	"	.	500	"
Gujarātī	"	.	205,500	"
Āyari or Āhīrī	"	.	30,500	"
Hindōstānī	"	.	3,000	"
		TOTAL	550,500	

Of these Kachchhī will be dealt with under the head of Sindhī. Kāyasthī,—a mixture of Rājasthānī, Gujarātī, and Kachchhī,—will be dealt with under the head of Kachchhī.

The Hindostānī of Cutch has been dealt with under the head of Western Hindi,¹ and Āyārī or Āhīrī under the Bhil languages.²

There remains Gujarātī. It is the home tongue of most Brāhmaṇs and Vāṇīas, and is, in Cutch, the language of literature, business, and general correspondence. This description shows that it is essentially the language of the educated classes. It, therefore, as elsewhere in Gujarat, possesses no dialectic peculiarities, and in no way differs from the standard form of the language. Specimens of it are hence unnecessary.

1 Vol. IX, Pt. I.

² Vol. IX, Pt. III., pp. 63 and ff.

KĀTHIYĀWĀDĪ.

The Gujarātī spoken by the educated classes of the Peninsula of Kathiawar is, as usual, the standard dialect. The uneducated Hindus, on the other hand, speak a well defined dialect, known as Kāthiyāwādī or Kāthiāwādī. Most of the Musalmāns speak Hindostānī, but some of them, especially the sailors for whom Kathiawar is famous, speak a broken kind of Gujarātī which will be dealt with separately.

Local authorities divide Kāthiyāwādī into four sub-dialects,—Jhālāwādī spoken in the north-east, Sōraṭhī in the south-west, Hālādī in the north-west and centre, and Gōhilwādī or Bhāwnagarī in the south-east of the peninsula. These do not, however, differ to any serious extent among themselves. Hālādī, which is spoken on the Gulf of Cutch, has, it is true, borrowed a few idioms from Kachchī, such as the use of *panḍⁿo*, to mean ‘of oneself,’ but these are not sufficiently numerous to demand separate consideration. I therefore deal with Kāthiyāwādī as a whole, and give two specimens of it, selecting those which have come from Jhalawad, as they are the most complete that I have received.

The following may be taken as the approximate number of speakers of Kāthiyāwādī :—

Where spoken	Number of speakers.
Bombay Town and Island	25.000
Kathiawar—	
Jhālāwādī	437,000
Sōraṭhī	733,000
Hālādī	770,000
Gōhilwādī	631,000
	<hr/>
TOTAL	2,571,000
	2,596,000

Kāthiyāwādī has most of the peculiarities of northern Gujarātī, and also has some of its own. These will be evident from the following grammatical sketch.

There is the usual uncertain vowel scale. Thus, *wachārī* for *richārī*, having considered; *kapātar* for *kupātra*, a bad person. As usual ā is shortened before i. Thus, *bhai* for *bhāi*, a brother; *khāinē*, for *khāīnē*, having eaten. So we have the change of ī to ē in *kēmat*, price. Ē is sometimes changed to ya as in *gāmya* for *gāmē*, in a village. The broad sound of o, which I transliterate as ó, is rather common. We have even *ghōḍō*, a horse. The past participle of *jawū*, to go, is always written *jīyō*, although the ó in other past participles is written as in the standard; thus, *hatō* (not *ható*), was; *padyō* (not *padyó*), fallen.

The change of ch and chh to s is very common. Chh is often preserved in writing, but the pronunciation is always that of s, not chh. Thus although *pāchhā*, back-again, is written with chh, it is pronounced pāsā. Before i, e, and y, however, the chh often becomes ś, not s. The following are examples of these changes: *sādō* for *chādō*, the

moon ; *sār^awū*, for *chār^awū*, to graze cattle ; *sākar*, for *chākar*, a servant ; *sad^awū*, for *chad^awū*, to mount ; *pās*, for *pāch*, five ; *pasā*, for *pachās*, fifty ; *sō*, for *chha*, six ; *sōk^arō*, for *chhōk^arō*, a son ; *pasē*, also spelt *pachhē*, after ; *sū*, also spelt *chhū*, I am ; *sōdāwū*, for *chhōdāwū*, to release ; *māras*, for *mārē-chhe*, thou strikest (so *rōwachh*, thou weepest, here written with *chh*) ; *se*, often written *chhe*, he is ; *sētē*, for *chhētē*, far ; *sēdu*, also spelt *chhēdu*, a cultivator ; *pūsyū*, for *pūchhyū*, it was asked.

K becomes *ch*, and *kh* becomes *chh*, under the influence of a neighbouring *i* or *e*. Thus, *dīch^arō*, for *dīk^arō*, a son ; *chēt^alā*, for *kēt^alā*, how many ? *cham*, for *kem*, why ? *chēdē*, for *kēdē*, after ; *chhētar*, for *khētar*, a field ; *khēdu*, *chhēdu*, or *sēdu*, a cultivator.

Jh is pronounced as *z*, as in *jhōd*, pronounced *zōd*, a devil.

S or *ś* only becomes *h* in the middle or at the end of a word. Thus, *s'hāhā*, for *sāsā*, want ; *dah*, ten ; *vīh*, twenty ; *dēh*, for *dēś*, a country ; *par-dēh*, a foreign country ; *mānah*, for *mānas*, a man ; *warah*, for *waras*, a year ; *jah*, for *jaś*, fame. At the commencement of a word, *s* is aspirated and is written in the vernacular *z̄* which bears the same relation to *z̄ s*, that *kh*, does to *z̄ k*. The same sound is common in the languages of Burmah, and is there transliterated *hs*. I cannot here transliterate *z̄* by *sh*, as this would be confused with the *sh* representing the sound of *sh* in ‘shun.’ I therefore transliterate it *s'�* for want of a better sign. Examples are, *s'hāt*, for *sāt*, seven ; *s'hō*, for *sō*, a hundred ; *s'hūraj*, for *sūraj*, the sun ; *s'hāhā*, for *sāsā*, want ; *s'hārō*, for *sārō*, good ; *s'hābharyū*, for *sābhalyū*, he came to his senses ; *s'hāb^adō*, standing up ; *s'hāthī*, for *sāthī*, a servant ; *s'hapar^amō*, for *sapar^amō*, festive.

An initial *ś* seems to be preserved. Thus, *śū*, what ? *śyā-thī*, why.

The letter *h*, when medial, is elided. Thus, *kaū*, let me say ; *wāū*, a wife ; *rē*, for *rahē*, he remains. The letter *l* usually becomes *r*. Thus, *sārya*, for *chhālā*, husks. A final vowel is optionally nasalized. Thus, *āt^alē*, thereupon ; *pachhē* or *pachhē*, after ; *kōyē*, by anyone ; *nē* or *nē*, and.

Declension.—There are a good many irregularities in the declension of nouns. As in Sur^atī, nouns ending in consonants take *ā* in the oblique form singular and in the plural (in the plural also *ā*). Thus, *jaṇānē*, to a man (*jaṇ*) ; *bāp^anē* or *bāpānē*, to a father ; *gānā*, songs ; *bhūd^adā*, swine ; *ghōdā* or *ghōdā*, horses.

Another oblique form is made by adding *ya*. It is used in both numbers. Thus, *sārya*, husks ; *gōthya*, feastings ; *mōrya*, formerly ; *gāmya*, in a village ; *ādyā-mā*, on the side (of a pond). Compare *ā-bhai*, he, oblique *ābhīyā*, below.

The plural is also indicated by the addition of *ū*. Thus, *mānahū*, men ; *dīch^arīyū*, daughters ; *gāyū*, cows ; *s'hāthīyūnē*, to his servants ; *rālūnī*, of harlots.

The *ē* of the agent-locative is often nasalized. Thus, *āt^alē*, thereon ; *kōyē*, by anyone.

Pronouns.—The first two personal pronouns are as in standard Gujarātī. The locative of the genitive may be used as a dative. Thus, *manē* or *mārē*, to me.

The pronoun of the third person is *tē*, *tī*, or *ī*. All these forms are declined regularly, except that the nominative plural of *ī* may be *īwadāi*. The case of the agent has a dental *n*, as in *īnē* by (as well as, to) him. *Im^anē* or *tem^anē* is ‘to him’ or ‘to them.’ The word *bhai*, is also employed with a pronoun of the third person. Compare standard Gujarātī *bhāy^adō*, a man. Thus, *ā-bhai*, he (*lit.* this man) (was sent to the fields) ; *bhaiñē*, (consciousness came) to him ; *ā-bhīyānū* *ōjh^arū*, his belly. *Kuṇ* or *kōṇ* is ‘who ?’, *kunō* is ‘whose ?’, *sō* (fem. *śī*, neut. *śū*) or *kīyō* or *chīyō* is ‘what ?’ Its oblique form is *śyā*.

Conjugation.—As usual in North Gujarat, the second person singular is the same as the first person. Thus, *sū*, I am, thou art. In other respects the conjugation of the verb closely follows the standard dialect, allowing for phonetic changes.

The present tense of the verb substantive is as follows :—

	Sing.	Plur.
1	<i>sū</i> .	<i>sayē</i> .
2	<i>sū</i> .	<i>sō</i> .
3	<i>se</i> .	<i>se</i> .

This is often written *chhū*, etc., but the pronunciation is always *sū*, etc.

The past tense is *hatō* or *tō*, as in other northern Gujarat dialects. *Nōtū*, it was not.

The present tense of the finite verb is :—

I strike.

	Sing.	Plur.
1	<i>mārū-sū</i> .	<i>māriē-sayē</i> .
2	<i>mārū-sū</i> , <i>māras</i> .	<i>mārō-sō</i> .
3	<i>mārē-se</i> .	<i>mārē-se</i> .

The standard forms are also used. The auxiliary is often written with *chh*. Thus, *mārachh*, for *māras*, thou strikest. The imperfect is *mārōtō-tō*. The past participle is *māryō*.

The future is as in the standard dialect. The *s* seems to be preserved and not to be changed to *h*. Thus, *māris*, I shall strike.

The imperative ends in *ya*. Thus, *mārya*, strike.

The past participle of verbs the roots of which end in *ā* (passives) takes the termination *ṇō*. Thus, *bharāṇō*, he was filled; *jhālāṇō*, he was seized; *lūṭāṇō*, he was plundered; *marāṇō*, he was killed.

The verb *jawū*, to go, has its present participle *jātō*, not *jatō*, and its past tense *jīyō*. In this word the final *o* is always written in the specimens as *ō*, not as *ō*. So also its infinitive is *jāwū*, not *jawū*. Similarly, *thawū*, to be, has its infinitive *thāwū*, and its present participle *thātō*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTī.

KĀTHIYĀWĀDī.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

એક જણાને બે સોકરા હતા. તીમાંથી નાને ઈના ખાપને કૃષું કે, બાપા, આપડા મજીઆરામાંથી ભને ભારો ભાગ આપો. આટલે ઈને બાપે બધી ધરવખરી વેચી દીધી. યોડા દી ચેડે નાને તો પોતાના ભાગનું બધું વેચીસાટી ઈના ને પૈસા આવ્યા ઈ કૈને પરફેહમાં જ્યો, ને ધયાંકણે પોતાનું બધું ગોડે ધમ ઉડાડવા માંડ્યું. આટલે યોડા દીભાં તો બધું ખુટીરિયું. એટલામાં ઈ ફેહમાં-જ ભારે કાળ પડ્યો. તારેં ઈને ખાવાના સહાંદા પડ્યા. પછે ઈ એક તે ફેહના રહારા વભાવાળા આશાનીને ધયાં જઈને સહથી રિયો. ધયાં કણે આલઈ તો ઓલ્યા ધણીનાં લુંઝાં વગડામાં સારવા જ્યા. પણ લુંઝાં તો સાર્ય ખાય, ઈ માણુહથી અવાય નઈં નેકે તો ઈ અઈને નભત. વળા ઈને કોણે કર્દીનો આપ્યું; આટલે આલીયાનું ઓઝાંડે નો ભરાણું તારેં ભઠને સહાંભયું, કે મારા ખાપને ધરે તો એટલા દાડિપા રણે છે. વળા ધમને ખાવા પીવા પણ મખલખ મળેછે, ને આંઈ મારે તો લાંઘણ્યું કરવી પડેછે. તો લાવને, હું રહાખદો થઈને મારા ખાપ પાંછે જડે, અને તેમને જઈને કહેં કે, બાપા, હું તમારો ને પરલુનો સોર સું; હું તો કપાતર જાગ્યો. પણ હશે સોર કસોર થાય, પણ માવતર કમાવતર થાય નઈ, ધમ જણી ભને તમારે ધયાં દાડિયો રાખ્યો. ધમ વચારી તે સહાખદો થિયો અને પોતાના ખાપ પાંછે જ્યો. ઈને બાપે તો ઈને શેરેથી ભાજ્યો કે અંતરમાં દ્યાનો ઉમળકો આવ્યો તેથી હડી કાઢી દીચરાની કોટે બાજી પડ્યો ને બચીયું ભરવા માંડ્યો. સોકરો બોલ્યો, બાપા, હું તો તમારો ને પરલુનો એવો શુનેગાર થિયો સું કે તમારા જેવાનો દીચરો કેવરાવા જેગ રિયો નથી. ઈને બાપે સહથીયુને કયું કે, જાંયો, ધરમાંથી સહારો સહવાદો લાવીને ઈને પેરાવો, ને હાથમાં વેટવીંટી તથા પગે પગરખાં પેરાવો, વળા આજ સહપરમો દી ગણીને જમણુવાર કરો તથા ધોળમંગળ ગવરવો. સ્થાથી કે આજ મેં મુવો ધારેલો દીચરો સહજવન દેખ્યા, અને જોવાણુંદો જર્યો સે. પછે બધા લીલાસેર કરવા માંડ્યા.

અટાણે ઈનો મોટો સોકરો તો છેતરમાં કામે જ્યો તો ; ધયાંથી પાછો વળી ધર પાંછે તે આવ્યો તારે બોતાને ધરે નાસ થાતો ને ગાણ્યાં ગવાતાં સહાંખ્યાં. પછે ઈને સાકરને રહાકરી પૃથ્યું કે, આજ ધરે શી ધામધોમ સે ? તારે સાકરે જખાપ દીધો કે, તમારો બર્થ આજ હીમખીમ પાછા આન્યા, તેથી રાજ થઈને તમારે બાપે આજ જોડય કરી સે. આથી ઈ એવો રીશે બજ્યો કે ધેર જ્યો-જ નઈ. એથી ઈને બાપે આવીને દ્રોહલાવા માંડ્યો. તારેં ઈ બોલ્યો કે, બાપા, આટલાં વરહ લગણું મેં તમારી સાકરી કરી, ને તમારું એક વેણુ વાઢું નઈ; તોય ભને તો ભારા બર્થં ધને જોડય ટેવા રહાર એક રાખર નો અપાણું; અને ન્યારે રાંકુની રમતમાં તમારી ભાયાને ઉડાડનાર દીચરો ધેર આવ્યો તારેં તમે મોટી મેમાની કરી. ખાપ બોલ્યો, એટા, હું તો રોજ ભારી પાંછો-જ સું, ને ભારી બધી મુદી પણ તારી-જ સે. હાંડે એ કે આ દાણે તો આપણે આણું કરવો જોયે; સ્થાથી કે, આ તારા મુવા ધારેલા બર્થને જીતો દીડો, અને જોવાણુંદો આજ જર્યો સે.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀDĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek jaṇānē be sōk^arā hatā. Tī-mā-thī nānē īnā
A-certain to-man two sons were. Them-in-from by-the-younger his
 bāp^anē kīdhū kē, 'bāpā, āp^adā majhiārā-mā-thī manē mārō
to-father it-was-said that, 'father, our joint-property-in-from to-me my
 bhāg āpō.' Āt^alē īnē bāpē badhī ghar-wakh^arī vēchī
share give. Thereupon by-his by-father all living having-divided
 dīdhī. Thōdā dī chēdē nānē tō pōtānā
was-given. A-few days after by-the-younger on-the-other-hand his-own
 bhāg^anū badhū vēchī-sātī īnā jē paisā āvyā ī
of-share all having-disposed-of of-that what money came that
 lainē par-dēh-mā jīyō, nē iyā-kaṇē pōtānū badhū
having-taken foreign-country-in went, and there his-own all
 gōthē im udāḍ^awā mādyū. Āt^alē thōdā dī-mā tō
in-pleasure so to-squander was-begun. Thus a-few days-in on-the-one-hand
 badhū khūtī-riyū ēt^alā-mā ī dēh-mā-j bhārē kāl
all had-been-expended then that country-in-verily a-mighty famine
 padyō. Tārē īnē khāwānā s'hāhā padyā. Pachhē ī ek tē
fell. Then to-him of-food want fell. Afterwards he one that
 dēh^anā s'hārā wabhbāwālā āśāmīnē iyā jaīnē s'hāthī
of-country a-good respectable to-man near having-gone as-a-field-labourer
 riyō. Iyā-kaṇē ā-bhai tō olyā dhanīnā bhūḍ^adā
remained. There-near he indeed of-his of-master swine
 wag^adā-mā sār^awā jīyā. Paṇ bhūḍ^adā tō sārya khāy, ī
field-in to-graze went. But swine indeed husks eat, that
 mānah-thī khawāy naī, nēkē tō ī khaīnē
a-man-by could-be-eaten not, otherwise indeed that having-eaten
 nabhat. Waṭī īnē kōyē kaī nō āpyū; āt^alē
would-have-lived. And to-him by-anyone anything not was-given; thus
 ā-bhīyānū ojh^arū nō bharānū. Tārē bhaīnē s'hābharyū kē, 'mārā
his belly not was-filled. Then to-him senses-came that, 'my
 bāp-nē gharē tō chēt^alā dādiyā rālē-chhe, waṭī
in-of-father at-house indeed how-many hired-servants earning-are, again

im^anē khāwā-pīwā paṇ mab^alakh maṇē-chhe, nē āī
 to-lhem to-eat-and-to-drink also more-than-enough being-got-is, and here
 mārē tō lāgh^anyū kar^avī padē-chhe. Tō lāw^anē, hū s'hab^adō
 to-me indeed fasting to-be-done falling-is. So come, I arisen
 thaīnē mārā bāp pāhē jaū anē tem^anē jaīnē kaū
 hating-become my father near may-go and to-him having-gone I-may-say
 .kē, "bāpā, hū tamārō nē Par^abhunō sōr sū; hū tō kapātar
 that, "father, I your and of-God thief am; I indeed unworthy
 jāgyō. Paṇ haśe, sōru kasōru thāy, paṇ māw^atar kamāw^atar
 have-become(?). But let-be, a-child bad-child may-be, but parents bad-parents
 thāy naī, im jānī manē tamārē iyā dādiyō rākhō." Thus
 may-be not,¹ thus considering to-me on-your near servant keep." Thus
 wachārī tē s'hab^adō thiyo anē pōtānā bāp pāhē jiyō. Īnē
 having-thought he arisen became and his-own father near went. By-his
 bāpē tō īnē sētē-thī bhālyō kē antar-mā
 by-father on-his-part to-him distance-from he-was-seen that heart-at
 dayānō umal^akō āvyō. Tē-thī hadī-kādhī dich^arānī kōtē
 of-compassion bursting-out came. Therefore having-run of-the-son on-the-neck
 bājhī padyo nē bachiyū bhar^awā mādyō. Sōk^arō bōlyō, 'bāpā,
 clinging he-fell and kisses to-take began. The-son said, 'father,
 hū tō tamārō nē Par^abhunō ēwō gunēgār thiyo-sū, kē tamārā
 I indeed your and of-God so sinner become-am, that your
 jēwānō dich^arō kēw^arāwā jōg riyo nathī.' Īnē bāpē
 of-like son to-be-called worthy remained not.' His by-father
 s'hāthiyūnē kayū kē, 'jāo, ghar-mā-thī s'hārō s'hawāghō
 to-servants it-was-said that, 'go, house-in-from good garments
 lāvinē īnē pērāwō; nē hāth-mā vēd^a-vītī, tathā pagē
 having-brought to-him pui-on; and hand-in a-ring, and on-feet
 pagar^akhā pērāwō; waṭī āj s'hāpar^amō dī gaṇīnē jamaṇ^awār
 shoes put-on; and to-day festival day having-counted a-feast
 karō, tathā dhōl^amaṅgal gaw^arāwō. Śyā-thī kē, āj mē muwō
 do, and merry-songs cause-to-be-sung. Why-for that, to-day by-me dead
 dhārēlō dich^arō s'hajīwan dēkhyō; anē khōwāṇēlō, jadyō-se.
 considered son alive was-seen; and was-lost, found-is.
 Pachhē badhā līlā-ler kar^awā mādyā.
 Afterwards all merriment to-do began.

Atānē īnō mōtō sōk^arō tō chhētar-mā kāmē jiyō-tō; iyā-thī
 Now his elder son indeed field-in on-work gone-was; there-from
 pāchhō waṭī ghar pāhē tē āvyō tārē pōtānē gharē nās
 back returning house near he came then his-own in-house dancing

¹ A well-known proverb inserted to make the meaning clear.

thātō nē gāñā gawātā s'�hbhalyā. Pachhē īnē sākarnē
 going-on and songs being-sung heard. Then by-him a-servant-to
 s'�ak'rī pūsyū kē, 'āj gharē sī dhāmdhōm se ?'
 having-called it-was-asked that, 'to-day in-house what noise is ?'
 Tārē sāk'rē jabāp dīdhō kē, 'tamārō bhaī āj hīm'khīm
 Then by-servant reply was-given that, 'your brother to-day safe-and-sound
 pāchhā āvyā, tē-thī rājī thaīnē tamārē bāpē āj gōthya
 back came, therefore pleased being by-your by-father to-day a-feast
 kārī se.' Ā-thī ī ēwō rīśē balyō kē gher jīyō-j
 made is.' This-upon he so with-anger burnt that in-house went-surely
 nāi. Ē-thī īnē bāpē āvinē phōh'lāwā mādyō. Tārē
 not. This-upon by-his by-father having-come persuasion was-begun. Then
 ī bōlyō kē, 'bāpā, āt'lā warah lagan mē tamārī sāk'rī
 he said that, 'father, so-many years for by-me your service
 kārī, nē tamārū ēkē vēn wādhyū nāi; tōy manē
 was-done, and your any order was-disobeyed not; still to-me
 tō mārā bhaibandh'nē gōthya dēwā s'hāru ēkē
 on-the-one-hand my to-friends-and-relations a-feast to-give in-order one-even
 rābh'rū nō apānū; anē jyārē rādūnī ramat-mā tamārī māyānē
 kid not was-given; and when of-harlots company-in your to-property
 udād'nār dīch'rō gher āvyō tārē tamē mōti mēmānī kārī.
 squanderer son to-house came then by-you a-grand feast was-made.'
 Bāp bōlyō, 'bētā, tū tō rōj mārī pāhē-j sū; nē
 The-father said, 'son, thou indeed daily my near-surely art; and
 mārī badhī mudī pañ tārī-j se. Hārū ē kē ā tānē
 my all wealth even thine-alone is. Good this that this on-occasion
 tō āp'nē ānand kar'wō jōyē; śyā-thī kē, ā tārā muwā
 indeed for-us rejoicing to-do is-proper; why-for that, this thy as-dead
 dhārēlā bhāinē jīw'tō dīthō; anē khōwānēlō, āj jadyō se.
 considered to-brother alive he-was-seen; and was-lost, to-day found is.'

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTī.

KĀTHIYĀWĀDī.

JHALAWAD (KATHIAWAR).

SPECIMEN II.

રણીયા ગઢવીની વાત.

મોરય ધાડાં અજી પડતાં. તારે ગામડાંનાં ભાણુહ રણીયા ગઢવીને ગામ્ય રાણીહરભાં પોતાનો ભાલ થાલ રાખતા; કારણુ કે સારણું ગામ ભાગણું જણી કોણ લૂપતું નઈં. પણ એડી મોગલે તો રાણીહર ભાર્યું; ને બામણુની સેડી બાન આવી. રણીયો ઈને સેડાવા જ્યો; પણ જલાણો. પછે રોવા મંડ્યો. તારે મોગલે પુષ્ટું કે, તું ચમ રોવછ? તારે ઈંદ્રુ કીદું કે, ભારી ભાયા ડાડી છે, ઈનું ક્રાઈને એંધાણુ વતાંયું નથી. હવે તમે આવી જવો છો, તો ઈ ભાયા ધમની ધમ પડી રેશે. મોગલે ભાયા નીકળે તો અડધી કથિને ઈને સેડી મૂકવાનો કોલ આપ્યો. પણ રણીયો ધમને તેડીને એક તલાવની આયમાં લઈ જ્યો, ને કીદું કે, ઓથ્યા ગદરાની વાંહે રોકાલ છે. તેથી બધે ઘોડાં હાંઝાં. તે ગારામાં ખુંતી જ્યાં. રણીયો વાંહે હતો, તે સહી જ્યો. પસે મુળીએ આતીને તાંના લગઠીર પરમારને રાવ આંધી કે તમારો સારણુ લૂટાશો ને ભામણુની સેડી બાન જલાણું. ઈ વાતની તમને એટ્ય સે. તમે એડાં સારણુ ભામણુ લૂટાશો તો પસે તમારા જહ કેવા ગવાશો? તારે લગઠીરે કીદું કે, તું વફાંણુ લ, ને ધાંચાંના રાજને પણ કહે, હું બહે ઘોડાં કથિને સંકુ છું. પછે રણીયો વફાંણુ જ્યો, ને લગઠીર વારે સહ્યો. ભારગમાં બેટબેટીયાં થીયા ને રેળું જાયું. તેમાં એડી મોગલ સેડીને એલાડ નાંખીને નાડો. ઈની વાંહે લગઠીર ઘોડ્યો, ને આવીને હૃદે પછાડ્યો; પણ જિમગાડો ભારીને મોગલ લગઠીર જિપર સરી એડો. લગઠીર પાંહેં કઈ હથિયાર નોતું; તેથી મોગલની પણ્યાં પડ્યાં ગળચી દાખી; એટલામાં એવી ભામણુની સેડીએ મોગલની બેટમાં સરી હતી, તે લગઠીરને વતાની; તે લગઠીરે કથિને મોગલના પેટમાં ભારી. મોગલે પણ જમૈયો. હુલાંગીને લગઠીરને ભારી પાડ્યો. એમ એથ જણ્ણા ઝાંઢી થઈને ભરાણું. તીના પાળીયા હજ છે. ||

[No. I7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀDĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

RALĪYĀ-GADHĀVĪNĪ WĀT.
OF-RALĪYĀ-GADHĀVI THE-STORY.

Mōrya dhādā baū paḍatā. Tārē gāmāḍānā māṇah
Formerly *raids* *many* *used-to-fall.* *Then* *of-villages* *people*

Ralīyā-Gadhbīvīnē gāmya Rāṇīhar-mā pōtānō māl-thāl rākhātā,
in-Ralīyā-Gadhbī's *in-village* *Rāṇīhar-in* *their-own* *property* *used-to-place,*

kāraṇ-kē Sāraṇ-nū gām māgaṇ-nū jāṇī kōy
because-that *of-Chāraṇs* *a-village* *of-beggars* *having-considered* *anyone*

lūṭtū naī. Paṇ Bōdī-Mōgalē tō Rāṇīhar
used-to-plunder *not.* *But* *by-Bōdī-Mughul* *on-the-other-hand* *Rāṇīhar*

māryū, nē Bāmaṇ-nī sōdī bān jhālī. Ralīyō īnē
was-conquered, *and* *a-Brahmaṇ's* *daughter* *hostage* *was-seized.* *Ralīyā* *her*

sōdāwā jīyō, paṇ jhalāṇō. Pachhē rōwā maṇdyō. Tārē
to-release *went,* *but* *was-(himself-)seized.* *Then* *to-weep* *he-began.* *Then*

Mōgalē puṣyū kē, 'tū chām rōwachh ?' Tārē īnē
by-the-Mughul *it-was-asked* *that,* 'thou why weepest ?' *Then* *by-him*

kīdhū kē, 'mārī māyā dātī-chhe, īnū kōīnē ēdhān
it-was-done(i.e., said) *that,* 'my wealth buried-is, of-it to-anyone hint

watāvyū nathī. Havē tamē jhālī jāwō-chhō, tō ī
explained *is-not.* *Now* *you* *having-seized(-me)* *going-are,* *then* *that*

māyā im-nī-im padī rēsē.' Mōgalē, māyā nīkālē,
wealth *where-it-is* *fallen* *will-remain.*' *By-the-Mughul,* *wealth* (if-)it-comes-out,

tō adādhī laīnē īnē sōdī-mukāwānō kōl āpyō. Paśī
then *half* *having-taken* *him* *of-releasing* *promise* *was-made.* *Afterwards*

Ralīyō im-nē tēdīnē ēk talāw-nī ādyā-mā laī-jīyō, nē
Ralīyā *them* *having-invited* *a* *of-pond* *the-side-on* *took-away,* *and*

kīdhū kē, 'ōlyā gadārānī wāhē rōkātya chhe.' Tē-thī
it-was-said *that,* 'that of-muddy-place behind the-wealth is.' *Then*

badhē ghōdā hākyā. Tē gārā-mā khuntī-jīyā. Ralīyō wāhē
by-all *horses* *were-urged-on.* *They* *the-mud-in* *stuck.* Ralīyā *behind*

hatō, tē s'haṭī-jiyō. Pasē Muṭīē āvīnē tānā Lag^adhīr-Par^amār^anē
 was, he decamped. Then in-Muṭī having-come of-there to-Lagad^adhīr-Parmār
 rāw khādhī kē, 'tamārō Sāraṇ lūṭāṇō, nē Bāmaṇ^anī
 complaint was-eaten that, 'your Chāraṇ was-plundered, and a-Brāhmaṇ's
 sōdī bān jhalāṇī. I wāt^anī tam^anē khōṭya se.
 daughter hostage was-seized. This of-occurrence to-you a-disgrace is.
 Tamē bēṭhā Sāraṇ Bāmaṇ lūṭāsē, tō pāsē
 You while-sitting Chāraṇ Brāhmaṇ (if-)they-will-be-plundered, then afterwards
 tamārā jah kēwā gawāsē? Tārē Lag^adhīrē kīḍhū kē,
 your fames how will-be-sung? Then by-Lagad^adhīr it-was-said that,
 'tū Wadhwāṇ jā, nē iānā rājānē paṇ kahē. Hū
 'thou Wadhwāṇ go, and of-there to-the-king on-the-one-hand tell. I
 bahē ghōḍā laīnē sadū-chhū.' Pachhē Raṭiyō Wadhwāṇ
 two-hundred horses having-taken mounting-am. Afterwards Raṭiyā Wadhwāṇ
 jiyō nē Lag^adhīr wārē sadyō. Mārag-mā bhēṭ-bhēṭiyā
 went and Lagad^adhīr in-assistance mounted. The-road-on meetings
 thiāyā, nē rōḍū jāmyū. Tē-mā Bōḍī-Mōgal sōdīnē
 became, and a-scuffle ensued. That-in Bōḍī-Mughul the-(Brāhmaṇ's)daughter
 bēlād-nākhinē nāṭhō. Īnī wāhē Lag^adhīr dhōḍyō, nē
 seated-behind-having-thrown fled. Of-him behind Lagad^adhīr ran, and
 jhālinē hēṭhē pachhādyō. Paṇ ūmal^akō mārīnē Mōgal
 having-seized down he-was-pulled. But effort having-struck the-Mughul
 Lag^adhīr ūpar saḍī bēṭhō. Lag^adhīr pāhē kaī hathiyār
 Lagad^adhīr above having-mounted sat. Lagad^adhīr near any weapon
 nōtū; tē-thī Mōgal^anī padyā-padyā gal^achī dābī.
 was-not; therefore of-the-Mughul as-he-lay the-throat was-pressed.
 Ēṭlā-mā öli Bāmaṇ^anī sōdīē Mōgal^anī bhēṭ-mā
 The-meantime-in that Brāhmaṇ's by-daughter of-the-Mughul the-waist-in
 sari hatī, tē Lag^adhīr^anē watāvī. Tē Lag^adhīrē laīnē
 a-poniard was, that to-Lagad^adhīr was-shown. That by-Lagad^adhīr having-taken
 Mōgal^anā pēṭ-mā mārī. Mōgalē paṇ jamaiyō
 of-the-Mughul the-belly-in was-struck. By-the-Mughul but a-scimitar
 hulāṭīnē Lag^adhīr^anē mārī pādyō. Em bey
 having-drawn to-Lagad^adhīr having-struck he-was-caused-to-fall. Thus both
 jaṇā jhāhī thaīnē marāṇā. Tīnā pāliyā hajī chhe.
 persons wounded having-become were-killed. Their memorial-stones still are.

FREE TRANSLATION OF THE FOREGOING.

THE STORY OF RALIYA GADHAVI.

In times gone by there were frequent raids made into Kathiawar, and so people used to deposit their goods and chattels in Ranihar, the village of the Bard named Raliya

Gadhavi in the belief that no one would think of raiding a village of bards, who were known to be beggars by profession, and to have nothing worth taking. But one fine day Bodi, the Mughul, plundered Ranihar, and carried off a Brahman's daughter as a hostage. Raliya followed to rescue her, but was himself captured. He then began to weep, and the Mughul asked him why he did so. 'Because,' replied Raliya, 'all my money is buried in a certain place, and I haven't given anyone a clue as to where it is. Now you are carrying me off, and all that money will remain lying there, doing no good.' So the Mughul promised him that if the money could be found, he would let him go, and give him half of it. Raliya took them off to the side of a pond, and pointing out a muddy piece of ground said 'the money is buried on the far side of this slough. So they all urged on their horses, which stuck in the morass, and Raliya, who was going behind them, took to his heels.

He went to the village of Muli, and complained to its Raja, Lagadhir Parmar, saying, 'Your Bard has been plundered, and a Brahman's daughter has been carried off. This is a disgrace to you. If you let Bards and Brahmans be looted before your very eyes, who will be left to sing your praises?' Lagadhir replied, 'Go at once to Wadhwān,¹ and tell the Raja there. I am following at once with two hundred horses.' So Raliya went to Wadhwān, while Lagadhir set out on his expedition of rescue. On the way he met the freebooters. In the mêlée which ensued, Bodi Mughul took up the Brahman girl behind him, and rode away, pursued by Lagadhir, who caught hold of him, and pulled him off his horse. The Mughul twisted round and sat upon Lagadhir. The latter had no weapon handy, but seized his opponent by the throat. Then the Brahman girl pointed out to him a poniard which the Mughul carried in his belt, and Lagadhir plucked it out, and plunged it into his enemy's belly. But the Mughul simultaneously drew his scimitar and with it struck down the Hindu Raja. In this way both received mortal wounds and gave up the ghost. Their monumental stones exist to the present day.

¹ Both Muli and Wadhwān are in Jhalawad. Lagadhir was a historical character. He flourished at the end of the fifteenth century. According to tradition, the Brahman girl, in rescuing whom he lost his life, burned herself upon his funeral pyre. See *Kathiawar Gazetteer*, p. 555.

MUSALMĀN GUJARĀTĪ.

Most of the Musalmāns of Gujarat speak Hindostānī, not Gujarātī, and specimens of their language will be found in the section devoted to Western Hindi.¹ Some tribes, however, who are by origin descended from converted Hindus, speak Gujarātī. The educated members of this class speak ordinary Gujarātī, with a free admission of Hindostānī (and through it of Arabic and Persian) words, and specimens of this form of speech are not necessary. The uneducated Gujarātī-speaking Musalmāns usually employ the dialect of their uneducated Hindū neighbours. The languages of two Muslim communities demand, however, closer attention; these are Vhōrāsāī or the language of the Bohora community, and the dialect of a certain Musalmān community of Kathiawar.

The Bohoras are a well-known trading community of Gujarat. We may take the town of Surat as their head-quarters, for there resides the chief Mullah of one of their principal divisions. In Broach, most of them are cultivators. Vhōrāsāī has been reported for the present Survey as a definite dialect of Gujarātī from the two following localities:—

Locality.	Reported number of speakers.
Bombay Town and Island	10,000
Mahikantha	150
TOTAL . .	10,150

Specimens have, however, been received from other districts as well. In the census of 1891 131,751 Bohoras were enumerated in the Bombay Presidency and Baroda, of whom 127,569 came from Gujarat (including Baroda). These Gujarat Bohoras were distributed as follows:—

Locality.	Number
Ahmedabad	10,972
Kaira	13,520
Panch Mahals	4,216
Broach	32,367
Surat	12,905
Baroda	10,880
Other Native States	42,709
TOTAL . .	127,569

An examination of the specimens received shows that there is no true Vhōrāsāī dialect. Everywhere it is the same as the general dialect of the uneducated natives of

¹ See Vol. IX, Pt. I.

the locality where the Bohora speakers happen to be found. Thus, in Kaira, they drop their *h*'s like the other Kaira cultivators, and in Surat they mix up their cerebral and dental letters. If Vhōrāsāī has any distinguishing mark it is this last, for the Bohoras of Bombay and of Mahikantha have carried this custom with them, and call a 'son' *dīk'rō*, not *dīk'rō*, for 'was' they say *hutō*, not *hutō*, and for 'taken' they say *līdhō*, not *līdhō*. This peculiarity which is evidently taken from the local dialect of Surat, their head-quarters, does not entitle us to say that the Bohoras have any special dialect of their own. I therefore give no specimens of Vhōrāsāī.

The Musalmān Khārwās of Kathiawar are skilful and intrepid seamen. 'They man the native craft that visit Zanzibar, Aden, and the whole coast of Hindostan eastward as far as Singapur; and they are employed in steamers plying between Bombay and London, in some cases forming the entire crew.'¹ Their origin is obscure. They call themselves Pathāns, but they are probably a mixed race with Hindu and Arab blood in them. The island of Piram was assigned to them by the Delhi Emperors, and they also hold rent-free lands in the detached Taluka of Gogo, belonging to the Ahmedabad district, which is geographically a part of Kathiawar. They speak a curious dialect. It does not differ materially in its grammar from standard Gujarātī, although it has in this respect a few peculiar characteristics, but its pronunciation differs widely. I am fortunate in being able to present two excellent specimens of this dialect, which come from Gogo. The following are the main points in which it differs from the standard dialect.

Pronunciation.—The vowels *ā* and *e* and *ē* are liable to be changed to *a*, in the first syllable of a word. Thus, *nanāē*, for *nānāē*, by the younger (son); *marō*, for *mārō*, my; *tarō*, for *tārō*, thy; *darō*, for *dādō*, a day; *sathē*, for *sāthē*, with; *hath*, for *hāth*, a hand; *kādhō*, for *kādhō*, draw water; *tawār*, for *tēwārē*, then; *kat'lā*, for *kēt'lā*, how many? *jam*, for *jem*, as, like; *kam*, for *kem*, how, why? So the *ā* in the Persian termination *dār* is shortened, as in *dōs-dār*, for *dōst-dār*, a friend; *dukān-dār*, for *dukān-dār*, a shopkeeper. Similarly, *ā* is shortened before *ī*, as in northern Gujarat. Thus, *khaīnē*, for *khāīnē*, having eaten; *bhai*, for *bhāī*, a brother.

The vowel *ī* is liable to be changed to *ē*, as in northern Gujarat. Thus, *mārēs*, for *mārīś*, I shall strike.

As regards consonants, the principal point to notice is that the sense of distinction between cerebral and dental letters is altogether lost. The two classes are absolutely interchangeable. Thus, *t* becomes *t* in *hutō*, was; *pōtānō*, own; *sampat*, wealth; *tē*, he; *watānī*, a native; *khētar*, a field; *chhōt'rā*, husks; *khātō*, eating; *sāw'chēt*, conscious; *gammat*, rejoicing; *jīw'tō*, living; *uttar*, an answer; *tū*, thou, and many others: *th* becomes *th* in *thī*, from; *thiyō*, became; *taṭhā*, and; *laṭhī*, is not; *uthāpiyō*, for *uthāpiyō*, disobeyed; *saṭhē*, with; *d* becomes *ḍ* in *dīk'rō*, a son; *dēs*, a country; *dukāl*, a famine; *Khudā*, God; *dās*, a servant; *andar*, within; *dh* becomes *ḍh* in *khīḍhū*, for *kidhū*, done; and *līdhō*, taken. In *dāt*, a tooth, both consonants have been cerebralized.

On the other hand, *t* has become *t* in *mōtō*, great; *pēt*, belly; *kat'lā*, for *kēt'lā*, how many? *at'lō*, so much; *rōtī*, bread; *kōtē*, on the neck; *vītī*, a ring: *th* has become *th* in *ēk'thū*, in one place; and *bethō*, *bēthō* or *betō*, seated: *ṇd* has become *nd*, in *bhundō*,

¹ *Kathiawar Gazetteer*, p. 153.

swine. The letters *d* and *l*, when medial, generally become *r*, as in *thorā*, a few ; *darā*, days ; *urāvī*, having caused to fly ; *pariyō*, for *padyō*, fell ; *dōrīnē*, for *dōdīnē*, having run ; *saghōrū*, for *saghōlū*, entire ; *vēgōrō*, for *vēgōlō*, distant ; *sābhariyō*, for *sābhalyō*, heard ; *āgar*, for *āgal*, before ; *pachhar*, for *pāchhal*, behind. On the other hand, *r* has become *d* in *khadāchī*, expenditure ; *madī*, having died ; *chākādī*, service. Sometimes it becomes *n*, as in *lugōnā*, for *lugōrā*, clothes. So *n*, when standing alone, almost always becomes *n*, as in *mānas*, for *māṇas*, a man ; *pan*, but ; *gan*, count ; *ghanō*, many.

It will be remembered that a similar inability to distinguish between cerebrals and dentals is a characteristic of the Surātī dialect spoken in Surat and Broach, opposite Gogo, across the Gulf of Kathiawar.

An initial *n* often becomes *l*, as in *lākhī*, for *nākhī*, having thrown ; *laṭhī*, for *nathī*, is not ; *lāch*, for *nāch*, dancing ; *lōkar*, a servant ; *lāk*, a nose.

The letter *s* becomes *s* in *mārēs* for *māris*, I shall strike, and other futures, and in the word *sū*, what ?

In the word *khiḍhū*, for **kīdhū*, not only has the *dh* been cerebralized, but the initial *k* has also been aspirated. So also in *khadiyō*, for *kādyō*, was taken out. On the other hand, *h*, or an aspiration, is elided in *darō*, a day, for *dādō*, i.e. *dahādō* ; *riyō*, for *rahiyō*, i.e. *rahyō*, remained ; *nai* or *nī*, for *nahi*, not ; *kēs*, for *kahēs*, i.e. *kahiś*, I will say ; *kērāwū*, for *kēwōrāwū*, for *kahewōrāwū*, to be called ; *rēm*, for *rēhēm*, compassion ; *pērāwō*, for *pahērāwō*, clothe ; *bar* for *bāhār*, outside ; *beṭō* or *beṭhō*, seated. This omission of *h* is also common in the standard dialect.

Letters are sometimes doubled under the influence of a preceding *r* or *l*. Thus, *bāṇū*, for *bārōṇū*, a door ; *gōwāṇū*, for *gōwālōṇī*, a herd-maiden. So, we have *döllā-ṭhī*, with ropes, for *dōrōdā-ṭhī*, in which the *d* is first changed to *l*, and then doubled.

The consonants within a word are sometimes interchanged by metathesis. Thus, *kharāvēs*, for *khawārēs*, i.e. *khawōdāvīs*, I will give to eat : so *dētōwā*, for *dēwōtā*, fire.

A final nasal is sometimes dropped, as in *tamāru*, for *tamārū*, your.

Nouns.—The declension of nouns, if we allow for pronunciation, closely follows the standard dialect. Thus the sign of the ablative is *ṭhī*, not *thī*. The only dialectic peculiarity is the use of *hōn*, to form the plural. Thus, *bāpu*, a father ; *bāpuhōn*, fathers. This termination *hōn* is also found in the Mālvī dialect of Rājasthānī and in some forms of Khāndēsī.

Some adjectives form their feminines in *ēī*, as in *badhēī khadāchī*, all expenditure. Compare *gēī*, below, under the head of participles.

The pronouns are more irregular. The pronoun of the second person is usually spelt with a cerebral *t*. Thus, *tū*. The dental *t* also occurs. The agent cases of the first two personal pronouns are *mē* or *hūē* and *tē* or *tūē*, respectively. The genitive singulars are *marō* and *tarō* or *tarō*. The plurals are regular (allowing for the optional cerebralization of the *t* in the second person). In the singular the nominative is also used as an oblique base. Thus, *hūnē*, to me ; *tūnē*, to thee ; *hū-ṭhī*, from me.

The pronoun of the third person is *tē* or *ī*, he, she, it, that : *tē* is declined regularly in the singular. *I* is shortened in the oblique cases of the singular ; thus, *iē*, by him ; *inō*, of him. The plural of *tē* is *tēhōn*, and of *ī*, *ēhōn*, both being declined regularly.

The relative pronoun is *jī*, who, declined like *ī* ; thus, *jinō*, whose. Similarly is declined *kōn*, who ? : genitive, *kinō*, and so on ; *sū*, is ‘what ?’

Verbs.—The present tense of the verb substantive is *chhe*, which does not change for number and person. Thus, *hū chhe*, I am. When used as an auxiliary the *e* is dropped, and it becomes simply *chh*. Thus, *karūchh*, I do; *āviyōchh*, he has come; *khīdhūchh*, it has been done.

The past of the auxiliary is *huṭō*, fem. *huṭē*, plur. masc. *huṭā*.

The finite verb has a few irregularities. The *t* of the present participle is cerebralized. Thus, *mārāṭō*, striking. The past participle inserts an *i* before the *y*. Thus, *māriyō*, for *māryō*, struck. So we have *pariyō*, fell; *lākhiyū*, thrown; *mōkaliyō*, sent; *āpiyū*, given; *walagiyō*, he embraced; *lāgiyō*, he began; *pōchiyō*, he arrived.

The definite present is formed by adding *chh* to all persons of the simple present. Thus, *mārūchh*, I am striking; *mārēchh*, thou art striking, and so on. So the perfect is *māriyōchh*, he has been struck; similarly, *khīdhūchh*, it is done; *thiyōchh*, he has become; *āriyōchh*, he has come. *Rēchh*, for *rahēchh* is a contracted form of the present definite.

An irregular simple present is *khēi*, he says, for *kahē*.

The Imperfect and Pluperfect are regularly formed with *huṭō*. Thus, *mārāṭō-huṭō*, he was striking; *iē māriyō-huṭō*, he had struck.

The future is slightly irregular, as it changes *ī* to *ē* and *s* to *s*. We thus get,—

I shall strike.

	Sing.	Plur.
1	<i>mārēs.</i>	<i>mārāṭsu.</i>
2	<i>mārāṭsē.</i>	<i>mārāṭsō.</i>
3	<i>mārāṭsē.</i>	<i>mārāṭsē.</i>

Contracted forms are *hōs*, I shall be; *jās*, I shall go; *kēs*, I shall say; *rēs*, I shall remain.

The verbs *thawū*, to be, and *jawū*, to go, lengthen their first vowels. Thus, *thāwū*, to be; *thāṭō*, being; *jāṭō*, going.

Irregular past participles are *khīdhō*, done, from *karwū*; often used in the neuter to mean ‘said’ by so and so. *Rahwū* has its past participle *riyō*, remained, and *jāwū*, to go, makes *giyō*. The feminine of *giyō* is *gēi* or *gī*. With *gēi*, compare *baḍhēi*, the feminine of *baḍhō*, all.

The verb *lēwū*, to take, makes its conjunctive participle *lī*, for *laī*, having taken.

As specimens of Khārwā Gujarātī I give a version of the Parable, and an amusing, if slightly coarse, folktale.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTī.

KHĀRĀWĀ.

Gogo (AHMEDABAD).

SPECIMEN I.

એક માનસને એ ડીકરા હુટા. ને ટેઓમાંના નનાએ બાપને ખીંડું કે બાપુ સંપદનો પોંચટો ભાગ હુંને આપ. ને છએ પુણું વેહેની આપી. યોરા દરા પણી ટે નતો ડીકરો સથરું એકથું કરીને વેગરા તેસમાં ગિયો. ટે તંહ રંગબોગે પોઠાની સંપદ ઉરાવી લાખી. ને છએ બઢેઈ અજ્ઞી લાખિયું છના પણી ટે તેસમાં મોતો કુકાશ પરિયો. ને છને તંગી પરવા લાગી. ને ટે જઈને ટે તેસના વઠનીઓમાંના એકના તંહ રિયો. ને છએ પોઠાના જેટરમાં ભંદોને ચારવા સાર છને ગોક્લિયો. ને જે છાટરાં લુંદો આયા હુટા ટેમારી પોઠાનું પેત ભરવાને છની છધા હુટી પન કોઈએ છને આપિયું નન્દ. ને ટે સાતનેટ ડિયો તવાર છએ ખીંડું કે ભરા બાપના કંતલા મજુરોને ભસ રોતી મલેછ પન હું તો ભુષે મડી જાઈછ. હું ઉથી ભરા બાપની પાસે જસ ને છને ડેસ કે બાપુ હુંએ ખુગાનું તડા તરું પાપ ખીંડું તે હવે તરો ડીકરો કેરાતા હું જોગ લડી. હુંને તરા મજુરોમાંના એકના જમ ગન. ને ટે ઉથીને પોઠાના બાપની પાસ ગિયો. ને ટે હજ ધનો વેગરો તવાર છના આપે છને જોયો. ને છને રેમ આવી ને ટે ડારીને છને કોતે વળિયો. ને છને ખુચ્ચી લીઢી. ટે ડીકરાએ છને ખીંડું કે બાપુ હુંએ ખુગાનું તડા તરું પાપ ખીંડું તે હવે તરો ડીકરો કેરાવા હું જોગ લડી. પન બાપુએ પોઠાના જસને ખીંડું કે ઇડાં લુગણું લી આવો ને છને પેરાવો ને છના હૃથમાં વીતી લાખો. ને પગમાં જોરા પેરાવો ને આપને ઝઈને ગમ્મટ કરિયે કમકે આ ભરો ડીકરો મુંચો હુટો ને પાછો જીવટો. ડિયોછ ને જોવાયો હુટો ને મલિયોછ. ને એહોન ગમ્મટ કરવા લાગિયા.

અને છનો મોતો ડીકરો જેટરમાં હુટા ને ટે આવટાં ધરની પાસ પોંચિયો તવાર છએ રાગ તહા લાય સંભરિયા. ને છએ કોડરોમાંના એકને ટેરીને પુછિયું કે આ સું છે. ને છએ છને ખીંડું કે તરો ભઈ આવિયોછ તે તરા બાપુએ એક મોતી મીજભાની ખીંડીછ કમકે છને સહીસલામત પાછો મલિયોછ. પન ટે શુસ્સે ડિયો. ને અંડર આવવા છની ખુશી ની હુટી. તેડી છના બાપે બર આવીને સમજવિયો. પન છએ ઉદ્દર આપટાં બાપને ખીંડું કે જે અતલાં વરસ હું તરી ચાકડી કંઝ ને તરો હુકમ હુંએ કંડી ડાપિયો લડી. ટોપન ભરા ડોસડરની સકે ખુશી ડાવાને હુંએ હુંને બોકારીયું પન કંડી ની આપિયું હુંનું. પન આ તરો ડીકરો નિયો કસબનોની સકે તરી સંપદ જોઈ લાખી છના આવટાં હુંએ છના સાર મોતી મીજભાની ખીંડી. ને છએ ખીંડું કે ડીકરા હું ભરી સકે શૈજ રૈષે ને મંડ સથરું તરું છે. આપને ટો ખુશી ડાવું તડા હડખ કરવો જોયે કમકે આ તરો ભઈ સુવો હુટો. ટે પાછો જીવટો. ડિયોછ ને જોવાયલો હુટો. ટે મલિયોછ.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀRĀWĀ.

GOGO (AHMEDABAD).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek mānas^anē be dīk^arā huṭā; nē tēō-mā-nā nanāē bāp^anē
A to-man two sons were; and them-in-of by-the-younger to-the-father
 khīdhū kē, 'bāpu, sampat^anō pōch^atō bhāg-
it-was-made (i.e. said) that, 'father, of-the-property the-reaching(-me) share
 hūnē āp.' Nē iē puñjī vēhēchī āpi. Thōrā darā
to-me give.' And by-him the-wealth having-divided was-given. A-few days
 pachhī, tē nanō dīk^arō sagh^arū ēk^athū karinē vēg^arā dēs-mā
after, that younger son everything together having-made a-far country-in
 giyō. Tē tāh raṅg-bhōgē pōtānī sampat
went. By-him there in-delight-enjoyment his property
 urāvī-lākhī. Nē iē baḍhēī khaḍchī-lākhiyū, inā
was-squandered-entirely. And by-him entire was-expended-entirely, of-that
 pachhī tē dēs-mā mōtō dukāl pariyo, nē inē taṅgī
after that country-in a-mighty famine fell, and to-him poverty
 par^awā lāgī. Nē tē jaīnē tē dēs^anā wātānīō-mā-nā
to-fall began. And he having-gone that of-country the-natives-in-of
 ēk^anā tāh riyō, nē iē pōtānā khētar-mā bhundōnē chār^awā
one-of there remained, and by-him his-own field-in the-swine feeding
 sāru inē mōkaliyō. Nē jē chhōt^arā bhundō khāṭā-huṭā,
for as-for-him he-was-sent. And what husks the-swine eating-were,
 tē-mā-thī pōtānū pēt bhar^awānē inī ichhā huṭī, pan kōiē
them-in-from his-own belly for-filling of-him wish was, but by-anyone
 inē āpiyū naī. Nē tē sāw^achēt ṭhiyō; tawār iē
to-him was-given not. And he conscious became; then by-him
 khīdhū kē, 'marā bāp^anā kat^alā majurōnē mas rōtī
it-was-said that, 'my of-father how-many to-labourers enough bread
 malēchh, pan hū tō bhukhē madī-jāñchh. Hū uthī
is-got, but I on-the-other-hand by-hunger am-dying. I having-arisen
 marā bāp^anī pāsē jās, nē inē kēs kē, "bāpu,
my of-father in-vicinity will-go, and to-him I-will-say that, "father,

hūē khudānū tāthā tarū pāp khīdhūchh, nē havē tarō
 by-me of-God and of-thee sin has-been-done, and now thy
 dīk'rō kērāwā hū jōg laṭhī. Hūnē tarā majurō-mā-nā ēk'nā jam
 son to-be-called I worthy am-not. Me thy servants-in-of of-one like
 gan." Nē tē uthinē pōtānā bāp'ni pās giyō; nē tē
 count." And he having-arisen his-own of-father near went; and he
 hajī ghanō vēg'rō, tawār inā bāpē inē jōyō, nē inē
 still much distant, then his by-father as-for-him he-was-seen, and to-him
 rēm āvī, nē tē dōrinē inē kōtē waḷagiyō, nē
 compassion came, and he having-run on-his on-neck clasped, and
 inē buchehī līdhī. Tē dīk'rāē inē khīdhū kē, 'bāpu,
 to-him kiss was-taken. That by-son to-him it-was-said that, 'father,
 hūē khudānū tāthā tarū pāp khīdhūchh, nē havē tarō dīk'rō
 by-me of-God and of-thee sin has-been-done, and now thy son
 kērāwā hū jōg laṭhī.' Pan bāpuē pōtānā dās'nē
 to-be-called I fit am-not.' But by-the-father his-own to-servant
 khīdhū kē, 'rudā lug'ñā li-āwō, nē inē pērāwō; nē
 it-was-said that, 'good dresses bring, and to-this-one put-on; and
 inā hath-mā vīti lākhō, nē pag-mā jōrā pērāwō; nē
 of-this-one the-hand-on a-ring put, and the-foot-on shoes put-on; and
 āp'nē khaīnē gammat kariyē, kam-kē ā marō dīk'rō muō
 we-all having-eaten rejoicing may-make, because-that this my son dead
 huṭō, nē pāchhō jīw'tō ḥthiyōchh; nē khōwāyō huṭō, nē
 was, and back-again living hus-become; and lost was, and
 maliyōchh.' Nē ēhōn gammat kar'wā lāgiyā.
 has-been-got.' And they rejoicing to-do began.
 Anē inō mōtō dīk'rō khētar-mā huṭō. Nē tē āw'ñā
 And of-him the-elder son the-field-in was. And he in-coming
 ghar'ni pās pōchiyō, tawār iē rāg tāthā lāch sābhariyā.
 of-the-house near arrived, then by-him music and dancing were-heard.
 Nē iē lōkarō-mā-nā ēk'nē tērinē puchhiyū kē, 'ā
 And by-him the-servants-in-of to-one having-called it-was-asked that, 'this
 sū chhe?' Nē iē inē khīdhū kē, 'tarō bhaī
 what is?' And by-him to-him it-was-said that, 'thy brother
 aviyōchh, tē tarā bāpuē ēk mōtī mījbānī khīdhīchh,
 has-come, therefore thy by-father a great feast has-been-made,
 kam-kē inē sahī-salāmat pāchhō maliyōchh.' Pan tē
 because-that to-him safe-(and)-sound back-again he-has-been-got.' But he
 gussē ḥthiyō, nē aṇḍar āw'wā inī khuśī ni huṭī.
 in-anger became, and within to-go of-him willingness not was.
 Tē-thī inā bāpē bar āvīnē sam'jāviyō. Pan
 Therefore his by-father out having-come he-was-made-to-understand. But

iē uttar āp̄tā bāp̄nē khīdhū kē, 'jō, at'lā
by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many

waras hū tarī chāk̄dī karūchh, nē tarō hukam hūē kadī
years I thy service am-doing, and thy order by-me ever

uṭhāpiyō laṭhi, tōpan marā dōs-darñī sathē khuśī
was-disobeyed not, nevertheless my of-friends in-company happiness

ṭhawānē tūē hūnē bōkariyū pan kadī nī āpiyū hutū. Pan
for-becoming by-thee to-me a-kid even ever not given was. But

ā tarō dīk̄rō jiē kas̄banōnī sathē tarī sampaṭ
this thy son by-whom of-harlots in-the-company thy wealth

khōi-lakhī, inā āw̄tā-j tūē inā sāru mōtī mījbānī
was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast

khīdhī.' Nē iē khīdhū kē, 'dīk̄rā, tū marī sathē
was-made.' And by-him it-was-said that, 'son, thou of-me in-company

rōj rēchh, nē marū sagh̄rū tarū chhe. Āp̄nē tō
daily remainest, and my everything thine is. To-us-all on-the-other-hand

khuśī ṭhāwū, taṭhā haḍakh kar̄wō jōyē, kam-kē ā
happiness to-become, and rejoicing to-be-done is-proper, because-that this

tarō bhai muwō hutō, tē pāchhō jīw̄tō ṭhiyōchh; nē khōwāȳlō
thy brother dead was, he back-again living has-become; and lost

hutō, tē maliyōchh.
was, he has-been-found.'

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTī.

KHĀRĀWĀ.

GOGO (AHMEDABAD).

SPECIMEN II.

એક હુટો ચકલો ને એક હુટી ચડલી. ચકો કાવિયો ચોખાનો હણો. ને ચકી કાંઠી હળનો હણો. ધની ભીયરી પકાતી; ને ચકી પાણી ભરવા જેઈ. ચકો ભીયરી ખઈને આંખે પાઠા ભાંઢીને સુઈ ગિયો. અવામાં ચકી પાણી ભરીને આવી, ને ખીંદું ચકારાણું બાણણું ખોલો. તારે ચકો ખેંદ્ર ભરી આંખો દુખેછ. ટો ચકીએ ધરો કાખી ડીઠો ને બાણણું ખોલિયું. ટો જેથણો, ટો ભીયરી ની મલે. એ વાત ચકાને ખીંદી કે ભીયરી ડોન ખઈ ગિયું. ચકલો ખેંદ્ર કે રાજનો કુટરો ખઈ ગયો. ચડલી રાજ પાસે ગીને રાજને ખીંદું કે ટમારો કુટરો ભરી ભીયરી ખઈ ગિયો. ટો રાજને કુટરાને પુછિયું કે ભીયરી ટે ખીંદીછ? ટો કુટરો ખેંદ્ર કે ના, મેં લડી ખીંદી. ટો રાજને ચકલાને પુછિયું. ટો ચકલો ખેંદ્ર કે ના. મેં ખીંદી ખીંદી. ટો રાજને સિપદ્ધને હુકમ ડીઠો કે ચકલાને કુવામાં કાખી ડિયો. ટો સિપદ્ધએ કાખી ડીઠો. અવામાં એક ગોવાણું આવી. ધને ચડલીએ ખીંદું કે ભરા ચકલાને કુવામાંઠી નિકારો, ટો હું ટમને ખીર ને રોતી ખરવેસ. ટો પેલી ગોવાણું કુવામાં ઉટરી ને ચકલાને ખડિયા. ટો ગોવાણુને લઈને ચડલી ધર ગી. પેલા ચકલાએ એક લોઢી ગરમ કરીને પેલી ગોવાણુને ખીંદું કે આ સુનાના પાઠલાપર બેટો. ટો પેલી ખીંદી; જની ખીંદી અવી ખીંદીને ઉથી. ટો એ ખેંદ્ર હુમે ખીર ન ખીંદી ને કુલે ખીંદી.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀRĀWĀ.

GOGO (AHMEDABAD).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek huṭō chak^alō, nē ēk huṭī chak^ali. Chakō
One was cock-sparrow, and one was hen-sparrow. The-cock-sparrow

lāviyō chōkhānō dāṇō nē chakī lāvī dāl^anō dāṇō.
brought of-rice grain and the-hen-sparrow brought of-peas grain.

Inī khich^arī pakāvī; nē chakī pāṇī bhar^awā gēī.
Of-these pottage was-cooked; and the-hen-sparrow water to-draw went.

Chakō khich^arī khainē ākhē pāṭā bāḍhīnē
The-cock-sparrow the-pottage having-eaten on-eyes a-bandage having-tied

sui-giyō. Awā-mā chakī pāṇī bharīnē āvī,
went-to-sleep. The-meantime-in the-hen-sparrow water having-drawn came,

nē khīḍhū, 'chakā-rāṇā, bāṇū khōlō.' Tārē chakō
and it-was-said, 'cock-sparrow-king, the-door open.' Then the-cock-sparrow

khēi, 'marī ākhō dukhēchb.' Tō chakī ē gharō
says, 'of-me the-eyes are-paining.' Then by-the-hen-sparrow the-pitcher

lākhī-dīḍhō, nē bāṇū khōliyū. Tō jōy^achh, tō khich^arī
was-put-down, and the-door was-opened. Then she-sees, verily the-pottage

nī malē. Ē wāt chakānē khīḍhī kē, 'khich^arī
not is-found. This fact to-the-cock-sparrow was-said that, 'the-pottage

kōn khai-giyū?' Chak^alō khēi kē, 'rājānō kuṭrō khai-giyō.'
who ate-up?' The-cock-sparrow says that, 'the-king's dog ate-up.'

Chak^ali rājā pāsē gī, nē rājānē khīḍhū kē,
The-hen-sparrow the-king near went, and to-the-king it-was-said that,

'tamārō kuṭrō marī khich^arī khai-giyō.' Tō rājāē kuṭrānē
'your dog my pottage ate-up.' Then by-the-king to-the-dog

puchhiyū kē, 'khich^arī tē khadīchh?' Tō kuṭrō khēi
it-was-asked that, 'the-pottage by-thee has-been-eaten?' Then the-dog says

kē, 'nā, mē laṭhī khadī.' Tō rājāē chak^alānē
that, 'no, by-me is-not eaten.' Then by-the-king to-the-cock-sparrow

puchhiyū, tō chak^alō khēi kē, 'nā, mē bī laṭhī
it-was-asked, then the-cock-sparrow says that, 'no, by-me also it-is-not

khadī.' Tō rājāē sipāinē hukam dīḍhō kē,
eaten.' Then by-the-king to-a-soldier order was-given that,

'chak^alānē kuwā-mā lākhi-diyō.' Tō sipaiē
 'the-cock-sparrow the-well-in throw-away.' Then by-the-soldier
 lākhi-didhō. Awā-mā ēk gōwāṇṇī āvi. Inē
 he-was-thrown-away. The-meantime-in a herd-maiden came. To-her
 chak^aliē khidhū kē, 'marā chak^alānē kuwa-mā-thī
 by-the-hen-sparrow it-was-said that, 'my cock-sparrow the-well-in-from
 nikārō, tō hū tam^anē khīr nē rōtī kharāvēs.'
 (if-)you-take-out, then I to-you rice-milk and bread will-cause-to-eat.'
 Tō pēlī gōwāṇṇī kuwā-mā ut^arī, nē chak^alānē
 Then that herd-maiden the-well-in descended, and the-cock-sparrow
 khaḍiyō. Tō gōwāṇṇinē lainē chak^ali ghar
 brought-out. Then the-herd-maiden having-brought the-hen-sparrow home
 gī. Pēlā chak^alāē ēk lōdhī garam karinē pēlī
 went. That by-cock-sparrow a griddle hot having-been-made that
 gōwāṇṇinē khidhū kē, 'ā sunānā pāṭlā-par betō.' Tō pēlī bethī.
 to-cow-herdess was-said that, 'this golden seat-on sit.' So she sat.
 Javī bethī avī badinē uthī. Tō ē khēi
 As-soon-as she-sat so-soon being-burnt she-got-up. Then she says
 'hamē khīr na khadhī, nē kulē badī.'
 'by-us (i.e. by-me) rice-milk not was-eaten, and on-my-seat I-am-burnt.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a cock-sparrow and a hen-sparrow. The cock-sparrow brought some rice grains, and the hen-sparrow brought some peas, and with them they cooked a mess of pottage. Then the hen went off to draw water, and, as soon as she was gone, the cock ate up the pottage, and tied a bandage over his eyes and lay down on his bed. In the meantime the hen came back with her water jar, and cried out, 'cock-sparrow, my king, open the door.' 'I can't,' said he, 'my eyes are hurting me.' So she put the pitcher down and opened the door herself. The first thing she saw when she looked round was that there was no pottage, so she asked her husband who had eaten it up. 'The king's dog,' said he, 'came and ate it up.'

So the hen-sparrow went off to the king and complained that his dog had eaten up the pottage. The king asked the dog if he had done so, and he denied. Then the king asked the cock-sparrow, and he denied too. Then the king told a soldier to throw the cock-sparrow down into a well, and this was done. It chanced that a herd-girl came by, and to her the hen-sparrow said, 'if you will take my cock-sparrow out of the well, I will give you rice-milk and bread to eat.' So the herd-girl went down into the well, and took out the cock. Then the hen took the herd-girl home with her, and the cock-sparrow heated a griddle red-hot, and said to the herd-girl, 'sit down, please, on this golden chair.' So she sat down on the griddle, and as soon as she did so it burnt her and she jumped up again, saying, 'I didn't get any rice milk, and I am burnt on the part of me on which I sit down.'

PAT^ANULI.

Pat^anuli, also called Saurāshṭri (or the language of Surat) and Khatri, is the language of the silk-weavers of the Deccan and Madras. Sir A. Baines, on page 141 of the Census Report for 1891, gives the following account of them :—

'The migrations of this class have not been clearly traced, but probably it was first brought above the ghāts through one of the many local courts of old time in the Deccan.¹ The descendants of the original silk-weavers are now found exercising the same trade in Mysore, the Deccan, and in quite the south of the peninsula. The dialect they use is peculiar to themselves and is not current amongst them when dealing with other communities, though it has taken the colour of the countries through which the caste has passed, and is at present mainly Telugu, whereby it has lost its northern twang. The reason for this segregation may be found, perhaps, in the fact that a class of this sort, especially when engaged in a lucrative industry, raises its demands for social recognition as it recedes further from its place of origin. We thus find the Saurāshṭri weaver of the south employing priests of his own caste, who claim Brahmanical honours, and ignore connection with a region where silk-weavers are not in such a high position. This leads them to neglect or deprecate their former tongue. There are, nevertheless, over 77,000 Patnuli in the Madras Province who still return their language as of yore.'

Pat^anuli was returned in the census of 1891 from the Presidencies of Madras and Bombay, and from the state of Mysore. The following are the figures. Speakers are also found in Hyderabad, but no figures are available :—

BOMBAY—										
Bombay City . . . . .	.	.	.	.	.	.	.	.	.	2
Sholapur . . . . .	.	.	.	.	.	.	.	.	.	587
Dharwar . . . . .	.	.	.	.	.	.	.	.	.	654
Bijapur . . . . .	.	.	.	.	.	.	.	.	.	56
Feudatories . . . . .	.	.	.	.	.	.	.	.	.	301
										1,600
MADRAS—										
Kistna . . . . .	.	.	.	.	.	.	.	.	.	1
Nellore . . . . .	.	.	.	.	.	.	.	.	.	2
Madras . . . . .	.	.	.	.	.	.	.	.	.	989
Chingleput . . . . .	.	.	.	.	.	.	.	.	.	87
North Arcot . . . . .	.	.	.	.	.	.	.	.	.	2,793
Salem . . . . .	.	.	.	.	.	.	.	.	.	7,548
Coimbatore . . . . .	.	.	.	.	.	.	.	.	.	19
South Arcot . . . . .	.	.	.	.	.	.	.	.	.	311
Tanjore . . . . .	.	.	.	.	.	.	.	.	.	18,069
Trichinopoly . . . . .	.	.	.	.	.	.	.	.	.	4,523
Madura . . . . .	.	.	.	.	.	.	.	.	.	35,197
Tinnevelly . . . . .	.	.	.	.	.	.	.	.	.	3,811
South Canara . . . . .	.	.	.	.	.	.	.	.	.	2
										73,352
MYSORE (Bangalore) . . . . .	.	.	.	.	.	.	.	.	.	5
										TOTAL . 74,957

The Linguistic Survey does not extend to Madras, and hence no figures for specimens of Pat^anuli have been received from that province or from Mysore. From Bombay, only 300 speakers of Pat^anuli have been returned for this Survey, and these from Ahmednagar, a district from which no speakers were returned in 1891. On the

¹ Hofrat Dr. Bühler has directed my attention, since this was first written, to the Gupta Inscription, translated at page 79, vol. iii, of the *Corpus Inscriptionum*. In this, the colony of silk-weavers, which immigrated to Dasāpur (Mandesur) from central and southern Gujarāt, are praised for their industry and piety; the latter being shown by the erection of a temple to the sun in the time of Kumāra Gupta.—J. A. B.

other hand, 6,550 speakers of 'Pat'wēgārī,' also a dialect employed by silk-weavers, have been returned from Belgaum, Dharwar, and Bijapur. Specimens have been received from all these districts, and an examination of them shows that the Pat'wēgārī of Bijapur is simply corrupt Marāthī, while that of Belgaum and Dharwar is Pat'nūli. The following are, therefore, the figures for Pat'nūli as returned for this census from the Bombay Presidency:—

Ahmednagar	300
Belgaum	4,000
Dharwar	1,500
TOTAL . .	5,800

It will be seen that these differ widely from the census figures. Indeed, it must be confessed that much reliance cannot be placed on either set. Pat'nūli is merely ordinary Gujarātī, and does not require that separate enumeration which it is practically impossible to give.

Specimens of Pat'nūli (or Pat'wēgārī) have been received from all the above districts. As just stated, it is ordinary Gujarātī with, in each case, a slight addition of local words to its vocabulary. Specimens of Bombay Pat'nūli are therefore quite unnecessary. No specimens are available of Madras Pat'nūli, but it, too, according to the census reports, is also the same as standard Gujarātī.

It may be added that in Chanda, in the Central Provinces, the silk-weavers speak a mongrel dialect called Pat'vi, which appears to be based on Marāthī. *Vide ante*, page 294.

KĀKARI.

The Kākars are Pathān immigrants from Afghanistan who are found scattered over Northern India and the Bombay Deccan. At the Census of 1891 the following numbers of Kākars were returned :—

United Provinces	.	.	.	.	.	.	.	.	.	.	.	25,386
Punjab	.	.	.	.	.	.	.	.	.	.	.	4,386
Hyderabad	.	.	.	.	.	.	.	.	.	.	.	4,193
Bombay	.	.	.	.	.	.	.	.	.	.	.	122
											TOTAL	<u>34,087</u>

It appears, however, that only in Bombay have these people (122 in number) a language of their own, called Kākari. It is used by Kākars only as a home language. In their intercourse with people of other castes they employ ordinary Dakhinī Hindostānī. Kākars belong to the Kākarzāhī tribe of Afghans, and their forefathers are said to have come from Afghanistan with Ahmad Shāh Durrānī about 1748. On his return from India, after having conquered the Marāthās at the battle of Panipat in 1761, these Kākars remained in the country leading the life of outlaws, and, after rambling through the provinces of Agra and Gujarat, they found their way to Haidar 'Alī of Mysore. Thence they spread over the Deccan, where they now earn a living as servants, messengers, and horse-keepers.

Their speech is a mixed jargon, but is mainly based on Gujarātī. I give a version of the Parable of the Prodigal Son into Kākari which comes from Belgaum. It well illustrates the mixed character of the language, as well as its Gujarātī basis. The Gujarātī on which it is founded is that of North Gujarat, and is mixed with Rājasthānī. Among special peculiarities we may mention,—

The tendency (also existing in Rājasthānī) to weaken a final *e* to a short *a*. Thus the Gujarātī *hamē*, we, becomes *hama*; the Rājasthānī dative suffix *kē*, becomes *ka* (this is the usual suffix of the dative); the Gujarātī suffix *nē* of the conjunctive participle becomes *na*.

There is a tendency to disaspirate (also common in Northern Gujarātī). Thus, *chhē*, is, becomes *chē* or *cha*, and we have *uṭisnā* for *uṭhisnē*, having arisen.

Strong masculine nouns with *a*-bases form the nominative singular in *ō*, with an oblique form in *ā*. Thus, *bēṭō*, a son; plural, *bēṭā*. The suffix of the genitive is the Gujarātī *nō*. That of the dative is the Rājasthānī *ka* (for *kē*). The agent case does not seem to be used.

The word for 'two' is *dī*, as in Labhānī.

The present tense of the verb substantive is *chhē* or *chē* (*cha*), he is. Thus, *milacha* for *malē-chhe*, it is got. The past is *hatō* or *tō* as in Northern Gujarātī.

There are some curious forms of the finite verb in the specimen. Such are *kariśēndō*, he did; a doubled *tt* in the present participle as in *āwattē*, in going. The conjunctive participle ends in *īsna*, *īsnō*, or *īsnā*. Thus, *jayīsna*, having gone; *bharīsna*, having filled; *wāṭīsna*, having divided; *utīsna* or *uṭīsna*, having arisen. This form is probably borrowed from Dravidian languages. So also the *ir* in *marirōcha*, (I) am dying. Compare Tamil *iru*, be.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KĀKARĪ.

(DISTRICT BELGATUM).

Kōnēk śakh's-ka dī bēṭā hatā. Tis-ma nhānō bēṭō
A-certain person-to two sons were. Them-among younger son
 āpanō bā-ka kayō, 'bā, tārī jin̄gi-ma majē āwattē
his-own father-to said. 'father, your property-in to-me that-may-come
 wātō majē dē.' Bā tis-ma āpanō māl wātīsnō-didō.
share to-me give.' Father them-among his-own property having-divided-gave.
 Nhānō bēṭō āpanō wātō līsna dūr mulūk jayīsna
Younger son his-own share having-taken a-far country having-gone
 bahut din naī hōyā-tā, tit̄lā-ma tyō dundhuyī āpanō māl
many days not had-been, meantime he luxury-with his-own property
 sam̄dyō hāl-kariśēndō. Tyō aśyō karyō bād tē mulūk-ma moṭṭū
all squandered. He thus had-done after that country-in a-great
 dukāl padīsna ti-ka garibī āyī. Tyō tē mulūknō ēk
famine having-fallen him-to poverty came. He that of-country one
 śakh'snō juł nauk̄rī rhayō. Tyō śakh's ti-ka suwar charāwan-ka
of-person near service remained. That person him-to swine grazing-for
 āpanō khēt-ka mōkhāl-didō. Whā bhukē-tī tal̄malīsna suwar
his-own field-to sent. There hunger-with being-overcome swine
 khātē bhūsō suddā khāyīsna pēt bharali-rhatō. Lēkhin ti-ka
eating husks also having-eaten belly would-have-filled. But him-to
 kis-tī kāy-bī naī mil̄lā-tō. Aśyā thōdā din gayā, āpanō
anybody-from anything-even not obtained-was. So some days went, his-own
 piehhlyānganī wāt yād āyīsna tyō āpanō dill-ma kayō,
of-former state (in-)memory having-come he his-own mind-in said,
 'mārā bānō juł rhanū kitt̄lā nauk̄ran-ka pēt bharīsna jāstī
'my of-father near living how-many servants-to belly having-filled more
 hōyitlū kūl miłacha. Lēkhin hyā hau bhukkyō mari-rōcha. Hau
become food is-obtained. But here I hunger-by am-dying. I
 utīsna mārā bā-na juł jayīsna, "bā, hau Allānō pāp
having-arisen my father-of near having-gone, "father, I of-God sin
 bānō pāp bhānd-lidō. Hau tārō bēṭō-kañ-ka lāyakh naī. Majē
of-father sin have-got-tied. I your son-to-be worthy (am-)not. Me
 tārō juł naukar sar̄kyū mukh̄lē,"' kaisna whā-tī tyō
your near a-servant like keep,"' (so)-saying there-from he

uṭisna āpanō bānō juṭ āwatab bā ti-ka
having-arisen his-own of-father near while-coming father him-to

dūr-tī dēkhīsna, rhām āyīsna, nhātī-jayīsna, kawaṭō
distance-from having-seen, pity having-come, having-gone-running, embrace

mārisna, mukkō didō. Taba bētō bā-ka kayō, ‘bā,
having-struck, a-kiss gave. Then the-son father-to said, ‘father,

hau Allānō sām^ana tārō sām^ana chūk karyō; majē tārō
I of-God before your before sin did; me your

bētō-karī bulāwū nakō.’ I-ka bā āpanō nauk^aran-ka kayō,
son-os (you-)call do-not.’ This-to father his-own servants-to said,

‘chōkū pōsāk layisna mārā bētā-ka pērāw; angli-ma mundī
best a-dress having-brought my son-to put-on; finger-in a-ring

ghālō, pāy-ma jōdō ghālō; khān-ka tayārī karō; hama
put, feet-in shoes put; eating-for preparation make; we

khayīsna khuśī-hōwuṅgā. Kā-ka-ta yō mārō bētō maryō-tō,
having-eaten happy-let-us-become. Why-for-then this my son that-dead-was,

phirisna wāchyō; chukailidō-tō, mīlyō.’ Yū sām^alīsna sam^adyā
again is-alive; lost-was, is-found.’ This having-heard all

khuśī hōyā.
glad became.

Ē-bakhat-ka tinō mōtō bētō khēt-ma hatō. Tyō gharna juṭ
At-this-time his elder son field-in was. He to-house near

āyat bakhat-ka ti-ka gāvannū nāchannū sām^alyō. Tyō tē
coming at-the-time him-to singing dancing heard. He that

naukar-ma ēk janā-ka bulāyisna, ‘tī kasū chālichā’ puchhyō.
servants-in one man-to having-called, ‘that what is-going-on’ asked.

Ti-ka tyō kayō, ‘tārō bhāyī āyōcha; tyō chōkō āyīsna
Him-to he said. ‘your brother is-come; he safe-and-sound having-come

pōhachētē sabah tārō bā khānū tayār karisna
on-reaching on-account-of your father a-feast ready having-made

mukhyō.’ Yū sām^alīsna tyō mōtō bētō ghus-hōyisna
has-kept.’ This having-heard that elder son angry-having-become

mada-ma naī gayō. Sabab ti-nō bā bhair āyīsna mada-ma
in not went. Therefore his father out having-come in

ākar kaisna ti-ka bahut kailidō. Ti-ka tyō āpanō bā-ka
to-come saying him-to much entreated. That-to he his-own father-to

kayō, ‘hau ittalā warīs takā tārī nauk^arī karīsna kāba tārī
said, ‘I so-many years till your service having-made ever your

wāt tōdīyō-naī. Lēkhin hau mārā dōsaṇ-ka milēlīsna
word broke-not. But I my friends having-gathered-together

khānū khavāḍāṇ-ka tū majē kāba ēk bak^arū-bī naī-didō. Kas^abin
feast to-make thou to-me ever one goat-even not-gavest. Harlots

sangāt padisna tārū māl sam^adyō ning^alisna yō tārō
in-company having-fallen your property all having-devoured this your
bētō ghar-ko āyō barābar-ka tū tinā-wāstī khānū karyō.'
son house-to come as-soon-as thou of-him-for a-feast hast-made.'
Bā bētā-ka kayō, 'tū sārā wakhat mārā saṅgāt rhacha. Mārā
Father son-to said, 'thou all the-time my with art. My
jul chhē tē sam^adyō tārū chhē. Marē-tō tārō bhāyi,
near is that all thine is. That-dead-was thy brother,
phirisna wāchyō; chukailī-gayō, tē milyō. Aśyō hama khuśī
again is-alive; that-lost-gone-was, he is-found. So we happy
hōnū barābar chhē.'
to-be proper is.'

TĀRĪMŪKĪ OR GHISĀDĪ.

The Ghisādī are a tribe of blacksmiths who wander, like our tinkers, over Southern India. The following numbers have been reported from that part of India to which the Survey extends :—

BERAR—								
Amraoti	.	.	.	.	.	.	.	200
Akola	.	.	.	.	.	.	.	4
Buldana	.	.	.	.	.	.	.	200
							—	404
BOMBAY—								
Poona	.	.	.	.	.	.	.	1,000
Satara	.	.	.	.	.	.	.	165
Belgaum	.	.	.	.	.	.	.	100
							—	1,265
							TOTAL .	<u>1,669</u>

The Ghisādī call themselves Tārimūk. They are called Ghisādī (*i.e.* polishers) by their Hindū neighbours. Their tradition is that they originally came from Gujarat and this is borne out by their language. The fullest account of the tribe will be found in the *Poona Gazetteer*, as quoted below.

The earliest account will be found in an article entitled *On the Migratory Tribes of Natives in Central India*, by Edward Balfour, in Vol. xiii, Part I. (1844,) of the *Journal of the Asiatic Society of Bengal*. Account of the *Taremoor or Wandering Blacksmith*, on pp. 8 and ff. *Taremokee Vocabulary* on pp. 17 and 18.

The following works may also be consulted :—

BOMBAY GAZETTEER,— Vol. xviii, Poona, Pt. I. (1885), pp. 333 & ff.

IB.,—Vol. xix (1885), Satara, p. 83.

IB.,—Vol. xxi (1884), Belgaum, pp. 135, 136.

AURANGABAD GAZETTEER,—p. 272.

CROOKE, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh*. Calcutta, 1896. Vol. iii, pp. 373 & ff.

I give two excellent specimens and a list of words in Tārimūkī, both of which come from Belgaum. The first is a version of the Parable of the Prodigal Son, and the second a piece of folklore. The language of the Berar specimens is identical, and they need not be printed.

An examination of the specimens will show that the language closely agrees with ordinary colloquial Gujarātī. The following are the main points of difference.

There is a tendency to drop aspiration (as is also the case in Northern Gujarat). Thus, *pāchal* for *pāchhal*, after ; *uṭīna*, for *uṭīnē*, having arisen ; *cha* or *ch*, for *chhe*, is, when used as an auxiliary.

A final *e* or *ē* becomes *a*. Thus the suffix of the dative, and of the conjunctive participle *ne*, becomes *na*, as in *manuśyā-na*, to a man ; *uṭīna*, having arisen ; *chha* for *chhe*, is ; *hama* for *hamē*, we. This *a* is sometimes dropped, so that we have forms such as *karīn*, having done ; *lēwā-n*, to take ; *huwā-n*, to become ; *āyōch* for *āyō-chhe*, he has come ; and *karyōcha*, for *karyō-chhe*, he has done, in the same sentence.

As in the Marāṭhī of Berar, an initial *v* before *ē* becomes *y*, and before *i* is dropped. Thus, *yal*, for *vēl*, time ; *ichāryō*, for *vichāryō*, asked. A final *ū* is dropped in *bakryān* (for *bakryā-nū*) *bachchū*, the young of a goat.

In the declension of nouns, there is no agent case. As in Dakhini Hindostāni, the subject of a transitive verb in the past tense remains in the nominative. Thus, *n̄hānō bētō kayō*, the younger son said.

The termination of the genitive is *nō*, which is treated as in Gujarāti, except that its neuter is *nū*, not *nū̄*. Similarly, all strong neuter nouns end in *ū*, as in *bachchū*, a young one.

The pronouns, as a rule, are regular. But 'you' is *tuma*, not *tama* (for *tamē*). 'They' is *ōy*.

The verb substantive is thus conjugated in the Present :—

Sing.	Plur.
1. <i>chhau.</i>	<i>chha.</i>
2. <i>chha.</i>	<i>chha.</i>
3. <i>chha.</i>	<i>chha.</i>

When used as an auxiliary, it becomes *cha* or *ch* for all persons and both numbers. Thus—

I am striking, etc.

Sing.	Plur.
1. <i>mārūcha.</i>	<i>mārēcha.</i>
2. <i>māracha.</i>	<i>mārōcha.</i>
3. <i>māracha.</i>	<i>māracha.</i>

In all the above the final *a* may be dropped. Thus, *mārūch*.

The past of the auxiliary verb is *hotō* or *tō*, as in colloquial Gujarāti.

The simple present of the finite verb is practically regular, allowance being made for the change of final *e* to *a*. Thus,—

I strike, etc.

Sing.	Plur.
1. <i>mārū.</i>	<i>mārē, māra.</i>
2. <i>māra.</i>	<i>mārō.</i>
3. <i>māra.</i>	<i>māra.</i>

The future is irregular. It takes the form *mārōs*, and does not change for number or person.

Other forms are regular. Thus,—

- mārwū*, to strike.
- mārtō*, striking.
- māryō*, struck.
- māryōch*, has struck.
- māryō-tō*, had struck.

Other minor peculiarities, especially those of vocabulary, will be learnt from the list of words and sentences.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

TĀRIMŪKĪ OR GHISĀDĪ.

(DISTRICT BELGAUM).

SPECIMEN I.

Kōṇṭā manuśyāna bē pōryā hotā. Wanā-ma nhānō bētō
A-certain to-man two sons were. Them-among younger son
 āp^alō bāna kayō, ‘bā, tārī sampadā-ma mana awānī
his-own to-father said, ‘father, your property-in to-me that-may-come
 wātō mana da.’ Bā ūnā-mhāyī āp^alō sampadā wātō-karīn
share to-me give.’ Father them-among his-own property having-divided
 didō. Nhānō bētō āp^alō wātō lēna dūr dēsna
gave. Younger son his-own share having-taken a-far to-country
 jāyīna ghanā dis huyā naī, owaḍā-ma ū dund
having-gone many days had-been not, meantime he debauched
 hōyīna āp^alō sampadā sag^alō hāl-karyō. Ō im
having-become his-own property all squandered. He so
 karyā-par wō dēs-ma mōṭhī mōh^agāyī padīna wana
having-done-after that country-in a-mighty famine having-fallen to-him
 garībī āvī. Ō wō dēs-ma ēk mānūs-kan tsāk^arī rhayō.
poverty came. He that country-in one man-near service(-in) remained.
 Ē manuśyā wana ḍukkar charāwā āp^alō khētarna lag^adī-didō.
This man him swine to-feed his-own to-field sent.
 Whā bhukkē-tī kal^awālinī ḍukkar khāwānō kōṇḍō suddā khāyīna
There hunger-with being-overcome swine of-food husks also having-eaten
 pēt bhar^atō-tō. Pan-ta wana kē-maṅgā-tī kāya-ch mil^atū
belly he-filling-was. But to-him anybody-near-from anything-even being-obtained
 nau tū. Im thōḍā dis gayā, āp^alō pāchālī wāt yād-kāḍīna
not was. So some days passed, his-own former state having-remembered
 ū āp^alō man-ma kayō, ‘mārā bā-kan rhayēl ghanā tsākarna
he his-own mind-in said, ‘my father-near remaining many to-servants
 pēt bharīna jyāstī an mil^atū-tū. Hū hyā bhukkē
belly having-filled more fool being-got-was. I here with-hunger
 marūcha. Hū uṭīna mārā bā-kan jāyīna kahōs, “bā,
am-dying. I having-arisen my father-near having-gone will-say, “father,
 hū Dēvnū pāp bānū pāp bāndī-lidō. Hū tārō bētō kai-lēwān
I of-God sin of-father sin have-tied-got. I your son for-being-called
 lyāk naī. Mana ēk tsākar par^amān tārā-kan mukil.”’ Im
worthy am-not. Me one servant like of-you-near keep.”’ So

kāīn whā-tī uṭīna āp̄lō bā-māngō jātāna
having-said *there-from* *having-arisen* *his-own* *father-near* *when-going*
 bā ūna dūr-tī jōyīna dayā āvīna nhāsīn-jāyīna
father *him* *distance-from* *having-seen* *pity* *having-come* *running-having-gone*
 miṭṭī-mārīna mukkō-didō. Tawā bētō bāna kayō, 'bā, hū
having-embraced *a-kiss-gave.* *Then* *the-son* *to-father* *said,* 'father, I
 Dēvnū agaḷ bānū agaḷ chūk karyō. Mana tārō bētō karīna
of-God *before* *of-father* *before* *sin* *did.* *To-me* *your* *son* *as*
 bolāwō nakō.' Bā āp̄lō tsākarna kayō, 'uttam dzhagō
call *not.'* *Father* *his-own* *to-servants* *said,* 'best *dress*
 lāyīna mārā bētāna ghālō, bōt-ma aṅḡtī ghālō, pag-ma
having-brought *my* *to-son* *put-on,* *finger-in* *a-ring* *put,* *feet-in*
 jōdō ghālō, khāwānā tāyārī karō. Hama khāyīna sant
shoes *put,* *of-eating* *preparation* *make.* We *having-eaten* *happy*
 huwāsū. Kākaitō ē mārō bētō maryō-tō, phīrin jittō huyō;
let-us-become. *Because* *that* *my* *son* *dead-was,* *again* *alive* *became;*
 gamāyī-gayō-tō, mīlyō.' Yē aikīna saḡlō sant huyā.
lost-gone-was, *is-found.'* *This* *having-heard* *all* *happy* *became.*
 Yē-yaḷ ūnō wadō bētō khētar-ma hotō. O ghar-kan āw̄tāna
At-this-time *his* *elder* *son* *field-in* *was.* He *house-near* *when-came*
 wana gāṇū nāchaṇū aikū-āyū. Wō tsākar-ma ēk̄lān bolāyīna
to-him *singing* *dancing* *came-to-hear.* He *servants-in* *one* *having-called*
 sū huwā-lāgyō-karī ichāryō. ūna ū kayō, 'tārō bhāyī
what *was-going-on-as-to* *inquired.* To-him he *said,* 'your brother
 āyōch, ū suk̄śīm āyō pōchyō karīna tārō bā jamūn
is-come, *he* *safe-and-sound* *came* *reached* *on-account-of* *your* *father* *a-feast*
 karyōcha.' Yē aikīn wadō bētō rāg-tī mhāyī gayō naī,
has-made. *This* *having-heard* *elder* *son* *anger-with* *in* *went* *not,*
 manīn ūnō bā bāhēr āvīna mhāyī āw karīna wāna
therefore *his* *father* *out* *having-come* *in* *come* *in-order-to* *to-him*
 ghānyō kayō. O āp̄lō bāna kayō, 'hū it̄lā waras parint
much *said.* He *his-own* *to-father* *said,* 'I so-many years till
 tārī tsāk̄rī karīna kandī tārī wāt bhāgyō naī. Tārī hū
your *service* *having-done* *ever* *your* *word* *broke* *not.* *However* I
 mārā dōstā milāin khāwā karā sātī tū mana kandī
my *friends* *having-gathered* *a-feast* *to-make* *for* *thou* *to-me* *ever*
 ēk bak̄ryān bachchū didō-naī. Pantū rāṇḍānā saṅgat padīna
one *of-goat* *young-one* *gavest-not.* *But* *of-harlots* *company(-in)* *having-fallen*
 tārī sampadā saḡlī gilē-tō. Yē tārō bētō gharā āyō
your *wealth* *all* *devoured-had.* *This* *your* *son* *to-house* *come*
 barābar tū wō-sātī jamūn karyō.' Bā bētāna kayō, 'tū
as-soon-as *thou* *him-for* *feast* *made.'* *Father* *to-son* *said,* 'thou

hamēsā ma-kan rhach. Ma-kan jēw^adē chha tē tārū-ch.
always *me-near* *art.* *Me-near* *whatever* *is* *that* *thine-alone.*

Marēl tārō bhāyī, jittō huyō ; chukāy-gayō-tō, mīlyō ; manīn
That-was-dead *thy brother*, *alive became* ; *lost-gone-was*, *is-found* ; *therefore*
 hama khuśi huwān barābar chha.'
we *happy to-become* *proper* *is.*'

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

TĀRĪMŪKĪ OR GHISĀDĪ.

(DISTRICT BELGAUM.)

SPECIMEN II.

UKĀN.
RIDDLE.

Pand^arā chāng^alā mānūs dūr dēsna jāwā-lāgyā-tā, wāt-ma sānnā-pārī
Fifteen good men a-far to-country going-were, road-in in-the-evening
 ghanō pānī paḍyō. Tawā ō hāyihuyī jōtāna ēk dharm^aśālā
plentiful rain fell. Then they round-about when-seeing one inn
 jōyīn whā jāyīn garam bāsī-rhayā. Thōdī rāt
having-seen there having-gone comfortably sat-down. A-little night
 huyā-par dūsar wāt-tī pand^arā chōr^atā ō-ch dharm^aśālā
having-become-after another road-from fifteen thieves the-same to-inn
 āyā. Im chōr^atā chāng^alā mānūs tīs lōk milīna
came. So thieves good people thirty people having-gathered-together
 whā dhuṇī karīna ās^apīs gōlākari bāsyā-tā. Whā
there fire having-prepared round-about in-a-circle were-sitting. There
 ēk śāw^akārō āp^alyō barōbar pāch mānūs lēna ēkāekī āyō.
one rich-man his-own with five men having-brought suddenly came.
 Ō warī ūnā sangā āyēl manuśyā bhārī bhukkyā huyā-tā
He and his with that-had-come people very hungry become-were
 kāran ō tīs mānūsna, 'dayā karīna, tuma-kan kā
on-account-of he thirty to-men, 'pity having-made, your-near something
 hachchitō khāwāna dēw,' kāri ichāryō. Tawā chāng^alā mānūs-ma kāyī
if-be to-eat give,' as-to asked. Then good men-in some
 lōk phir^atī nik^alyō. Tawā ghar-ma-tī bāndī-lāyēl buttī
people walking set-out. When house-in-from that-was-tied-and-brought food
 ūna didō. Tawā ō śāw^akārō khāyīna sant huyīna kayō,
to-him gave. Then that rich-man having-eaten happy having-become said,
 'hū tumārā-ma pand^arā rupayā bak^ashīs dēwōs. Pantū tuma
'I of-you-among fifteen rupees reward will-give. But you
 ima-ch bāsītānā hū āt mānūs mējīna nāuna didō
in-this-way-only when-sitting I eight men having-counted to-ninth given
 barōbar ō utīna jāwā-pājē, manīn kayō. Ūnō ō kabūl
as-soon-as he having-arisen must-go,' so said. Of-that they consent

huyō karīna śāw'kāryō ū-par'mān wāṭī-didō. Pand'rā
 became on-account-of the-rich-man in-that-way having-divided-gave. Fifteen
 chāng'lā manuśyāna bak'shīs milyō. Ū tīs lōk kim
 good to-men reward was-obtained. Those thirty people how
 baisyā-tā ?
 were-sitting ?

FREE TRANSLATION OF THE FOREGOING.

A PUZZLE.

Fifteen good men were once going on a journey. In the evening, as they went along, it began to rain heavily, so they looked about, and seeing an inn, entered it and sat down.

A little later fifteen thieves came to the same inn by another road; and all the thirty formed a circle and sat round a fire in the courtyard.

Suddenly there arrived a merchant with five attendants, all very hungry, and he asked the circle of thirty for pity's sake to give him something to eat. So some of the good men got up and brought from inside the house the food they had in their baggage. The merchant ate and was happy.

Then he took out fifteen rupees, and said, 'I will give these as a reward to you, on condition that I may give a rupee to each ninth man as you sit in your circle, and that as soon as any one gets a rupee he gets up and goes away, so that he cannot be counted over again.' They all agreed to this, and the merchant began counting, and gave a rupee to the 9th man and then to the 18th man, and then to the 27th, and then (going on round the circle again) to the 6th, and so on, each man as he got his rupee getting up and going away. It turned out that each of the fifteen good men got a rupee, and none of the fifteen thieves got anything.

How were the thirty men seated?

[The answer is not given, but the puzzle is an easy one to solve. Beginning from the point in the circle at which the merchant began to count, the good men occupied the following places,—5th, 6th, 7th, 8th, 9th, 12th, 16th, 18th, 19th, 22nd, 23rd, 24th, 26th, 27th, 30th.]

LIST OF STANDARD WORDS AND

English.	Gujarātī (Standard).	Surati.	Charötari.	Patanī.
1. One . . .	Ek . . .	Ek . . .	Ek, läbh . . .	Ek . . .
2. Two . . .	Be . . .	Be . . .	Be, bannē . . .	Be . . .
3. Three . . .	Tan̄ . . .	Tan̄ . . .	Tain̄ . . .	Taiñ . . .
4. Four . . .	Chār . . .	Chār . . .	Tsyār . . .	Chyār, sār . . .
5. Five . . .	Pāch . . .	Pāch . . .	Pāts . . .	Pās . . .
6. Six . . .	Chha . . .	Chha . . .	Tsha, tshō, sō . . .	Sō . . .
7. Seven . . .	Sāt . . .	Sāt . . .	Hāt . . .	Hāt . . .
8. Eight . . .	Āth . . .	Āth . . .	Āth . . .	Āth, āth . . .
9. Nine . . .	Naw . . .	Naw . . .	Naü . . .	Naw . . .
10. Ten . . .	Das . . .	Dah . . .	Dah . . .	Dah . . .
11. Twenty . . .	Vīs . . .	Vih . . .	Vih . . .	Vih . . .
12. Fifty . . .	Pachās . . .	Pachāh . . .	Pachāh . . .	Pasāh . . .
13. Hundred . . .	Sō . . .	Hō . . .	Sō, hō . . .	Hō, hō . . .
14. I . . .	Hū . . .	Ū . . .	Hū, ū . . .	Hū, hu . . .
15. Of me . . .	Mārō . . .	Mārō, mmārō . . .	Mārō . . .	Mārō . . .
16. Mine . . .	Mārō . . .	Mārō, mmārō . . .	Mārō . . .	Mārō . . .
17. We . . .	Amē . . .	Hamē, ammē, ammō . . .	Amē, amhē . . .	Amē, ami, āpādō . . .
18. Of us . . .	Amārō . . .	Hamārō, ammārō . . .	Āmārō, amārō, ahmārō . . .	Amārō, āpādō . . .
19. Our . . .	Amārō . . .	Hamārō, ammārō . . .	Āmārō, amārō, ahmārō . . .	Āmārō, āpādō . . .
20. Thou . . .	Tū . . .	Tū . . .	Tu, tū . . .	Tū, tu . . .
21. Of thee . . .	Tārō . . .	Tārō . . .	Tāhārō, tārō . . .	Tārō . . .
22. Thine . . .	Tārō . . .	Tārō . . .	Tāhārō, tārō . . .	Tārō . . .
23. You . . .	Tamē . . .	Tamē, tammē, tammō . . .	Tamē, tamō . . .	Tamē . . .
24. Of you . . .	Tamārō . . .	Tamārō, tammārō . . .	Tamārō . . .	Tamārō . . .
25. Your . . .	Tamārō . . .	Tamārō, tammārō . . .	Tamārō . . .	Tamārō . . .

SENTENCES IN GUJARĀTī.

Kāt̄hiyāwādī (Jhālāwādī).	Khārwā.	Ghisādī (Belgaum).	English.
Ēk	Ēk	Ēk	1. One.
Be	Be	Bē	2. Two.
Tain	Tan	Tin	3. Three.
Chār	Chār	Chyār	4. Four.
Pās	Pāch	Pāch	5. Five.
Sō	Chha	Chhō	6. Six.
S'hat	Sāt	Sāt	7. Seven.
Āth	Āth	Āt	8. Eight.
Nau	Law	Nau	9. Nine.
Dah	Das	Das	10. Ten.
Vih	Vis	Īs	11. Twenty.
Pasā	Pachchā	Pannās	12. Fifty.
S'hō	Sō	Sau	13. Hundred.
Hū	Hū	Hū	14. I.
Mārō	Marō	Mārō	15. Of me.
Mārō	Marō	Mārō	16. Mine.
Amē	Hamē, hamēhōn	Hama	17. We.
Amārō	Hamārō	Hamārō	18. Of us.
Amārō	Hamārō	Hamārō	19. Our.
Tū	Tū	Tū	20. Thou.
Tārō	Tarō, tarō	Tārō	21. Of thee.
Tārō	Tarō, tarō	Tārō	22. Thine.
Tamē	Tamē, tamē, tamēhōn	Tuma	23. You.
Tamārō	Tamārō, tamārō	Tumārō	24. Of you.
Tamārō	Tamārō, tamārō	Tumārō	25. Your.

English.	Gujarāti (Standard.)	Sur̄ti.	Charōtarī.	Paṭanī
26. He	Tē	Tē	Tē, ē, yē	Tē, ē
27. Of him	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, īnō
28. His	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, īnō
29. They	Tēō	Tē, tēō, tēwan, tēu	Tēō, ēō, tē	Tēō, ē
30. Of them	Tēōnō, temnō	Temnō	Temnō, tēōno	Tēōnō, īm*nō, temnō
31. Their	Tēōnō, temnō	Temnō	Temnō, tēōnō	Tēōnō, īm*nō, temnō
32. Hand	Hāth	Hāth	Hāth	Paṇuchō, hāth
33. Foot	Pag	Pag	Pag	Pag
34. Nose	Nāk	Nāk	Nāk	Nāk
35. Eye	Ākh	Ākh	Ākh, ās, āt̄sha	Ākh, īkh, ākhya, āchh, ās
36. Mouth	Mō	Mō, mōhādū	Mō, mōdhū	Mhō, muṇḍhū, muḍū
37. Tooth	Dāt	Dāt	Dāt, dāt	Dāt, dōt
38. Ear	Kān	Kān	Kōn, kān	Kān, kōn
39. Hair	Wāl	Wāl, nimājā	Wāl, mōwālā	Wār, wāl
40. Head	Māthū	Māthū	Māthū	Mathū, bhōdū
41. Tongue	Jibh	Jibh	Dzib, dziv	Jib
42. Belly	Pēt	Pēt	Pēt, hōdz̄rū, dōdzyū	Pēt
43. Back	Wāsō	Barādō, wāsō, piṭh	Piṭh, bayādō, wāhō	Bayādō, wāhō
44. Iron	Lōdhū	Lōdhū, lōdū	Lōdū	Lōrū, lōdhū
45. Gold	Sōnū	Sōnū	Hōnū	Hōnū
46. Silver	Rūpū	Rūpū	Rupū, tsāndī	Rūpū
47. Father	Bāp	Bāp	Bāp, bāpā, bhā	Bāp, bāpā, bhā
48. Mother	Mā	Mā	Mā, bā, jī	Mā, mādi, bā, jī
49. Brother	Bhāi	Bhāi, bhai	Bhāi, bhai	Bhāi
50. Sister	Ben, bahan	Ben	Ben, bōn, bun	Bhun, ben
51. Man	Māṇas, bhāyādō	Māṇah	Māṇah; manis; manakh	Māṇah, māhaṇ, mānekh, mānakh
52. Woman	Bāyādī	Bairi	Bāyādī, baīrū, baīri	Bāyārū

Kāthiyāwādi (Jhālāwādi).	Khārā.	Ghīsāḍī (Belgaum).	English.
Tē, i	Tē, i	Ō	26. He.
Tēnō, īnō	Inō	Ōnō, wōnō	27. Of him.
Tēnō, īnō	Inō	Ōnō, wōnō	28. His.
Tē, i, iwaḍai	Tēhōn, ēhōn, tēō	Ōy	29. They.
Tem*nō, im*nō	Ēhōnnō	Wanō, onō	30. Of them.
Tem*nō, im*nō	Ēhōnnō	Wanō, onō	31. Their.
Hātb, bāw*dū	Hath	Hāt	32. Hand.
Pag, tātiyā, tāgā, gudā	Pag	Pag	33. Foot.
Nāk	Lāk	Nāk	34. Nose.
Ākhya	Ākh	Dōlā	35. Eye.
Mōdhū, mō	Mū	Mundū	36. Mouth.
Dāt	Dāt	Dāt	37. Tooth.
Kān	Kān	Kān	38. Ear.
Mō-wālā	Bāl	Kēs	39. Hair.
Māthū, tōlō	Māthū	Mātū	40. Head.
Jibh, luli	Jibh	Jib	41. Tongue.
Pēt, ḍjh*rū, ḍdar	Pēt	Pēt	42. Belly.
Wāhō, bar*ḍō	Ballō	Pitō	43. Back.
Lōdhū	Lōdhū	Lhōdū	44. Iron.
S'hōnū	Sunu	Sōnū	45. Gold.
Rūpū	Rupu	Chāndī	46. Silver.
Bāpō, patyā	Bāpu	Bā	47. Father.
Mā, mādi	Mā	Āyi	48. Mother.
Bhai	Bhai	Bhāyi	49. Brother.
Bōn	Ben	Bhēn	50. Sister.
Māṇah, jan	Mānas	Mānūs	51. Man.
Bāy*ḍī, bār*ḍī, bai	Bāri	Bāyi	52. Woman.

English.	Gujarātī (Standard).	Sur̄ti.	Charōtari.	Patani.
53. Wife . . .	Wahu . . .	Wahū . . .	Astri, bairū, bayādi, wahu .	Bāyādi, wahu . . .
54. Child . . .	Chhōkārū . . .	Chhōkārū, bachchū . . .	Tshaiyū, tshadyū, tshōkārū .	Chhōrū, sōrū . . .
55. Son . . .	Dikārō, chhōkārō . . .	Chhōkārō, pōyārō . . .	Tshaiyō, tshōkārō, mōtiār, ditsārō .	Chhōkārō, sōkārō, saiyo, sōrō .
56. Daughter . . .	Dikāri, chhōdī . . .	Chhōkāri, pōri . . .	Tshōdī, tshōkāri, ditsāri .	Chhōkāri, sōkāri, sōri .
57. Slave . . .	Gulām . . .	Chākar, gulām . . .	Gulām, lunḍō . . .	Dāhō, lunḍō . . .
58. Cultivator . . .	Khēdut . . .	Khēdut, khēdīnār . . .	Tshēdut, khēdu, tshēdu .	Khēdu, chhēdu . . .
59. Shepherd . . .	Bharwād . . .	Bharwād . . .	Bharwād . . .	Bharwād . . .
60. God . . .	Īswar . . .	Paramēhār . . .	Parāmēśar, Isawar . . .	Paramēhar . . .
61. Devil . . .	Bhūt, sētān . . .	Bhūt . . .	Sētān, dayit, rākhah .	Bhūt . . .
62. Sun . . .	Sūraj . . .	Sūraj . . .	Huraj . . .	Hūraj . . .
63. Moon . . .	Chandar*mā . . .	Chandar*mā, chādō-māmō .	Tsōdō, tsandar*mā .	Chōdō . . .
64. Star . . .	Tārō . . .	Tārō . . .	Tarō . . .	Tārō . . .
65. Fire . . .	Dēw*tā . . .	Āg, dēw*tā . . .	Dēw*tā, āg, lāhē .	Dēw*tā . . .
66. Water . . .	Pāṇi . . .	Pāṇi . . .	Pōṇi . . .	Pāṇi . . .
67. House . . .	Ghar . . .	Ghar . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghōdō . . .	Ghōdō . . .	Ghōdō, ghōdū .	Ghōdō . . .
69. Cow . . .	Gāy . . .	Gāi . . .	Gāy . . .	Gāy . . .
70. Dog . . .	Kutārō . . .	Kutārō . . .	Kutārō, kutrū .	Kutrū . . .
71. Cat . . .	Bilādi . . .	Bilādi . . .	Balādi, manī, manādi .	Balađū, mināri .
72. Cock . . .	Kukādō . . .	Marāghō . . .	Marāghō, kukādō .	Kukādō, marāghō .
73. Duck . . .	Batak . . .	Batak . . .	Batak . . .	Batak . . .
74. Ass . . .	Gadhēdū . . .	Gadhēdō . . .	Gadhēdō . . .	Gadhēdū . . .
75. Camel . . .	Ūt . . .	Ūt . . .	Ūt . . .	Ūt . . .
76. Bird . . .	Pañkhi, pakshi . . .	Pañkhi . . .	Pañkhi, pantshi .	Pañchhi . . .
77. Go . . .	Jā . . .	Jā . . .	Dzā . . .	Jā . . .
78. Eat . . .	Khā . . .	Khā . . .	Khā . . .	Khā . . .
79. Sit . . .	Bes . . .	Beh . . .	Beh . . .	Beh . . .

Kāthiyāwādī (Jhālāwādī).	Khārwā.	Ghīsādī (Belgaum).	English.
Waū	Bāīrī	Bāyakō	53. Wife.
Sōk'rū	Chhōk'dū	Pōryō	54. Child.
Sōk'rō, dich'rō, putar, bētō, batō, chikō, gagō, bāl'kō.	Chhōk'dō	Pōryō	55. Son.
Sōdi, dich'ri, chichi, gagi, bāl'ki.	Chhōk'dī	Pōr'ni	56. Daughter.
Galām, kāfar	Gulām	Gulām	57. Slave.
Khēdu, sēdu, chhēdu	Khēru	Kun'bī	58. Cultivator.
Bhar-wād, gōk'li, pīdār	Bharwār	Kur'bōryō	59. Shepherd.
Pār'bhu, Bhag'wān Par'mēśar.	Khudā	Dēw	60. God.
Jhōd (zōd), wal'gād, kāraṇ, balā, lap.	Jin	Bhūt	61. Devil.
S'hūraj, di	Suraj	Suraj	62. Sun.
Sādō, sandar'mā	Chādō	Chānd	63. Moon
Sādar'dū, tārā	Tārō	Chānnyō	64. Star.
Det'wā, khōtāw'rō, āgārā	Āg, dēt'wā	Āg	65. Fire.
Pāṇi	Pāṇi	Pāṇi	66. Water.
Ghar, khōr'dū	Ghar	Ghar	67. House.
Ghōdō	Ghōrō	Ghōdō	68. Horse.
Gā	Gāy	Gāyi	69. Cow.
Kut'rō	Kut'rō	Kut'rō	70. Dog.
Malādi, balādi, mīd'di, manā, manādi.	Mīd'rō, min'rō	Mānjar	71. Cat.
Kuk'dō, mar'ghō, maragh'dō	Mar'ghō	Kuk'dā	72. Cock.
Batak	Batak	Badēk	73. Duck.
Gadhādō, khar	Gadhēru	Gāy'dū	74. Ass.
S'hādiyō, ūṭhiyō	Unt	Hūṭ	75. Camel.
Pañkhī	Pañkhī	Pak'si	76. Bird.
Jā, s'hatak, s'habak	Jā	Jā	77. Go.
Khā, sīrāw, galach, jam	Khā	Khā	78. Eat.
Beh	Beth	Bais	79. Sit.

English.	Gujarātī (Standard).	Suratī.	Charotarī.	Patanī.
80. Come	Āw	Āw	Āw	Āw
81. Beat	Mār	Mār	Mār, thōk	Mār, jhud, thōk . . .
82. Stand	Ūbhō thā	Ūbhō rēh	Ubu-reh	Ūbhū rhē . . .
83. Die	Mar	Mar	Mar (mēr imp. 2nd sing.) . . .	Mar
84. Give	Āp	Āp, dē	Āl, āp	Āpya, ālyā . . .
85. Run	Dōd	Dōd	Dōd, nāh, hadi-muk . . .	Dōd
86. Up	Upar	Upar	Upar	Upar
87. Near	Pāsē	Pābē, sōdē, hōdē . . .	Pāhē, pāhē	Pāhē
88. Down	Nichē	Nichhē, ēthē . . .	Nētsē, hēthal	Nēchē
89. Far	Dūr, chhētē	Āghē	Vēḡlū, āghu, tshētyū, sētyū . . .	Āghē, sētē
90. Before	Āgal	Agādi, āgal	Āgal	Āgar
91. Behind	Pāchhal	Pachhādi, pachhal . . .	Pātshal, punṭē, tsēdē, patshawādē . . .	Pāsar, pūṭhē
92. Who	Kōn	Kōn	Kōn, kūn	Kūn
93. What	Śū	Hū	Śu	Hū
94. Why	Śā mātē	Hā-mātē	Tsyam, śā-harū . . .	Chem, śid, hā-kājē . . .
95. And	Anē	Anē, annē	Anē, nē	Nē, anē
96. But	Pan	Pan	Pan	Pan
97. If	Jō	Jō	Dzō	Jō
98. Yes	Hā	Hōvē, hā	Hā, hōvē	Hā, hōvē
99. No	Nā	Nā	Nā	Nā
100. Alas	Arē	Arērē	Arē, hāy	Hāy, ōē
101. A father	Bāp	Bāp	Bāp, bāpā	Bāp
102. Of a father	Bāpnō	Bāp̄nō	Bāp̄nō, bāpānō	Bāp̄nō
103. To a father	Bāpnē	Bāp̄nē, bāpānē	Bāp̄nē, bāpānē	Bāp̄nē, -nē
104. From a father	Bāp-thī	Bāp-thī, bāpā-thī, -thaki	Bāpā-pāhē-thī, bāpā-kanē-thī	Bāp-thī
105. Two fathers	Be bāp	Be bāp	Be bāp, be bāpā	Be bāp
106. Fathers	Bāp(ō)	Bāpō, bāpāō	Bāpā	Bāp

Kāthiyāwādī (Jhālāwādī).	Khārwā.	Ghisādī (Belgaum).	English.
Āw	Āw	Āw	80. Come.
Mār, lagāw, padatāl, jhāpat dē, ramakāw, thōk .	Mār	Mār	81. Beat.
Kham, khōbh, khōbhal, ubhaw	Ubhō rē	Hubar	82. Stand.
Mar, pāsō thā, ūsō jā, mēr, uhar.	Mar	Mar	83. Die.
Dē, āl, āp	Dē	Da	84. Give.
Dhōd, nās, bhāg, bānākāw, bañjēd.	Dōr	Nhās	85. Run.
Upar, māthē, ūchē	Upar	Upra	86. Up.
Pāhē, kanē, thukadō, ôrō .	Pāsē	Kanna	87. Near.
Hēthō, nīsō, hēthē	Hēthē	Hittā	88. Down.
Sētē, āghō, āghē	Vēgārē	Dūr	89. Far.
Mōryā, mōdhāgalāya	Āgar	Aga!	90. Before.
Wāhē, pasawādē	Pachhar	Pāchal	91. Behind.
Kuṇ, kōṇ	Kōn	Kōn	92. Who.
Chiyō, sū, kiyō	Sū	Sū	93. What.
Chyam, chim, kim	Kam	Kā	94. Why.
Anē, nē	Nē, tathā	Wari	95. And.
Pan	Pan	Panta	96. But.
Jō	Jō	Tō	97. If.
Hā, haă	Hā	Hōy	98. Yes.
Nā, uhū	Nā	Nai	99. No.
Arē, rē	Arē	Ayyayyō	100. Alas.
Bāpō	Bapu	Bā	101. A father.
Bāpnō	Bāpunō	Bānō	102. Of a father.
Bāpnē, bāpānē	Bāpunē	Bāna	103. To a father.
Bāpā-thī	Bāpu-pās-thī	Bā-ti	104. From a father.
Be bāp	Be bāpu	Bē bā	105. Two fathers.
Bāpō	Bāpuhōn	Bā	106. Fathers.

English.	Gujarātī (Standard).	Sur̄tī.	Charōtarī.	Paṭanī.
107. Of fathers . .	Bāp(c)nō . .	Bāpōnō, bāpānō . .	Bāpānō	Bāp ^a nō . . .
108. To fathers . .	Bāp(c)nē . .	Bāpōnē, bāpānē . .	Bāpānē	Bāp ^a nē . . .
109. From fathers . .	Bāp(c)-thī . .	Bāpō-thī, bāpāo-thī, -thaki .	Bāpā ^a -kanē-thī . .	Bāp-thī . . .
110. A daughter . .	Chhōdī . .	Chhōk ^a ri . .	Tshōdī, dits ^a ri . .	Sōdī . . .
111. Of a daughter . .	Chhōdinō . .	Chhōk ^a rīnō . .	Tshōdīnō . .	Sōdīnō . . .
112. To a daughter . .	Chhōdinē . .	Chhōk ^a rīnē . .	Tshōdīnē . .	Sōdīnē . . .
113. From a daughter . .	Chhōdī-thī . .	Chhōk ^a ri-thī, -thaki .	Tshōdī-kanē-thī . .	Sōdī-thī . . .
114. Two daughters . .	Be chhō . .	Be chhōk ^a ri . .	Be tshōdīyō . .	Be sōdīō . . .
115. Daughters . .	Chhōdīō . .	Chhōk ^a riō . .	Tshōdīyō . .	Sōdīō . . .
116. Of daughters . .	Chhōdīonō . .	Chhōk ^a riōnō . .	Tshōdīyōnō . .	Sōdīonō . . .
117. To daughters . .	Chhōdīonē . .	Chhōk ^a riōnē . .	Tshōdīyōnē . .	Sōdīonē . . .
118. From daughters . .	Chhōdīō-thī . .	Chhōk ^a riō-thī, -thaki .	Tshōdīyō-pāhē-thī . .	Sōdīō-thī . . .
119. A good man . .	Sārō māṇas . .	Bhalō māṇah . .	Hārō māṇah . .	Hārō māṇah ^a . .
120. Of a good man . .	Sārā māṇasnō . .	Bhalā māṇah ^a nō . .	Hārā māṇah ^a nō . .	Hārā māṇah ^a nō . .
121. To a good man. .	Sārā māṇasnē . .	Bhalā māṇah ^a nē . .	Hārā māṇah ^a nē . .	Hārā māṇah ^a nē . .
122. From a good man . .	Sārā māṇas-thī . .	Bhalā māṇah-thī, -thaki .	Hārā māṇah-pāhē-thī .	Hārā māṇah ^a -thī .
123. Two good men . .	Be sārā māṇas . .	Be bhalā māṇah . .	Be hārā māṇahō . .	Be hārā māṇahō .
124. Good men . .	Sārā māṇas . .	Bhalā māṇahō . .	Hārā māṇahō . .	Hārā māṇahō .
125. Of good men . .	Sārā māṇas(ō)nō . .	Bhalā māṇahōnō . .	Hārā māṇahōnō . .	Hārā māṇahōnō .
126. To good men . .	Sārā māṇas(ō)nē . .	Bhalā māṇahōnē . .	Hārā māṇahōnē . .	Hārā māṇahōnē .
127. From good men . .	Sārā māṇas(ō)-thī . .	Bhalā māṇahō-thī, -thaki .	Hārā māṇahō-pāhē-thī .	Hārā māṇahō-thī .
128. A good woman . .	Sārī bāy ^a dī . .	Bhalī bairī . .	Hari bay ^a dī . .	Hārū bay ^a rū . .
129. A bad boy . .	Nāthārō chhōk ^a rō . .	Kharāb chhōk ^a rō . .	Nāthārō tshōk ^a rō . .	Nāthārō sōrō . .
130. Good women . .	Sārī bāy ^a dīō . .	Bhalī bairīō . .	Hārī bay ^a dā . .	Hārā bay ^a rā . .
131. A bad girl . .	Nāthārī chhōdī . .	Kharāb chhōk ^a ri . .	Nāthārī chhōdī . .	Nāthārī sōrī . .
132. Good . .	Sārō . .	Sārō, hārō . .	Hārū, t̄hīk, bēs . .	Hārō . . .
133. Better . .	-thī sārō (<i>better than</i>) .	Ghanō sārō, ghanō hārō .	Wadhārē hārū . .	-kar ^a t ^a hārō (<i>better than</i>) .

Kāthiyāwādī (Jhālāwādī).	Khārwā.	Ghisādī (Belgaum).	English.
Bāp ^{nō}	Bāpuhōnnō	Bānō	107. Of fathers.
Bāp ^{nē}	Bāpuhōnnē	Bāna	108. To fathers.
Bāp-thī	Bāpuhōn-pās-thī	Bā-ti	109. From fathers.
Dich ^{ri}	Chhōk ^{dī}	Pōr ^{nī}	110. A daughter.
Dich ^{ri} nō	Chhōk ^{dinō}	Pōr ^{nīnō}	111. Of a daughter.
Dich ^{ri} nē	Chhōk ^{dinē}	Pōr ^{nīna}	112. To a daughter.
Dich ^{ri} -thī	Chhōk ^{dī-pās-thī}	Pōr ^{nī-ti}	113. From a daughter.
Be dich ^{riyū}	Be chhōk ^{dī} , be chhōk ^{dīō}	Bē bētyō	114. Two daughters.
Dich ^{riyū}	Chhōk ^{dīō}	Bētyō	115. Daughters.
Dich ^{riyūnō}	Chhōk ^{dīōnō}	Bētyōnō	116. Of daughters.
Dich ^{riyūnē}	Chhōk ^{dīōnē}	Bētyōna	117. To daughters.
Dich ^{riyū-thī}	Chhōk ^{dīō-pās-thī}	Bētyō-ti	118. From daughters.
S'hārō māṇah	Ruḍō ād ^{mī}	Chāng ^{alō} mānūs	119. A good man.
S'hārā māṇah ^{nō}	Ruḍā ād ^{minō}	Chāng ^{alō} mānūsnō	120. Of a good man.
S'hārā māṇah ^{nē}	Ruḍā ād ^{minē}	Chāng ^{alō} mānūsna	121. To a good man.
S'hārā māṇah-thī	Ruḍā ād ^{mī-pās-thī}	Chāng ^{alō} mānūs-ti	122. From a good man.
Be s'hārā māṇahū	Be ruḍā ād ^{mī} , be ruḍā ād ^{mīō}	Bē chāng ^{alā} mānūs	123. Two good men.
S'hārā māṇahū	Ruḍā ād ^{mīō}	Chāng ^{alā} mānūs	124. Good men.
S'hārā māṇah ^{nō}	Ruḍā ād ^{miōnō}	Chāng ^{alā} mānūsnō	125. Of good men.
S'hārā māṇah ^{nē}	Ruḍā ād ^{miōnē}	Chāng ^{alā} mānūsna	126. To good men.
S'hārā māṇah-thī	Ruḍā ād ^{miō-pās-thī}	Chāng ^{alā} mānūs-ti	127. From good men.
S'hārī bāī	Majānī bāīrī	Chāng ^{ali} bāy ^{kō}	128. A good woman.
Bhundō sōk ^{rō}	Nāthādō chhōk ^{dō}	Waṅgal pōryō	129. A bad boy.
S'hārī bāiyū	Majānī bāīrō	Chāng ^{alē} bāy ^{kyō}	130. Good women.
Bhundi sōdi	Nāthādī chhōk ^{dī}	Waṅgal pōr ^{nī}	131. A bad girl.
S'hārō	Ruḍō, majānō	Chāng ^{ali}	132. Good.
Baū s'hārō	Bahu ruḍō, bahu majānō	Wat-ti chāng ^{ali} (? better than that).	133. Better.

English.	Gujarāti (Standard).	Sur̄ti.	Charōtarī.	Paṭani.
134. Best . . .	Sau-thi sārō . . .	Hau-thi sārō, hau-thi hārō	Hārā-mā hārū . . .	Hau-thi hārō . . .
135. High . . .	Ūchō . . .	Ūchō . . .	Ūtsū . . .	Usō . . .
136. Higher . . .	-thi ūchō . . .	Ghanō ūchō . . .	Wadhārē ūtsū . . .	-thi usō . . .
137. Highest . . .	Sau-thi ūchō . . .	Ūchā-mā ūchō . . .	Ūtsā-mā ūtsū . . .	Hau-thi usō . . .
138. A horse . . .	Ghōdō . . .	Ghōdō . . .	Ghōdū, tāyādū . . .	Ghōdō, ghōrō . . .
139. A mare . . .	Ghōdi . . .	Ghōdi . . .	Ghōdi . . .	Ghōdi, ghōrī . . .
140. Horses . . .	Ghōdā(ō) . . .	Ghōdā . . .	Ghōdā . . .	Ghōdā, ghōrā . . .
141. Mares . . .	Ghōdiō . . .	Ghōdiō . . .	Ghōdiō . . .	Ghōdiō, ghōrīō . . .
142. A bull . . .	Gōdhō . . .	Gōdhō . . .	Gōdhō, ākhālō, hōdh, hōdhiyō.	Ākhālō, gōdhō, hādh . . .
143. A cow . . .	Gāy . . .	Gāi . . .	Gāy, gā . . .	Gāy . . .
144. Bulls . . .	Gōdhā(ō) . . .	Gōdhā . . .	Gōdhā, ākhālā, hōdhiyā . . .	Ākhālā, gōdhā, hādh . . .
145. Cows . . .	Gāyō . . .	Gāiō . . .	Gāyō . . .	Gāyō . . .
146. A dog . . .	Kut̄rō . . .	Kut̄rō . . .	Kut̄rō . . .	Kut̄rō . . .
147. A bitch . . .	Kut̄ri . . .	Kut̄ri . . .	Kut̄ri . . .	Kut̄ri . . .
148. Dogs . . .	Kut̄rā(ō) . . .	Kut̄rā . . .	Kut̄rā . . .	Kut̄rā . . .
149. Bitches . . .	Kut̄riō . . .	Kut̄riō . . .	Kut̄riō . . .	Kut̄riō . . .
150. A he goat . .	Bak̄rō . . .	Bak̄rō . . .	Bak̄rō, bōk̄dō . . .	Bak̄rō, bōk̄dō . . .
151. A female goat . .	Bak̄ri . . .	Bak̄ri . . .	Bak̄ri . . .	Bak̄ri, bōk̄dī . . .
152. Goats . . .	Bak̄rāō . . .	Bak̄rā . . .	Bak̄rā . . .	Bak̄rā, bōk̄dā . . .
153. A male deer . .	Haraṇ . . .	Haraṇ . . .	Haraṇ . . .	Haraṇ . . .
154. A female deer . .	Har̄ṇī . . .	Har̄ṇī . . .	Har̄ṇī . . .	Har̄ṇī . . .
155. Deer . . .	Haraṇ . . .	Har̄ṇā . . .	Har̄ṇā . . .	Har̄ṇā . . .
156. I am . . .	Hū chhū . . .	Ū chhawū, chhū . . .	Hū ūshū . . .	Hū sū . . .
157. Thou art . . .	Tū chhe . . .	Tū chhe, chha . . .	Tū ūshū . . .	Tū sā, sē . . .
158. He is . . .	Tē chhe . . .	Tē chhe, chha . . .	Tē ūshe, se . . .	Ē sē . . .
159. We are . . .	Amē chhaiē . . .	Hamē chhaiyē, chhiē . . .	Amē ūshiē . . .	Amē saiyē, siyē, sa . . .
160. You are . . .	Tamē chhō . . .	Tamē chhō . . .	Tamē ūshō, sō . . .	Tamē sō . . .

Kāthiyāwādī (Jhālāwādī).	Khārwā.	Ghisādī (Belgaum).	English.
Ghaṇḍ-j s'ḥārō . . .	Badhē-thī ruḍō (majānō) .	Sagalā-tī chāṅgali . . .	134. Best.
Usō	Ūchō	Uchchi	135. High.
Baū usō	Bahu ūchō	Wat-ti uchchi (? higher than that).	136. Higher.
Ghaṇḍ-j usō	Badhē-thī ūchō	Sagalā-tī uchchi	137. Highest.
Ghōḍō, tārāḍō, tāyāḍō . . .	Ghōṛō	Ghōḍō	138. A horse.
Ghōḍī, tārāḍī, tāyāḍī . . .	Ghōṛī	Ghōḍī	139. A mare.
Ghōḍā, ghōḍā . . .	Ghōṛā, ghōṛāō . . .	Ghōḍā	140. Horses.
Ghōḍiyū	Ghōṛī, ghōṛīō	Ghōḍī	141. Mares.
S'ḥāḍh	Saṇḍh	Pāḍō	142. A bull.
Gā	Gāy	Gāyī	143. A cow.
S'ḥāḍhō	Saṇḍhō	Pāḍā	144. Bulls.
Gāyū	Gāyō	Gāy	145. Cows.
Kutārō	Kutārō	Kutārō	146. A dog.
Kutāri	Kutāri	Kutāri	147. A bitch.
Kutārā, kutārā . . .	Kutārā, kutārāō . . .	Kutārā	148. Dogs.
Kutāriyū	Kutāri, kutāriō	Kutāri	149. Bitches.
Bōkāḍō	Bakāḍō	Pālāwō	150. A he goat.
Bōkāḍī	Bakāḍī	Śēli	151. A female goat.
Bōkāḍā	Bakāḍā	Śēli	152. Goats.
Hannā	Kaliyār	Harāṇ	153. A male deer.
Hannī	Harāṇī	Harāṇī	154. A female deer.
Hannā	Harāṇū	Harāṇ	155. Deer.
Hū sū	Hū chhe	Hū chhau	156. I am.
Tū sū	Tū chhe	Tū chha	157. Thou art.
I se	I, tē, chhe	Ō chha	158. He is.
Amē sayē	Hamē chhe	Hama chha	159. We are.
Tamē sō	Tamē chhe	Tuma chha	160. You are.

English.	Gujarātī (Standard).	Suratī.	Charotari.	Patanī.
161. They are . . .	Tēō chhe . . .	Tēō chhe, chha . . .	Tēō tshe, se . . .	Ē sī, sē . . .
162. I was . . .	Hū hatō . . .	Ū utō, hutō . . .	Hū hatō, utō . . .	Hū hatō . . .
163. Thou wast . . .	Tū hatō . . .	Tū utō, hutō . . .	Tū hatō, utō . . .	Tū hatō . . .
164. He was . . .	Tē hatō . . .	Tē utō, hutō . . .	Tē hatō, utō . . .	Ē hatō . . .
165. We were . . .	Amē hatā . . .	Hamē utā, hutā . . .	Amē hatā . . .	Amē hatā . . .
166. You were . . .	Tamē hatā . . .	Tamē utā, hutā . . .	Tamē hatā, utā . . .	Tamē hatā . . .
167. They were . . .	Tēō hatā . . .	Tēō utā, hutā . . .	Tēō hatā, utā . . .	Ē hatā . . .
168. Be . . .	Hō. thā . . .	Hō, thā . . .	Thā, hō . . .	Hō, thaū . . .
169. To be . . .	Hōwū, thawū . . .	Hōwū, thawū . . .	Thawū, hōwū . . .	Hawū . . .
170. Being . . .	Hōtō, thatō . . .	Hōtō, thatō . . .	Thatō, hōtō . . .	Hatō . . .
171. Having been . . .	Hōinē, thainē . . .	Hōinē, thainē . . .	Thainē, hōinē . . .	Hōinē . . .
172. I may be . . .	Hū hōū . . .	Ū hōū . . .	Hū thawū, hōwū . . .	Hū haū, thaū . . .
173. I shall be . . .	Hū hōis, haīs . . .	Ū hōis . . .	Hū thayis, hayis . . .	Hū hōis, hēsh . . .
174. I should be . . .	.....	Ū hot . . .	.....	.....
175. Beat . . .	Mār . . .	Mār . . .	Mār . . .	Mār . . .
176. To beat . . .	Mārwū . . .	Mārwū . . .	Mārwū . . .	Mārwū . . .
177. Beating . . .	Mārtō . . .	Mārtō . . .	Mārtō . . .	Mārtō . . .
178. Having beaten . . .	Mārinē . . .	Mārinē . . .	Mārinē . . .	Mārinē . . .
179. I beat . . .	Hū mārū . . .	Ū mārū-chhū, mārū-chha .	Hū mārū-tshū, -tshu .	Hū marū-sū, mārusu .
180. Thou beatest . . .	Tū mārē . . .	Tū mārē-chhe, mārē-chha .	Tū mārū-tshū, -tshu .	Tū mārē-sā, marēsē .
181. He beats . . .	Tē mārē . . .	Tē mārē-chhe, mārē-chha .	Tē mārē-tshe . . .	Ē mārē-sē . . .
182. We beat . . .	Amē māriē . . .	Hamē māriē-chhiē, māriē-chha .	Amē māriē-tshiē . . .	Amē māriyē-saiye, mariyē-siyē .
183. You beat . . .	Tamē mārō . . .	Tamē mārō-chhō, mārō-chha .	Tamē mārō-tshō . . .	Tamē mārō-sō . . .
184. They beat . . .	Tēō mārē . . .	Tēō mārē-chhe, mārē-chha .	Tē mārē-tshe . . .	Ē mārē-sī, mārē-sē . . .
185. I beat (<i>Past Tense</i>) .	Mē māryō . . .	Mē mārū . . .	Mē māryō . . .	Mī māryō . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tēō māryō . . .	Tēō mārū . . .	Tē māryō . . .	Tī, or tiē, māryō . . .
187. He beat (<i>Past Tense</i>). . .	Tēnē māryō . . .	Tēnē mārū . . .	Hēnē māryō . . .	Ínē māryō . . .

Kāthiyāwādī (Jhālāwādī).	Khārwā.	Ghīsādī (Belgaum).	English.
Iwādāi se	Ēhōn chhe	Ōy chha	161. They are.
Hū hatō	Hū hutō	Hū hotō	162. I was.
Tū hatō	Tū hutō	Tū hotō	163. Thou wast.
I hatō	I hutō	Ō hotō	164. He was.
Amē hatā	Hamē hutā	Hama hotā	165. We were.
Tamē hatā	Tamē hutā	Tuma hotā	166. You were.
Iwādāi hatā	Ēhōn hutā	Ōy hotā	167. They were.
Thā	Thāw	Rha	168. Be.
Thāwū	Thāwū	Rhawān	169. To be.
Thātō	Thātū	Rhatō	170. Being.
Thainē	Thainē	Rhain	171. Having been.
Hū thaū . . . .	.....	Hū rhawōs	172. I may be.
Hū thais	Hū hōs	Hū rhawōs	173. I shall be.
.....	.....	.....	174. I should be.
Mār, mārya	Mārō	Mār	175. Beat.
Mār ^a wū	Mār ^a wū	Mār ^a wū	176. To beat.
Mār ^a tō	Mār ^a tō	Mār ^a tō	177. Beating.
Mārinē	Mārinē	Mārina	178. Having beaten.
Hū mārū-sū	Hū mārūchh	Hū mārūcha	179. I beat.
Tū mārē-se, mārū-sū, māras	Tū mārēchh	Tū māracha	180. Thou beatest.
I mārē-se	Tē mārēchh	Ō māracha	181. He beats.
Amē māri ^ē say ^ē	Hamēhōn mariyēchh	Hama mārēcha	182. We beat.
Tamē mārō-sō	Tamē mārōchh	Tuma mārōcha	183. You beat.
Iwādāi mārē-se	Tēō mārēchh	Ōy māracha	184. They beat.
Mē māryō	Hūē māriyō, mē māriyō	Hū māryō	185. I beat (<i>Past Tense</i>).
Tē māryō	Tūē māriyō	Tū māryō	186. Thou beatest (<i>Past Tense</i>).
Iē māryō	Iē māriyō	Ō māryō	187. He beat (<i>Past Tense</i>).

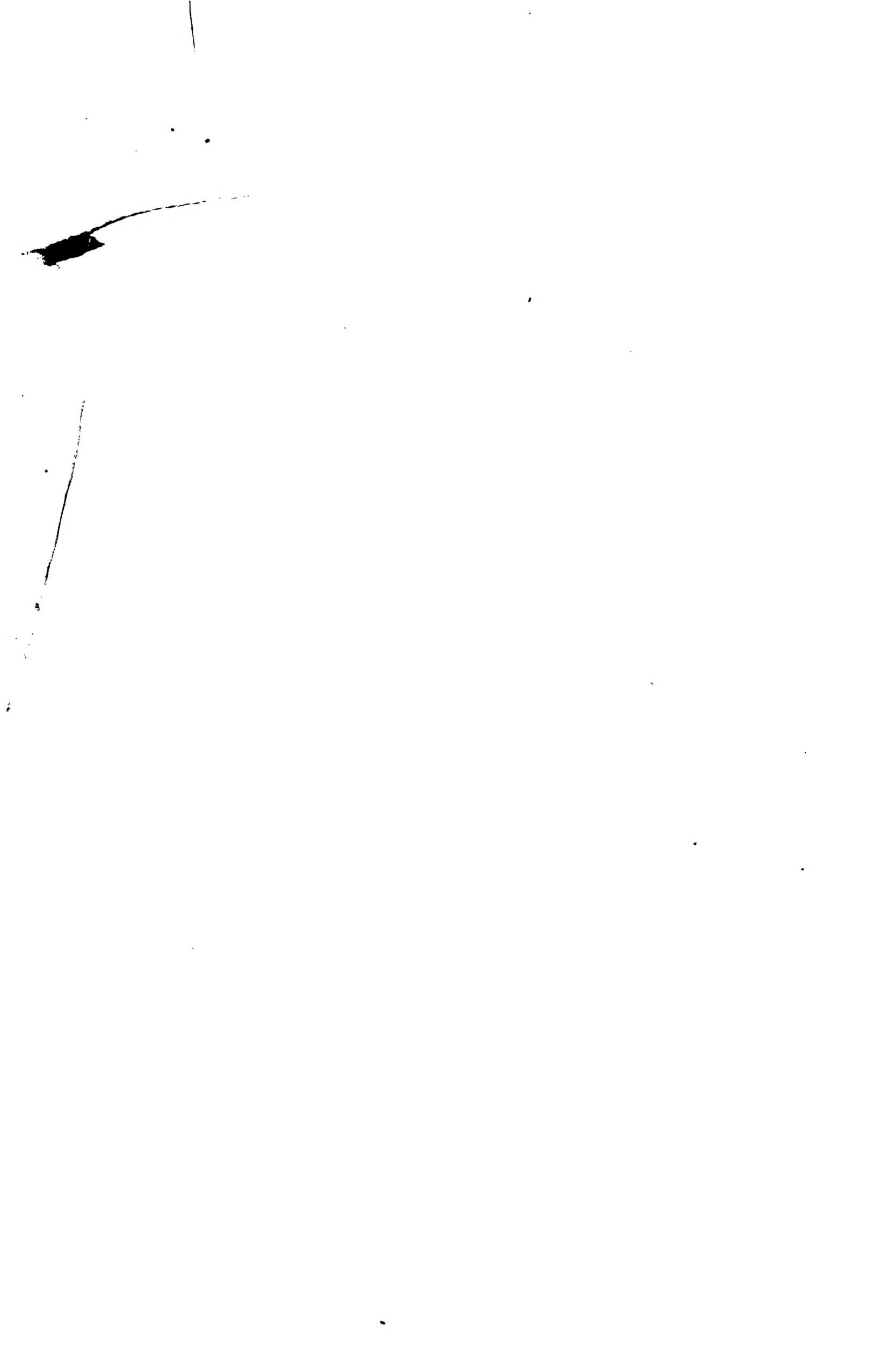
English.	Gujarātī (Standard).	Suratī.	Charotari.	Patani.
188. We beat (<i>Past Tense</i>)	Amē māryō . . .	Hamē mairū . . .	Amē māryō . . .	Amē māryō . . .
189. You beat (<i>Past Tense</i>)	Tamē māryō . . .	Tamē māirū . . .	Tamē māryō . . .	Tamē māryō . . .
190. They beat (<i>Past Tense</i>)	Tēōē māryō . . .	Tēōē māirū . . .	Hemānē māryō . . .	Ímāñē, or tēōē, māryō . . .
191. I am beating	Hū mārū-chhū . . .	Ū mārū-chhū, mārū-chha . . .	Hū mārū-tshū . . .	Hū mārū-sū, mārusu . . .
192. I was beating	Hū mārātō-hatō . . .	Ū mārātō-tō . . .	Hū mārātō-utō . . .	Hū mārātō-tō . . .
193. I had beaten	Mē māryō-hatō . . .	Mē māirō-tō . . .	Hū māryō-utō . . .	.....
194. I may beat	Hū mārū . . .	Ū mārū . . .	Hū mārū . . .	Mē māryō-tō . . .
195. I shall beat	Hū māris . . .	U māris, mārib, mārā, mā- rānō . . .	Hū mārēs . . .	Hū māris, māreh . . .
196. Thou wilt beat	Tū mārāsē . . .	Tū mārāsē, mārhē . . .	Tū mārēs . . .	Tū māris, mārāsē, māreh . . .
197. He will beat	Tē mārāsē . . .	Tē mārāsē, mārhē . . .	Tē mārāsē . . .	Ē mārāsē, mārhē . . .
198. We shall beat	Amē mārisū . . .	Hamē mārāsū, mārhū . . .	Amē mārisū . . .	Amē mārāsū, mārhū . . .
199. You will beat	Tamē mārāsō . . .	Tamē mārāsō, mārhō . . .	Tamē mārāsō . . .	Tamē mārāsō, mārhō . . .
200. They will beat	Tēōē mārāsē . . .	Tēōē mārāsē, mārhē . . .	Tēōē mārāsē . . .	Ē mārāsī, mārhē . . .
201. I should beat	.....	.....	.....	.....
202. I am beaten	Hū marāū, manē mārāwā- mā āvyō-chhe . . .	Manē māirō chhe . . .	Manē māryā-tshe . . .	Hū mār khāū-sū . . .
203. I was beaten	Hū marāyō, manē mārāwā- mā āvyō-hatō . . .	Manē māirō tō . . .	Mē mār khādhō-tō . . .	Mē mār khādhō-tō . . .
204. I shall be beaten	Hū marāis, manē mārāwā- mā āwāsē . . .	Ū māirō jaīs . . .	Hū mār khaīs . . .	Hū mār khāis . . .
205. I go	Hū jaū . . .	Ū jaū-chhū, jaū-chha . . .	Hū dzā-tshū, dzaū-tshū . . .	Hū jaū-sū . . .
206. Thou goest	Tū jāy . . .	Tū jāy-chhe, jāy-chha . . .	Tū dzā-tshū, dzaū-tshū . . .	Tū jaī-sū, jay-sē . . .
207. He goes	Tē jāy . . .	Tē jāy-chhe, jāy-chha . . .	Tē dzāy-tshe . . .	Ē jay-sē . . .
208. We go	Amē jaīē . . .	Hamē jaīē-chhiē, jaīē-chha . . .	Amē dzaiē-tshe . . .	Amē jaīē-sa, jaīē-siyē . . .
209. You go	Tamē jaō . . .	Tamē jaō-chhō, jaō-chha . . .	Tamē dzāw-tshō . . .	Tāmē jaō-sō . . .
210. They go	Tēōē jaō . . .	Tēōē jāy-chhe, jāy-chha . . .	Tē dzāy-tshe . . .	Ē jay-sī, jay-sē . . .
211. I went	Hū gayō . . .	Ū gīyō . . .	Hū dzīyō, gayō, gyō . . .	Hū jyō, gyō . . .
212. Thou wentest	Tū gayō . . .	Tū gīyō . . .	Tū dzīyō, gayō, gyō . . .	Tū jyō, gyō . . .
213. He went	Tē gayō . . .	Tē gīyō . . .	Tē dzīyō, gayō, gyō . . .	Ē jyō, gyō . . .
214. We went	Amē gayā . . .	Hamē gīyā . . .	Amē dzīyā, gayā, gyā . . .	Amē jyā, gyā . . .

Kāthiyāwādī (Jhālāwādī.)	Khārwā.	Ghīsādī (Belgaum).	English.
Amē māryō	.	Hamē māriyō	. . . 188. We beat (<i>Past Tense</i>).
Tamē māryō	.	Tamē māriyō	. . . 189. You beat (<i>Past Tense</i>).
Im ^a nē māryō	.	Ēhōnē māriyō	. . . 190. They beat (<i>Past Tense</i>).
Hū mārū-sū	.	Hū mārūchh	. . . 191. I am beating.
Hū mār ^a tō-tō	.	Hū mār ^a tō-huṭō	. . . 192. I was beating.
Mē māryō-tō	.	Hūē māriyō-huṭō	. . . 193. I had beaten.
Hū mārū	.	Hū mārū	. . . 194. I may beat.
Hū mārīś	.	Hū mārēs	. . . 195. I shall beat.
Tū mārīś	.	Tū mār ^a sē	. . . 196. Thou wilt beat.
Ī mār ^a sē	.	Ī mār ^a sē	. . . 197. He will beat.
Amē mār ^a sū	.	Hamē mār ^a su	. . . 198. We shall beat.
Tamē mār ^a sō	.	Tamē mār ^a sō	. . . 199. You will beat.
Īwadāi mār ^a sē	.	Ēhōnē mār ^a sē	. . . 200. They will beat.
..... 201. I should beat.
Mē mār khādhō-se	.	Hūnē māriyōchh	. . . 202. I am beaten.
Mē mār khādhō-tō	.	Hūnē māriyō-huṭō	. . . 203. I was beaten.
Hū mār khaiś	.	Hūnē mār ^a sē	. . . 204. I shall be beaten.
Hū jaū-sū	.	Hū jāūchh	. . . 205. I go.
Tū jās	.	Tū jāy ^a chh	. . . 206. Thou goest.
Ī jāy-sē	.	Tē jāy ^a chh	. . . 207. He goes.
Amē jāyē-sayē	.	Hamē jāyēchh	. . . 208. We go.
Tamē jāwō-sō	.	Tamē jāōchh	. . . 209. You go.
Īwadāi jāy-sē	.	Tēō jāy ^a chh	. . . 210. They go.
Hū jīyō	.	Hū giyō	. . . 211. I went.
Tū jīyō	.	Tū giyō	. . . 212. Thou wentest.
Ī jīyō	.	Tē giyō	. . . 213. He went.
Amē jīyā	.	Hamē giyā	. . . 214. We went.

English.	Gujarātī (Standard).	Sur'ti.	Charōtarī.	Paṭanī.
215. You went . . .	Tamē gayā . . .	Tamē gīyā . . .	Tamē dzyā, gayā, gyā	Tamē jyā, gyā . . .
216. They went . . .	Tēō gayā . . .	Tēō gīyā . . .	Tēō dzyā, gayā, gyā . . .	Ē jyā, gyā . . .
217. Go	Jā	Jā	Dzā	Jā
218. Going	Jatō	Jatō	Dzatō	Jatō
219. Gone	Gayō, gaēlō	Gay'lō	Dzyō	Jelō
220. What is your name ?	Tamārū nām sū ?	Tamārū nām hū chhe ?	Tamāru nām sū ?	Tamārū nām hū ?
221. How old is this horse ?	Ā ghōdānī umar kēṭli ?	Ē ghōdō kēwādō ch	Ā ghōdō tsēṭlā warahānō se ?	Chēṭlā warāhānō ghōdō sē ?
222. How far is it from here to Kashmir ?	Ahī-thi Kaśmīr kēṭlē chhētē ?	Ahī-thi Kaśmīr kēṭlū āghū chhe ?	Āy-thi Kaśmīr tsēṭlē khētē se ?	Ahī-thi Kahāmir chēṭlū sēṭū sē ?
223. How many sons are there in your father's house ?	Tamārā bāpānā ghar-mā dīk'rā kēṭlā chhe ?	Tamārā bāpānā ghar-mā kēṭlā chhōk'rā chhe ?	Tamārā bāpānā ghar-mā tsēṭlā dīts'rā ?	Tārā bāpānā ghar-mō chēṭlā sōrā sē ?
224. I have walked a long way to-day.	Hū ājē ghaṇū chālyō-chhū	Ū āj ghaṇū chāilō-chhū	Ādzē ū bhaū hēdyō-tshu	Hū ājē bhu āghē-thi āyō
225. The son of my uncle is married to his sister.	Mārā kākānō dīk'rō tēni bahan sāthē parānyō-chhe	Mārā kākānō chhōk'rō tēni ben sāthē paīnō chhe.	Mārā kākānō dīts'rō ēni bōn vērē payānyō-se.	Mārā kākānō saiyo pēlāni bhunānē pēnyō sē.
226. In the house is the saddle of the white horse.	Ghar-mā dhōlā ghōdānū jin chhe	Dhōlā ghōdānū palān ghar-mā chhe.	Dhōlā ghōdānō sōmaṇ ghar-mā se.	Dhōrā ghōdānū jin ghar-mō padyō sē.
227. Put the saddle upon his back.	Tēni pīth upar jin mukō	Tēni pīth-par palān kasō	Ēnā par sōmaṇ mādō	Ghōdā-par jin mōdi-dō
228. I have beaten his son with many stripes.	Mē tēnā chhōk'rānē ghaṇā chāb'khā māryā-chhe	Mē tēnā chhōk'rānē ghaṇā sapātā māirā-chhe.	Mē ēnā tshōk'rānē bhaū kōyādā māryā.	Mē īnā saiyanē bhu hāt'kā māryā.
229. He is grazing cattle on the top of the hill.	Tē tēk'rīnē mathālē dhōr charāvē-chhe	Tē tēk'rīnī tōch-par dhōr chārē-chhe.	Yē tēk'rānī tōtsē dhōrā tsārē-se.	Dungarānī tōchī ē dhōrā sārē-sē.
230. He is sitting on a horse under that tree.	Tē pēlā jhād nichē ghōdā upar bēthēlō ubhō chhe	Tē pēlā jhād-nichē ghōdā-par bēthēlō chhe.	Ghōdā-par sahāwār thaīnē pēlā dzhād-ētē ubō-tshē.	Pēlā jhād nēchē ē ghōdā-upar bēthō sē.
231. His brother is taller than his sister.	Tēō bhāi tēni bahan karātā ūchō chhe	Tēō bhāi tēpi ben-thi ūchō chhe.	Ēnō bhāi ēnī bun-karātā ūtsō tshē.	Ēnī bhun karātā īnō bhai usō sē.
232. The price of that is two rupees and a half.	Tēni kīmat aḍhī rūpiyā chhe	Tēni kīmat aḍhī rūpiā chhe.	Tē-nū mūl aḍii rūpiyā se.	Ēnī kēmat aḍhī rūpiā sē
233. My father lives in that small house.	Mārō bāp pēlā nānā ghar-mā rahē-chhe.	Mārō bāp tē nānā ghar-mā rahē-chha.	Mārā bāp pēlā nānā ghar-mā rahē-se.	Pēlā nōnā ghar-mā mārō bhā rhē-sē.
234. Give this rupee to him.	Ā rūpiyō tēnē āpō	Tēnē ā rūpiō āpō	Ā rūpiyā tēnē āpō.	Ā rūpiō īnē ālō
235. Take those rupees from him.	Pēlā rūpiyā tēni pāsē-thi lō	Ā rūpiā tēni pāhē-thi lō	Hēnī (or hanī)-kanē-thi pēlā rūpiyā lyō.	Ēnī-pāhē-thi ā rūpiā lēi-lyō.
236. Beat him well and bind him with ropes.	Tēnē khūb mārō anē dōrādē bādhō	Tēnē hāri pēthem mārō nē dōdē bādhō.	Tēnē hāri-pethē thōk nē dōyādā-watē bād.	Ēnē khūb jhūqō anē rās-thi bādhō.
237. Draw water from the well.	Pēlā kuwā-mā-thi pānī kādhō	Kuwā-mā-thi pānī bharō	Kuwā-mā-thi pōnī kād	Kuwā-mō-thi pānī khēchō
238. Walk before me.	Mārī āgal āgal chālō	Mārī āgal chālō	Mārī agādī hēd.	Mārā āgar hēdō
239. Whose boy comes behind you ?	Kōnō chhōk'rō tamārī pāch-hāl āvē-chhe ?	Kōnō chhōk'rō tamārī pāch-hāl āvē-chha ?	Kānō tshēyō tārī paṭshādī āvē-tshē (or -se) ?	Kēnō saiyo tamārā pūthī āvē-sē ?
240. From whom did you buy that ?	Kōnī pāsē-thi tamē tē vēchātū lidhū ?	Kōnī pāhē tamē hē vēchātū lidhū.	Ā tē kēni-thi wēsātu lidhū ?	Ē tamē kēni pāhē-thi vēsātu lidhū ?
241. From a shopkeeper of the village.	Gām-nā ēk dukāndār pāsē-thi	Tē gāmānā dūkāndār pāhē-thi.	Gāmānā hāt-wālā kanē-thi.	Gāmānā ēk hāt-wārā pāhē-thi.

Kāthiyāwādi (Jhālāwādi).	Khārwa	Ghīsādi (Belgaum).	English.
Tamē jiyā	Fame giya	Tuma gayō	215. You went.
Iwadai jiyā	Fēhōn giya	Oy gayō	216. They went.
Jā	Jā	Jā	217. Go.
Jātō	Jātō	Jāta	218. Going.
Jiyō	Gayōlo	Gayel	219. Gone.
Tamārū nām sū se?	Tamārū nām sū?	Tārū nāw sū?	220. What is your name?
Ā ghōdō chētīlā waratīnā Gīva kātī mīvāchī?	Ā ghōdāna kewādā waras?	221. How old is this horse?	
Āt-thi Kāshmīr chētīlū thay. Iyāchī Kāshmīr vēgīlū chī?	Āt-thi Kāshmīr kewādī dū?	222. How far is it from here to Kashmir?	
Tānārā bāp-nā ghar-nā Tāmārā bāp-nā ghar-mā Tāra bānā ghar-ma kewādā chētīlā dichārā se?	Tānārā bāp-nā ghar-nā Tāmārā bāp-nā ghar-mā Tāra bānā ghar-ma kewādā pāyō?	223. How many sons are there in your father's house?	
Hū āj lābē panthē halyō-sū Hū āj bānī chāliyō	Hū āj ghanvō wāt chālyō	224. I have walked a long way to-day.	
Mārā kakānō dichārā se. Mārā chichārō dīkārō mī Oi pōrāni mārū kākānō bōn bārē payāse.	Mārā chichārō dīkārō mī Oi pōrāni mārū kākānō bētāna didā	225. The son of my uncle is married to his sister.	
Ghar-mā dholō ghōdānā Uṭṭā gharānā pālān ghar-mānā chhe.	O ghar-ma pāndīlū ghōdō kī ogīr chha.	226. In the house is the saddle of the white horse.	
Ghōdē sēman nākhō	Ina upar palān mīlo	Wānā pītā-par khogīr ghāl.	227. Put the saddle upon his back.
Mē ina dichārāne ghōta phaṭ'ka maryā-se	Hūnā chhēkītāne ghōta chab'ka māriyā.	Oiā bējāna għalō māryō	228. I have beaten his son with many stripes.
I dhārādī upar dhōra sāre-se	I tēk dīja marhārā par dīrā charavēchī.	Dōngarī-par ḥālārāwā-lāgyōcha.	229. He is grazing cattle on the top of the hill.
Jhād(zād) hēthē ghōdā upā bēthō-se.	I pēlā jhar nātē ghōtā-pātē bētōchh.	Dzīlādīna hitā ḥālārāwā-lāgyōcha.	230. He is sitting on a horse under that tree.
Inā bhai inā bōn karātā usō-se.	Inā bhai intē bējāna karātō ñūchō chhe.	Onū bhāyi onū bhēn-ti	231. His brother is taller than his sister.
Inā kēmat adhi rupiyā se	Inā kīmat bātī rupiyā chhe.	Onī kīmmat adi rupayā	232. The price of that is two rupees and a half.
Mārō bāpō i jhūp-dā-mārē-se	Mārō bāpō i jhūp-dā-mārē-se	Mārū lā īnhānā ghar-ma ihāch.	233. My father lives in that small house.
Ā rupiyō inē āpō	A rupiyō mē apō	Ē rupayā dūa da	234. Give this rupee to him.
Ini pāhē-thi olyā rupiyā lyō Pēlā rupiyā inā pārītī lyō	O-kau-ti o rupayā māngila	235. Take these rupees from him.	
Ini khub lagāwō nē dōñjē-thi bādhō.	Ini khub mātō nē dōñjē-thi bādhō.	Onā chāngālā mārīna dōrī-ti bānd!	236. Beat him well and bind him with ropes.
Kuwā-mā-thī pāñī kādhō	Kuwā-mā-thī pāñī kādhō	Hiri-ma-ti pāñī tān	237. Draw water from the well.
Mārī āgal salō	Mari āgar chālō	Mārā agal chāl	238. Walk before me.
Tamārī wāhē kūtō sōkātō āwē-se?	Tamārī jāchātō chīlōkātō avēchātō	Tātā pāchāl kēnō pēryō	239. Whose boy comes behind you?
Tamē i kuni pāhē-thi vēsātā ānyū?	Kini-jā-ṣi, tānō tānō diyī?	O nā ke-kān-ti iñi-lidō?	240. From whom did you buy that?
Gāmānā wānīyā pāhē-thi	Gāmānā dūkāndar-pās-thi	O khēgāno dūkān-wālā-kān-ti.	241. From a shopkeeper of the village.

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